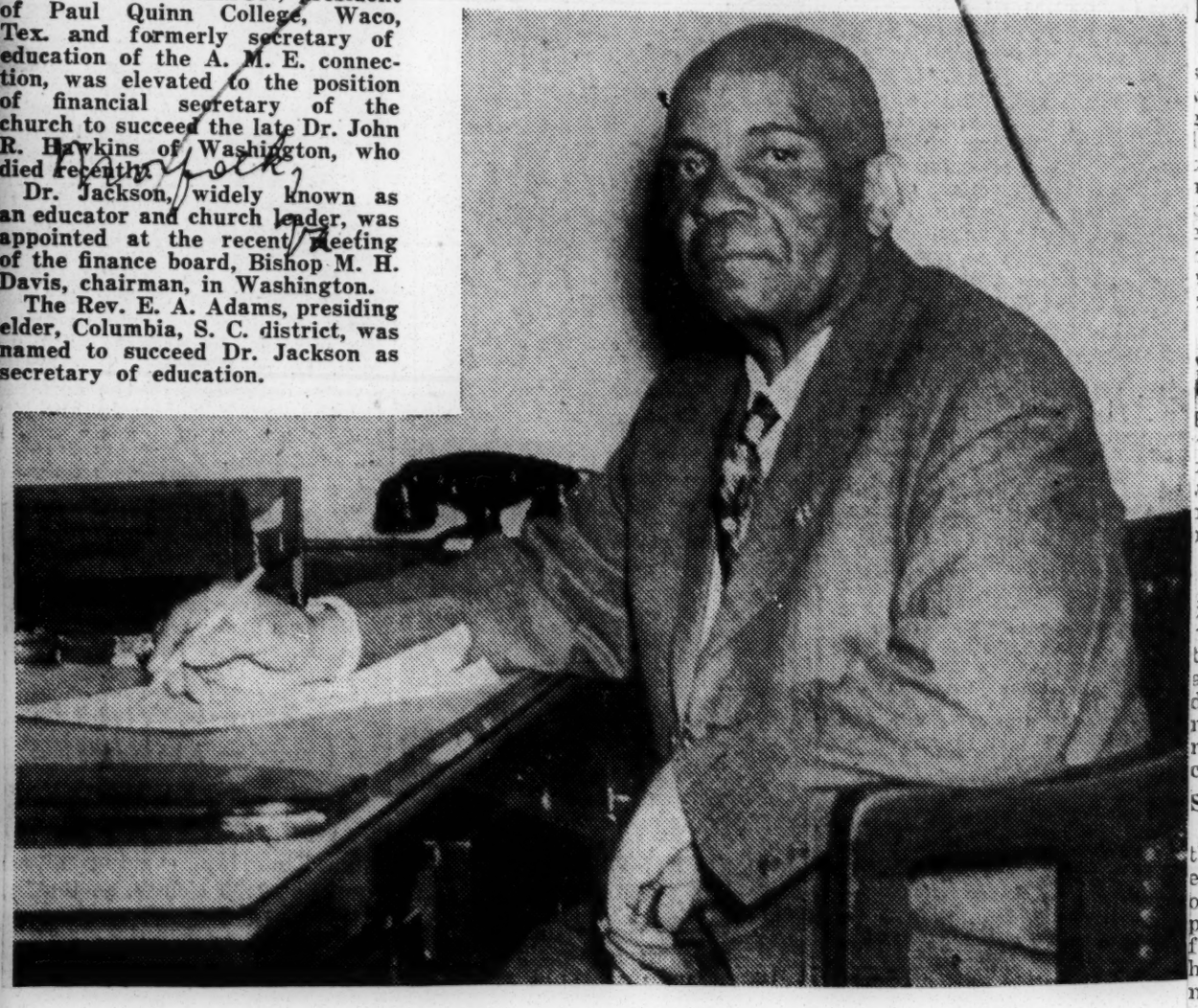
Texas Educator Succeeds Late Dr. John R. Hawkins As AME Financial Secretary

DR. A. S. JACKSON, president of Paul Quinn College, Waco, Tex. and formerly secretary of education of the A. M. E. connection, was elevated to the position of financial secretary of the church to succeed the late Dr. John R. Hawkins of Washington, who died recently.

Dr. Jackson, widely known as an educator and church leader, was appointed at the recent meeting of the finance board, Bishop M. H. Davis, chairman, in Washington.

The Rev. E. A. Adams, presiding elder, Columbia, S. C. district, was named to succeed Dr. Jackson as secretary of education.



Dr. John Kelly Miller Discusses

John R. Hawkins

Dr. John R. Hawkins, financial secretary of the A.M.E. Church, who died in Washington, D.C., August 23, was the most distinguished layman of his church, and during the last twenty-five years, played a dominant part in shaping its policy and procedure. His influence was all the greater, as a layman, because he was removed from episcopal jealouses and ecclesiastical rivalries.

Dr. Hawkins's life, like that of the writer of this release, covered the entire span of the Negro's progress since the Emancipation Proclamation. I love to think of him as a youth who grew up with the race, and one whose activities were integrated into every phase of its advance since the abolition of slavery.

His entire active life was spent in the service of African Methodism which commanded the full measure of his loyalty and devotion. He was both a product of, and a power in this self-governing denomination. John R. Hawkins might well be called a high churchman—a veritable Prince of the church.

STANDS AS MODEL

He standss out as a model worthy of imitation by present day educated youth who are in quest of a field in which to exploit their powers and talent. Here lies before him a constituency, to which he is bound by blood of twelve million souls, endowed with unusual spiritual capacity and standing most deeply in need of religious ministration and leadership.

The harvest is indeed white; but, alas, the qualified and willing laborers are too few. It should challenge the highest energy and ambition of the race to administer this vast spiritual estate.

The A.M.E. Church was founded more than a century ago to exemplify the self-sovereignty of race in spiritual affairs. But it soon broadened its scope to include secular as well as sacred interests. In the field of economics, industry, politics and education, the Negro's sphere is circumscribed, regulated and controlled by white overlordship wherever their interests overlap and interfer.

In the church alone does Negro leadership find a free field, and wide open opportunities, limited only by 'heart within and God over head.'

AIDED BY RECONSTRUCTION

The venture of the church into broader fields outside of religious life was accentuated by the era of reconstruction, whose dispensation add the political dimension to his sphere of activity. The function of Prophet, Priest, and King became confused. The preacher and the politician were often combined in the same person.

The separation of church and state has never been accepted as a tenet of the A.M.E. Church. The transfer of spiritual authority to the political field has been sanctioned as an essential part of its policy. It has thus run the risk of incurring the evil repute which has accompanied the union of church and State throughout the history of Christendom.

The A.M.E. Church by virtue of the lowly lot of its constituency has become the prey of designing politicians ever since the Negroes enfranchisement by the Fourteenth and Fifteenth Amendments

UNHOLY ALLIANCE

The alliance between politics and religion is an unholy one; especially has this been proven of the Negro minister who willingly becomes the victim of designing white politicians whose lower ethical standards look upon him as being venal and easily influenced by the proffer of filthy lucre. The A.M.E. Church has been the chief sinner in this field.

Its bishops and high priests are allowed to trade upon their spiritual influence for partisan patronage.

I have watched the effect of this unhallowed co-partnership between the A.M.E. Church and corrupt politics for fifty years, and am thoroughly convinced that it has never contributed to the edification of the church; but in notorious instances, has brought the denomination to the verge of public scandal.

KEPT HIS INTEGRITY

It must be said for John R. Hawkins, however, that although he inherited this unfortunate situation, yet he maintained throughout his many-sided activities his character of high personal probity and untarnished integrity. Although he was chairman of the Negro contingent of the Republican party with the sanction of his

church, he never allowed himself to receive one cent of compensation for his services and never accepted the proffer of political office.

His chief effort was to secure through politics the rights of his race and patronage for the members of his church, thereby increasing the prestige and influence of his denomination. John R. Hawkins was a die-hard Republican and believed in the motto of Frederick Douglass, "the Republican Party is the ship, all else is the sea."

It is to the discredit of the Christian world in general that during the past fifty years more stress has been laid upon secular affairs than upon sacred things. The A.M.E. Church unfortunately has followed in the wake of this worldly tendency.

Greater applause has accompanied the report of dollar money than the redemption of souls. As esult, the spiritual life of the .M.E. Church during the past wenty-five years has been stationry if not retrograde.

It is certainly unfortunate to a nan of the capacity equipment nd consecration of John R. Hawkins, should have his energies confined to serving tables rather than directing affairs which look to Godward.

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A. M. E. CONFERENCE OPENED BY BISHOP

Constitution

Gain in Membership Told by Fountain in Fitzgerald Address

10-2-39

Special to THE CONSTITUTION.

FITZGERALD, Ga., Oct. 4.—The South Georgia conference of the A. M. E. church opened in Bethel church here today with 300 pastors and ministers taking part in devotions.

Bishop W. A. Fountain, in his opening address, stated when he came to Georgia 11 years ago he found 64,000 members, but "today we have 93,000, and we must increase our membership."

"The negro," he declared in another part of his address, " should never vote in mass the Republican or any other ticket, but should make a careful study of and vote for the party giving the present-day negro consideration."

Officers elected included H. E. Dours, H. Vernon Greene and W. J. Johnson, secretaries, and O. J. Flowers, J. N. Key and O. E. Brown, marshals.

The conference finance committee, as appointed, includes I. G. Glass, H. E. Davis, B. W. Jones, Frank Moore, E. Lowry, A. D. Hordeman, A. J. Harris and H. Vernon Greene.

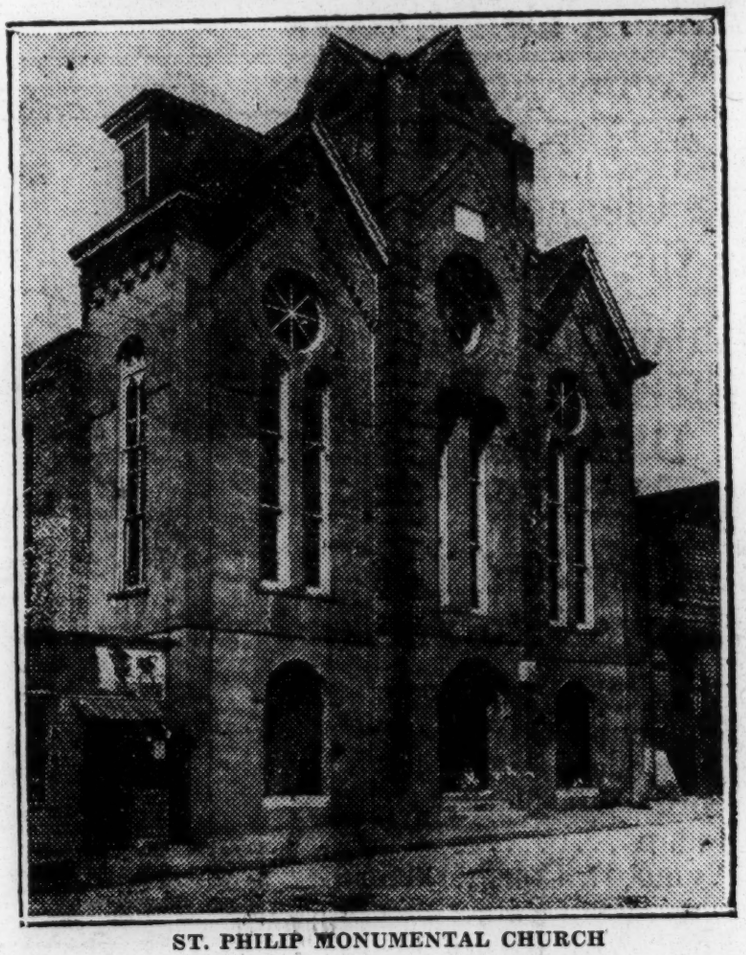
Editor George Singleton, of the Christian Recorder, Philadelphia: Dr. John Clayborn, editor, Southern Christian Recorder, Little Rock, and Dr. A. Waymon Ward, pastor, Bethel church, Chicago, were among the visitors who spoke at today's session.

Of the state's 39 presiding elders, 34 were present and 68 pastors from other conferences in the state were present to hear Bishop Fountain.

Bishop David H. Sims, of Philadelphia, will speak Thursday morning, and pastors will complete their reports during the afternoon. The Rev. A. J. Harris, of Cairo, will preach the missionary sermon.

Savannah, Ga., Press
November 17, 1939

Scene of Negro Methodist Conference, Bishop, Host Pastor



ST. PHILIP MONUMENTAL CHURCH

BISHOP W. A. FOUNTAIN
Presiding Bishop

REV. H. M. PARKER
Host Pastor

A. M. E. CONFERENCE HERE NEXT WEEK

NEGRO METHODISTS WILL GATHER AT ST. PHILIP MONUMENTAL

The colored Methodists of the Southeastern section of the state will meet here next week in their annual conference. It will be the last of the eight conferences of the Georgia District of the African Methodist Episcopal Church to be held this year and indications point to a large gathering from all sections of the state.

The sessions will begin Tuesday night at which time the welcome program will be rendered, presided over by Bishop W. A. Fountain of Atlanta, head of the church in Georgia.

The site of the conference will be St. Philip Monumental Church on Hull street, of which the Rev. H. M. Parker is pastor.

The coming of the conference to this church will be a red-letter day in the annals of African Methodism because it was at this site that the church in Georgia had its origin.

Attending the conference will be many of the national leaders of the church from out of state and a number of the foremost candidates for bishopric honors at the General Conference which meets next summer at Detroit, Mich.

The presiding elders who will assist in the direction of the meeting and who are heads of the five districts which compose the conference are Rev. J. L. Butler of the Savannah district, Rev. W. O. P. Sherman of the West Savannah district; Rev. D. W. Stephens of the Waycross district; Rev. M. P. Robinson of the Brunswick district, and Rev. J. W. Maxwell of the Blackshear district.

The conference will end Sunday afternoon of next week with the reading of the assignment of pastors by the bishop.

Kelly Miller Says Too Much Politics In A. M. E. Church Lauds John R. Hawkins Church Statesman

Dr. John R. Hawkins secretary of the A. M. E. church, died in Washington, D. C., August 23, 1939. He was the most distinguished layman of his church, and during the ast twenty-five years, played a dominent part in shaping its policy and procedure. Hiss influence was all the greater, as a layman, because he was removed from episcopal jealousies and ecclesiastical rivalries.

Dr. Hawkins' life like that of the writer of this release, covered the entire Negro's progress since the Emancipation Proclamation. I love to think of him as a youth who grew up with the race, and one whose activities were integrated into every phase of its advance since the abolition of slavery. His entire active life was spent in the service of African Methodism which commanded the full measure of his loyalty and devotion. He was both a product of, and a power in this self-governing denomination, John R. Hawkins might well be called a high churchman --a veritable Prince of the church. He stands out as a model worthy of imitation by present day educated youth who are in quest of a field in which to exploit their powers and talent. Here lies before him a constituency, to which he is bound by blood, of twelve million souls, endowed with unusual spiritual capacity and standing most deeply in need of religious ministration and leadership. The harvest is needed white; but, alas, the qualified and willing laborers are too few. It should challenge the highest energy and ambition of race to administer this vast spiritual estate. 9-14-39

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DELEGATE

The Rev. H. V. Richardson, chaplain of Tuskegee Institute, has been named as a delegate to the General Conference of the A.M.E. Church by the East Alabama conference.

Rev. Burkett Expelled From Conference

DOTHAN, Ala.—(Special)
Charged by the connectional court with "immoral conduct and theft of conference funds," Rev. E. V. Burkett, Conference plotter, was expelled from the AME church with all his credentials revoked at the twenty-sixth session of the Southeastern AME Conference convening here October 31-November 5 at the Cherry Street Church.

Bishop D. H. Sims presided at the conference and the church trial hearing. Rev. Burkett was not present and failed to defend himself, it was said.

There has been a long drawn out political controversy raging around Rev. Burkett with each side giving its case to the public, both at the expense of an impartial presentation of the facts.

A letter published in a Birmingham weekly newspaper October 27 predicted that the Dothan session would be a "split up" of the South Alabama conference because of a "layman's movement which has resulted in almost complete division of this section of the conference." The dissenters claimed ten pastoral charges and a new wing to be known "as the AME Church of America". Their conference was set for November 29, at Clio, Ala., although no report had been issued for publication about it as this is written.

High officials of the regular conference pridefully point to the record of Rev. L. C. Lowman, installed in place of Rev. Burkett at the Ozark charge, who came up with $168 dollar money, eight dollars more, they say, than last year under expurged Rev. Burkett. These officials denied that Rev. Burkett has a church, a statement which otherwise is unverified.

AME leaders said that they planed to prosecute the deposed dissenter, Rev. Bukett, on the charge of "theft" of conference funds while presiding elder of the Troy district.

A resolution petitioning the general conference to return Bishop Sims for the next quadrennial was passed. Rev. E. C. Hatcher, one of three general conference delegates elected, was unanimously endorsed for the editorship of the Southern Conference Recorder, an office to be filled when the general conference meets in Detroit, May, 1940. Dr. G. E. Curry, manager of the AME Book Concern, of Philadelphia, was unanimously endorsed for the bishopric.

Youth night, on Friday of the conference session, directed by Mrs. Oretha Hatcher, when also were elected lay delegates to the general conference, saw approximately 500 youth representing various public schools of the Southeast in attendance and participating, with Mrs. Pauline Puryear of Newark, N. J., sister of Bishop Sims, delivering the main address.

Spoken of as the greatest conference in their history, more than $4,150 in connectional claims were reported raised notwithstanding the bad crop year in this section.

Other delegates to the general conference elected were Rev. J. O. Miles, presiding elder of the Eufaula district, and Rev. E. C. Miller, presiding elder of the Dothan district. Holding lay credentials are Mrs. J. E. Jarrett and B. R. Sconiers. Alternates are Rev. H. D. Coleman, acting pastor of Cherry Street Church in the absence of the ailing pastor, Rev. M. H. Lee of Florala Lockart, and Rev. A. Gordon of Troy.

Race Problems Discussed By City Ministers

By REV. B. R. HOLMES

The Ministerial Council, composed of the ministers of Atlanta met in Big Bethel AME church Wednesday, 12 o'clock, with Rev. M. L. King, president, presiding. President King said in his opening remarks that vital questions affecting the religious, moral, educational and civic condition of Negroes, should be a challenge to every minister and layman of the race who are interested in the development of the colored group.

Rev. W. W. Weatherspool, pastor of Mt. Olive Baptist church, was the guest speaker, and developed the subject, "Go And Get Your Brother." In the exposition of the subject, he urged the ministers to be more interested in the welfare of one another along all lines.

Rev. W. H. Paschall, said the Council should be composed of more ministers who have visions larger than the congregations they pastor.

Rev. J. H. Edge, presiding elder of the Rome District of the AME church said, no minister is capable of leading his members who are not interested in civic life in the city.

Revs. W. W. Stephens, A. L. Murry, J. M. Gates, A. L. Brewster, W. R. Wilkes, B. R. Holmes, W. M. Jackson, J. R. Barnett, R. H. Porter, B. V. Thornton, and others took part in the general discussion.

Rev. Chas. Stewart, pastor Emanuel AME Church, Portsmouth, Va., in addressing the Council said, "the church is losing its influence by accepting members who had not been visited by the Holy Ghost.

The Council went on record of endorsing the report made by the young people of St. Mark M. E. church, which was very valuable information.

A resolution was passed by the Council asking the Board of Education to give the married teachers of the colored race the same consideration it gives the white teachers.

Rev. M. L. King states that Dr. Willis Sutton, superintendent of public schools, accepter an invitation to address the Council at its next meeting, Wednesday after the third Sunday in this month, 12 o'clock. Big Bethel AME church.

Montgomery, Ala. Journal
November 29, 1939

Precedent Is Broken In Chaplain's Election

OPELIKA, Ala., Nov. 29.—A precedent was broken in the election of Reverend Harry V. Richardson, chaplain of Tuskegee institute, as a delegate to the General Conference of the A. M. E. Church. Although not in the active pastorate of the church, Rev. Richardson was elected by an overwhelming majority from the East Alabama Conference of which he is a member.

According to observers, his election was in part a recognition of his distinguished ministry at Tuskegee institute. A keen mind, a brilliant speaker with a strong, veritable passion for racial and national progress, especially in the south, he has made his pulpit one of the leading and strategic pulpits of the south. As a practical teacher and inspirer of young people in the ideals of Christian character, he is among the leaders of his time.

Reverend Richardson's election is also due to his interest in and work for the betterment of the rural church. In the past few years he has literally become a champion of the rural cause. As director of religious extension work at Tuskegee institute he has labored tirelessly to establish classes of intruction, institutes and conferences, some of which have been interracial—all aimed at making the rural minister a better leader of his people. The activities and methods started at Tuskegee have now been extended to many other points throughout the south.

It is expected that Reverend Richardson will come before his church with programs of strong rural action.

PAYNE'S CONTRIBUTION

Morris Brown built up a large congregation of African Methodists in Charleston long before he was forced to flee the city and go to Philadelphia, but the real historic genesis of the church in the state begins with Daniel A. Payne when he organised the South Carolina Conference in Charleston, the year 1865. In those days North Carolina, South Carolina, and Georgia comprised the South Carolina Annual Conference. From that beginning the church spread and grew over the entire South. In South Carolina alone there are about 100,000 African Methodists serving God under their own vine and fig tree and following the episcopal leadership of Bishop J. S. Flipper.

Payne's contribution to the African M. E. Church stands unequalled and unparalleled since the days of our founding fathers. He was the noblest South Carolinian of them all.

ON BEING MISSION MINDED

The indisputable fact is that no person in the African M. E. Church since the immortal W. Sampson Brooks is doing more than David Henry Sims to make it mission-minded. Having served four years in South Africa he has returned to the homeland with ever expanding horizons and far visioned vistas of the needs of Africa. Tho resident in the states he has sponsored a South African Day for Bishop R. R. Wright, putting the entire First Episcopal District back of it. Now he comes and puts the district behind a West Africa Day for Bishop [illegible] Howard. This is the first time in the century and a half history of the African M. E. Church that such a piece of unselfish, altruistic missionary work has been done. He was the first to put the First and Ninth District missionaries behind Mrs. Lucy M. Hughes in her visit to South Africa where she is now.

Let the church not forget Bishop Wright preacht about it in Montgomery at the Council of Bishops last year. Dr. L. L. Berry has been to Canada, Bermuda South America and the West Indies. He and Mrs. Christine Smith are sailing with Bishop Howard to West Africa in February. Mrs. J. G. Robinson visited there a few months ago On January 16 a delegation of Bishops will visit Cuba. The church is becoming mission-minded. This is a happy sign.

Morris-Bryant Fued Settled

NASHVILLE, Tenn.—Following mutual agreement between the principals, a confessed judgment for $704.72, against the Rev. S. S. Morris, secretary of the AME's Allen C.E. League, in favor of the Sunday School Union, Ira T. Bryant, secretary-treasurer, was granted by Judge J. B. Newman in Chancery Court, last week.

The court ordered the Rev. Mr. Morris to pay Mr. Bryant the said amount in sixteen monthly installments of $44.67 each, beginning on February 18.

Mr. Bryant, represented by Z. Alexander Looby, contended that he was forced to take court action because of the refusal of the Rev. Mr. Morris to pay an indebtedness for work done when he moved his department to Philadelphia.

Attempting to force the Rev. Mr. Morris to bring his books into court, the union's attorney had previously refused to accept any settlement except the payment of the entire amount. When the Rev. Mr. Morris discovered that he must either pay in full or submit his books to court, the confessed judgment was taken.

White Woman Missionary Is Named By Bishop Wright

Says A. M. E. Church Knows No Color Bar

BULAWAYO, Southern Rhodesia, South Africa—(C)—At the close of the annual session of the Zambezi conference of the A. M church, Bishop R. R. Wright, Jr., stated that he was going to do an unusual thing, to appoint a white woman as Annual Conference Evangelist for Northern Rhodesia. He appointed Miss Lila Coon, who came from the United States to Rhodesia in 1920 as a missionary.

She labored under one of the large white boards for many years, but resigned because she said: "I did not feel that my board was really Christian in its dealings with the African. I wanted to come closer to them than the board allowed. I wanted to be their real sister.

"I had never heard of the A. M. E. church. But on a trip to America, I learned of it; I met its ministers, I met many of its bishops and I visited its great school at Wilberforce, Ohio, when Bishop Wright here was president. I found such a Christian spirit there towards me, a so-called white woman that I felt like joining the A. M. E. church."

Bishop Wright said in reply: "The A. M. E. church knows no color bar. It is not as many suppose, a segregated church. We did not withdraw from the Methodist Church in 1787 just to form a separate church; but to protest against the segregation then set up in the Methodist church. At our altars all nations are free to worship and to commune. There is no racial, national or sex discrimination. Our motto is 'God our Father, Christ our Redeemer, Man our Brother'."

WHITE AFRICAN METHODISTS

Calvins' Newspaper Service of recent date carries a story about Miss Lila Coon, a white woman, who has been appointed by Bishop Wright as an Evangelist to Northern Rhodesia. Incidentally there is more Christianity in Africa than there is in America. The Bishop could not have made such an appointment in Georgia, his native state.

But we started out to say that the presence of white people in the African M. E. Church is nothing new. What about the elected but unconsecrated Bishop Daniel Coker or C. T. Shaffer? J. F. A Sisson was a white man and Secretary of the General Conference. Several white people were members of our church in Canada. The writer has seen them in northern states. Bishops Sims, and Gregg tell us of many in South Africa. This writer himself has received them into the church. Incidentally a white congregation desired him to be their pastor in Illinois.

Color counts for nought in the sight of God. The African M. E Church is one church which practises no segregation jurisdictionalism, or jimcrowism. Allen's church says: "Whosoever will, let him come."

Bishop Wright Sends Report From S. Africa

Planning Memorials For Three Former A. M. E. Bishops

DALLAS, Tex.—(ANP)—Unable to attend the sessions of the Bishops' Council, A. M. E. church held in this city February 16-19, Bishop R. R. Wright, Jr., presiding prelate of the South Africa diocese, sent his report to the Council on the progress of Methodism in that faraway land.

Bishop and Mrs. Wright arrived at the Episcopal residence in Cape Town, South Africa, on August 19, 1938.

"I was appointed one of the nine members of the World's Sunday School Executive Committee for South Africa. The others are all white," Bishop Wright reported, among other things.

"For 1939 we plan to complete the building under construction, to start several more; and to complete the building program at Wilberforce; to secure government recognition for six schools in Basutoland, and to tour Northern Rhodesia, Nyasaland and and Southern Congo.

"We also want to complete (with the help of the W. H. and F. M. Society) the Turner Memorial at Queenstown, and Flipper A. M. E. Church at Durban. If this can be done I will have built memorials for the three men, Turner, Parks, and Flipper, who did most to take over this South African Ethiopian church."

CHURCHMEN INVADE CUBA WITH FIRE OF AFRICAN METHODISM

Courier 2-4-39

Church Attempts Greater Service In Carrying Gospel To Islands of Atlantic — Many High Officials Make the Trip.

By EDGAR T. ROUZEAU

NEW YORK, Feb. 2—The first large-scale attempt to extend the horizon of the African Methodist Episcopal Church to the Spanish-speaking world was seen in the departure of an A. M. E. delegation, who boarded the S. S. Oriente here en route to Cuba.

Officially, the delegation is on a ten-day good will tour to the islands five Provinces—Havana, Matanzas, Cardenas, Santa Clara and Oriente —at the invitation of a group of Cuban theologians and ostensibly for the purpose of surveying possibilities in that particular field.

In A.M.E. circles, however, the mission is clothed with considerable significance. Both to officials and lay members, the sanctioning of such a journey of the A.M.E. Church Connection, and the trip to the Cuban Republic is but the initial stage in a far-flung program to propagate the influence of the A.M.E. Church among Spanish-speaking nations.

The delegation consists of five Bishops and two lay officers, with Bishop Reverdy C. Ransom of Ohio as chairman. Others are Bishops J. A. Gregg of Kansas, H. Tookes of Arkansas, David H. Sims of Pennsylvania and E. J. Howard of Texas, in addition to Dr. L. L. Berry, secretary-treasurer of the A.M.E. Mission Board and Dr. John R. Hawkins, secretary-treasurer of the A.M.E. Church.

Also accompanying the delegation were: Bishops W. H. Fountain of Georgia, Noah W. Williams of Missouri and M. H. Davis; also Dr. William P. Stephenson of Philadelphia, Dr. George W. Baber of Detroit, Dr. and Mrs. R. Frank Jones of Washington, D. C. and Mrs. R. Butler Wilson of Boston.

To facilitate its work the commission carried a ton or more of literature, translated into Spanish, giving the history of various special setups of the church and their various activities. The A.M.E. Church has received permission from the Cuban government to found a branch of the church in Cuba, provided that membership will be open to all Cubans, regardless of race. At sailing time Bishop Ransom had in his possession a special invitation to the commission from Col. Fulgencia Batista, military dictator of Cuba.

Among those at the pier to see the commission on its way were the Rev. and Mrs. D. Ward Nichols of New York City, Rev. I. N. Patterson, presiding elder of the Philadelphia district; George A. Singleton of Philadelphia, editor of the Christian Recorder; the Rev. C. W. Walton, presiding elder of the Manhattan District, and the Rev. C. S. Stepteau of Philadelphia.

The only Bishops of the church remaining in America at the present moment are Presiding Bishop J. S. Flipper of South Carolina; Bishop R. A. Grant of Florida; G. B. Young of Texas and S. L. Greene of Louisiana. Bishop R. R. Wright is stationed in Africa and there are two vacancies.

Ira Bryant Tilt Halts

Death of Judge Postpones Printing House Litigation

By PEYTON GRAY

BALTIMORE — Death halted the court trial between the AME Church and Ira T. Bryant, originally scheduled to have begun, Wednesday, March 1, when Federal District Judge M. Goer of Tennessee succumbed suddenly, last week, resulting in a postponement.

The death of the jurist in whose court the case,, believed by many to end the quarter-century fight for control of the AME Publishing House, delayed the departure from Baltimore of Bishop Monroe H. Davis, the Revs. D. E. Rice, H. E. Wilden, and James Dorsey.

The latter three named persons were listed as plaintiffs in the case and were represented by Harry C. Allers of Baltimore; Herbert L. Dudley of Detroit, and a Nashville law firm.

Church Wins Round

The church won the first round in the court fight when the presiding jurist recently sustained the three points of contention raised by those opposing the veteran churchman and secretary-treasurer of the Sunday School Union.

The points of the committee, headed by Bishop Davis and sustained by the jurist are:

1. The Federal court does have jurisdiction over the case.
2. The committee appointed to institute suit through the Federal court has that right.
3. The attorneys for the church do have the right to demand a pre-examination of Mr. Bryant's books.

"We'll Win"—Bishop Davis

The eyes of the entire AME connection were trained on Nashville, this week, where the fight for the $250,000 printing plant was scheduled.

Questioned by an AFRO reporter, last week, in reference to his chances in the Federal court, Bishop Davis, presiding over the second Episcopal district, stated that he felt confident that the committee would emerge victorious, but in the event something should happen, he would take the case to the United States Supreme Court.

Demands Accounting

"We have not only a remarkable array of legal talent and a more firmly established case, but I'm willing to spend money in protecting that which belongs to the AME Church. We are demanding an accounting of that which belongs to the church," the prelate said.

At a late hour, Monday, no word had been received in Baltimore as to when the court trial would be resumed.

Renew War on Bryant

NASHVILLE, Tenn.—A suit begun here in Federal court to determine the AME Church's right in the AME Sunday School Union property here has been called for trial on March 2, with Ira T. Bryant as defendant.

THE SMITH BUILDING

The AME Bishops' Council has approved the action against Mr. Bryant, who is secretary-treasurer of the union. His organization prints and supplies literature for churches and Sunday schools.

Often Under Attack

Mr. Bryant's position has been under repeated attacks and the last general conference voted his office to E. A. Selby. The veteran churchman, however, contended that he could not be ousted in that manner, and continues to function at his job.

The Smith building here to which Mr. Bryant came in 1908 as director of the union, recently was condemned for the second time and is slated for extensive repairs. It was condemned in 1908 and repaired then. The Sunday School Union was moved to its present headquarters six years later.

Deny Prelate Reinstatement

DALLAS, Tex., Mar. 24—(ANP)—At the recent meeting here of the AME church Bishops' Council, the appeal of Bishop William Tecumseh Vernon for reinstatement on the active list of the board was denied, the veteran prelate thus receiving a second set-back in his attempt to return to active service in the church. Bishop Vernon's first appeal was turned down by the council at last year's Memphis meet.

Charges against him grew out of his acceptance of an appointment from the governor of Kansas as superintendent of the State Industrial department at Western university. This and other irregularities were allegedly charged against him by Bishop J. A. Gregg of the Fifth district. Bishop Vernon was tried by the Kansas conference over which Bishop Gregg presided at the time.

Speaking here in his own defense, Bishop Vernon claimed that in accepting the governor's appointment he was acting only to support his family and himself. Supporters of Bishop Vernon are said to have pointed out that records showed that all money due from conferences over which he presided were fully reported and promptly.

Members of the Bishops' council were reported as failing to act on the suggestion of Senior Bishop J. S. Flipper that the council vote on the Vernon case in accordance with their best judgment and report their action to the next general conference of the church in Detroit in 1940.

Women In The News

Editor----M. Mossell Griffin

Progress Made by Negro Women in the past Quarter of a Century

find that they want to do, serve, and be great Methodists. But over all they want to be trained. After more carefully seeing their point of view they want a chance to exercise their ambitions. With adult guidance; who understands the art of getting their confidence. Dr. L. M. Moore is a masterly speaker of far reaching capacity. Dr. Moore pastor's Metropolitan St. Paul, St. Augustine, America's oldest city. The Sainted Bishop R. A. Grant visited Moore's last quarterly conference where a reception was tendered the Bishop after the session. Bishop Grant said, I quote—"This was a perfect Quarterly Conference, reflecting true credit to Dr. Moore's organizing ability. Bishop H. Y. Tookes has already visited Dr. Moore and his beautiful congregation. He was pleased. Dr. Moore is abreast with the latest news in the field of religion And social service. He is full of brave confidence in himself. The pulse of public opinion is turned toward him.

Aspirants to be Bishop of 11th Episcopal: The eminent candidates for the Bishopric in Florida are definetely standing out in their several spheres. They are: Dr. Carey A. Gibbs, Presiding Elder of the North Jacksonville cator and leader. Dr. John S. John District, East Florida Conference, edu son—Full of religious freedom, manhood, a definite civic leader, pastor i West Florida Conference. Dr. C. S Long, Jr., pulpiteer, columnist, histo ian of the first rank, Presiding Elde of the Central Florida Conference. Dr. E. J. Jackson, scholar, preache and writer, Presiding Elder of Centra Florida Conference. Dr. A. P. Pos elle, Presiding Elder of Orlando Flori la Conference, best revivalist in the State. Dr. A. I. G. Richardson, old Roman, loved and respected for the stand he has taken for the Church. He leads frequently in finance for sacred education, Presiding Elder of the Tallahassee Conference. Dr. E. D. Dempsey, Presiding Elder and Gospel soloist, Orlando Florida Conference boasts of his great work. The candidates among mentioned are fine and deserving but Florida plans to make a definite selection in her primary early February 1940. Other aspirants for general officers in Florida have been before the organs of the Church.

MRS. A. B. WILLIAMS
Jacksonville, Fla

AN APPEAL FOR THE STEP CHILD OF AFRICAN METHODISM HOME MISSION

No individual, who loves the African Methodism, can read of the glowing successes of our leaders having in the futherance of the cause of Christ and the extension of the borders of our Zion and not feel justly proud of both the church and it's leadership. What! With the thrilling report of a progress heretofore unequalled, coming from Bishop R. R. Wright in South Africa heroic endeavors on the part of the Venerable Commoner, Bishop E. J Howard in West Africa and the illuminating report of the commission just returned from Cuba—we have already begun to dream of a vast empire and of ourselves as Sons of Allen, the heirs of this great soul saving organization

Comes now an appeal..lest we in our zeal overlook the great need to re strengthen the base from which this

CHURCH CIVICS AND EDUCATIONAL FIELDS

vast empire must operate. In Oklahoma for all of it's much publicized wealth, there is dire need for special consideration by the General Church Within the state there are possibly five churches that are self-sustaining, the rest are veritable shells, poorly kept sheltering a discouraged and poorly paid minister and an unspired, untrained congregation. The church in Oklahoma cannot live like this! There must be a new deal and it must be soon!

The upshot of the whole matter is this...In the rurals. where the great mass of the Negro population is to be found, the custom has been in years past to send ministers to those points either as a penalty for their failures or because of their lack of training. This has been a serious mistake and our lack of vision has lost to our Zion thousands of members in the state of Oklahoma alone. For out of these rural communities, hundreds of young people migrate to the towns and cities, and if they seek to unite with the church in their newly found home, it is but natural that they seek the church that has had the most to offer in the communities from which they come.

In proportion to the strength of the parent body of our church so shall be the strength of our tributaries in foreign fields. Hence this appeal to those who are to legislate for our great church in 1940. Make it possible for these men who labor here on our home soil—to live! They too, are braving unknown perils. Make it possible to send men who are equipped to train and to indoctrinate the people in these outpost by securing them against needless suffering.

You need but hear their reports (sometimes as low as $10) for themselves and their families. You need but visit the places of worship in which they have held forth and you cannot but conclude that the Missionaries in our foreign fields are not alone in their need of assistance.

We feel that this oversight of African Methodism's Step-Child has not been intentional but that in our enthusiasm over new fields to conquer we have forgotten the time-worn adage that "Charity begins at Home!"

We appeal therefore for a measure, whereby the sustenance of the "Home Missionaries (Preachers on Mission Charges) may be increased and the churches in which they labor might be rehabilitated.

COME OVER TO MACEDONIA AND HELP US "IS THE CRY! WILL THE LEGISLATIVE BODY OF THE CHURCH ANSWER IN THE AFFIRMATIVE?

SUNDAY, APRIL 30, 1939 SAVANNAH TO

AME Sunday School Union Holds Annual Board Meeting

Journal

4-30-39

Dr. J. H. Hale Elected President; Ira T. Bryant Elected Secretary

The Sunday School Union Board of the AME church met in its regular session, Wednesday April 19, 1939 at their headquarters on 8th and Lea Avenues. The vice president, Rev. A. P. Gray called the meeting to order after which the regular order of procedure was suspended and the Board went into the election of a president, they having failed to elect at the previous meeting.

Dr. J. H. Hale, Chief Surgeon of Meharry Medical College, Past President of the National Medical Association and an outstanding member of the AME church, was elected as president of the Board.

Appointment of the necessary committees was indulged in and committees all set to work to discharge their various duties.

Secretary Bryant made a very interesting report of the affairs of the department during the past 12 months giving to the Board such information as properly belonged before it in reference to the various issues that had arisen in reference to the Charter, election of officers, etc., and his report was received with great acclaim, many of the members openly expressing their determination to consistently stand by right and by the interestsof the department, as well as the rights of the ministers and laymen fo the church, in an effort of the church in an factory setup is established that will insure a guarantee of the proper disbursm of the Thousands of Dollars that are wrung from the pockets of the poor members of the church to sustain the work.

Secretary Ira T. Bryant was re-elected as Secretary-Treasurer of the department for the ensuing three years and his management not only endorsed, but his conduct in the prosecution of the court issues that now engage the attention of the Board, was heartily approved. The financial report showed it to be in excellent condition.

Members of the Board spoke with feeling about the absence of Bishop J. S. Flipper who has served as president of the Board for nearly thirty years, and who has served as president of the Board for nearly thirty years and who because of certain conditions found it impossible to continue as president. Bishop Flipper was lauded for his inflinching loyalty to the work of the Sunday School, as well as his devotion to and interest in the Sunday School Department at Nashville, and for that reason was unanimously elected President Emeritus of the Sunday School Union Board which he has served so faithfully.

Journal

4-30-39

Members present: Revs. A. P. Gray, M. D. Potter, J. H. Hale, W. H. Campbell, L. A. Fisher, A. G. Carroll, Ira T. Bryant, Richard Hill.

Savannah Tribune

AME Work In Africa Revealed

Atlanta World

Atlanta, Ga.

2-25-39

Bishop Wright Sends Council Report of Work

DALLAS—(ANP)—Unable to attend the sessions of the Bishops' Council, AME church held in this city February 16-19, Bishop R. R. Wright, Jr., presiding prelate of the South Africa diocese, sent his report to the Council on the progress of Methodism in that faraway land.

Bishop and Mrs. R. R. Wright arrived at the Episcopal residence in Cape Town, South Africa, on August 19, 1938. Outstanding events since that time he records as follows:

BISHOP'S REPORT

1. The bringing of the Rev. J. R. Coan, M. A., B. D., to be dean of the school of Religion. We opened August 26. We now have 23 applications and I believe we shall have at least 30 students this term. The Rev. Levi Coppin Gow B. A., is one of the teachers, while the Bishop of the District, Dr. A. J. White, Revs. J. Y. Tantsi, F. H. Gow and Ray E. Phillips, Ph. D., of the American board are lecturers.

2. Ground breaking of the Health clinic and organization of the Community Health Welfare Association in Wilberforce which is probably the first black group in South Africa to institute community medical service.

3. Ground breaking for the new Normal School Building under Dr. Amos J. White, for expansion of teacher training.

4. Increasing the school faculty by two new members: A special instructor in music, and another in carpentry, bringing the total at Wilberforce Institute to 20 teachers.

5. Securing promise of Government to aid in domestic science and agriculture if we make a substantial start. Mrs. White has been serving most acceptably in domestic science without any salary, so far.

6. Completing eight new church and school buildings and starting 12, among them Parks Memorial at Langa.

HIGH POINT

7. The high point was the visit of Mrs. L. M. Hughes, president of the Woman's Home and Foreign Mission Society, the work of the AME church in South Africa. Mrs. Hughes was our guest and we sent her over 12,000 miles—2,500 by rail and over 9,500 in automobile—visiting the most remote parts of South Africa. Had the tour in South Africa alone beench ;Retaoi by Thomas Cook & Son it would have cost her at least $2,000. But it did not cost her one cent. I believe that Sister Hughes ought to be able to stir the church as never before on the subject of South African Missions in particular and Missions in general.

8. I was appointed one of the nine members of the World's Sunday School Executive Committee for South Africa. The others are all white.

For 1939 we plan to complete the building under construction, to start several more; and to complete the building program at Wilberforce; to secure government recognition for six schools in Basutoland, and to tour Northern Rhodesia, Nyasaland and Southern Congo.

We, also, want to complete (with the help of the W. H. & F. M. Society) the Turner Memorial at Queenstown, and Flipper A. M. E. Church at Durban. If this can be done I will have built memorials for three men, Turner, Parks, and Flipper, who did most to take over this South African Ethiopian church.

AFRICANS WANT BISHOP WRIGHT FOUR MORE YEARS

Call 6-23-39

Kansas City Sun

PHILADELPHIA.—(C)—Bishop J. A. Gregg, secretary of the Bishops' Council of the A.M.E church, has received a cablegram from a large and representative group of South Africans, which reads:

"All South African religious, civic, fraternal, educational, and political organizations, regardless of denominations, demand the continuance of Bishop R. R. Wright in South Africa, requred petitions signed by thousands of Africans in South Africa, Johannesburg District, lay members and ministers."

The cablegram was signed by Mareka, chairman, and Mkwayi, secretary.

Bishop Wright has commended himself to African through his unusual accomplishments of the quadrennium, having built three new buildings at Wilberforce institute and brought seven persons from America, and added 5,000 members to the church: travelled nearly 100,000 miles in South Africa, translated the catechism and rituals and the Missionary Constitution in the several African languages, published the South African Christian Recorder and has the circulation over 3,000.

Bishop Wright is making his headquarters at the home of his father, Major R. R. Wright Sr., 554 North Fifty-eight street, Philadelphia, while he is in America.

CHURCH -1939

Only Ten Bishops Attend African M. E. Council Conference

PHILADELPHIA, June 29 — (ANP)—There were five vacant chairs here this week on the bishops' bench of the A M. E. church as the fathers of the church took part in the Young People's congress, the eightieth annual Connectional council, and the Bishops' council of the church.

Three vacant chairs were those of the Rt. Revs. W. Decker Johnson of Georgia, William H. Heard of Pennsylvania and R. A. Grant of Florida, all of whom have died since the last general conference. The other vacant chairs were those of the presiding bishop, Dr. Joseph S. Flipper of Atlanta and Noah H. Williams, St. Louis, absent due to illness, and Dr. W. T Vernon, Kansas City, who is on the inactive list.

The prelates who took part in the Bishops' council were the Rt. Revs. W. A. Fountain, acting presiding bishop; James A. Gregg, Kansas City; Monroe H. Davis, Baltimore; George B. Young, Waco, Texas; Reverdy C. Ransom, Xenia, O.; E. J. Howard, West Africa; R. R. Wright, South Africa; David H. Sims, Philadelphio, the host; S. L. Greene, Little Rock and Noah Williams, St Louis.

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A.M.E.

Africans Ask For Bishop's Return

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Africans Seek Return Of Bishop Wright

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REV. J. W. JARVIS IS GIVEN CUBAN POST

P. E. of Pittsburgh Annual Conference A. M. E. Church, Appointed General Superintendent of a New Field of the Church in Cuba—Party Sails Saturday.

Rev. Joseph Wentworth Jarvis, D. D., of Uniontown, presiding elder of the Pittsburgh Annual Conference, has been appointed General Superintendent of a new field of the African Methodist Episcopal church in the beautiful Island of Cuba. Dr. Jarvis is a native of the West Indies and is familiar with the Spanish language. He has served in religious work for 45 years, during which time he served as a missionary in Porto Rico for five years, and twelve as presiding elder in the Pittsburgh Conference aside from having pastored in Canada, Boston, Mass., Michigan, and in the State of Pennsylvania.

For the past 17 years, the distinguished churchman has made his home in Uniontown where he formerly pastored historic St. Paul A.M.E. Church. Dr. Jarvis is a man of wide experience and accomplished in many fields. He is a musician and instructor of both foreign and the English language. He successfully conducted the Leisure Time School in Uniontown several years ago. He has also taught school in the West Indies. The Reverend gentleman is also a writer and highly esteemed pastor and [illegible]

In recognition of the services rendered, the ministry and laity of the Pittsburgh Conference recently tendered a testimonial in his honor at Brown's Chapel Church in Pittsburgh of which the Rev. A. A. Hughey is the pastor. The elaborate affair was presided over by Dr. T. M. Greene of Bethel Church, Pittsburgh.

Ministers and the laity from the following points were present: New Kensington, Monongahela, Clairton, Duquesne, Latrobe, Greensburg, Tarentum, Farrell, Washington, Uniontown, McKeesport, Donora, Homestead, Oil City, Aliquippa, Wilkinsburg, Butler, Wilmerding, West Middletown, Johnstown, and various parts of Pittsburgh.

Music was furnished by the senior choir of Brown Chapel and the Junior Choir of Clairton. Gifted soloists also lifted their voices in paying honor to the honored guest. Presentations were made to Dr. Jarvis as follows: In behalf of the Pittsburgh Conference Branch, W.M.M.S., the Allegheny, Pittsburgh and Scranton districts, the Interdenominational Ministers Association of Pittsburgh and vicinity and the Pittsburgh Conference.

Among those extending greetings were: Dr. T. M. Greene of Bethel, Pittsburgh; Dr. A. E. Allen of St. James, Pittsburgh; P. E. J. C. Anderson, P. E. W. H. Truss, P. E. A. S. King, P. E. D. H. Thomas of the A.M.E. Zion Church, Reverends W. B. Wright of New Kensington, J. N. Carter of Uniontown, W. H. Shaw of Oil City, E. L. Liggins of Washington, A. A. Hughey of Brown Chapel, Pittsburgh; A. A. Nelson of Wilmering, T. A. Collins of Allen Chapel, Pittsburgh; A. C. Brogdon of Greensburg and Mr. Bervard Jr. of Bethel, Pittsburgh.

Numerous telegrams, resolutions and acknowledgement of letters were read by Rev. A. S. King. A

fitting response was made by Dr. Jarvis who closed his remarks with the free use of Spanish.

The dining room of Brown Chapel was taxed to capacity as the large group marched downstairs to partake of the collation prepared by Brown chapel workers.

Dr. and Mrs. Jarvis are the parents of four children, two of whom are now living and in the ministry. Joseph Milton, the elder of the two boys, is the pastor of the Junior church at Bethel in New York where he has a membership of close to 500 young people. He was recently ordained an elder by the Right Rev. David H. Sims at the New York Conference. His father was present and took part in the service. James Alexander is closing his sixth year as pastor of Bethel in Johntown.

Due largely to ill health, Mrs. Jarvis will not join the party which sails for Cuba on the first of July. Included in the group will be Bishop and Mrs. R. C. Ransom, Dr. L. L. Berry, secretary of Missions of the A.M.E. Church and Dr. J. W. Jarvis.

Only Ten Bishops At Council Meeting

PHILADELPHIA.—(ANP)—There were five vacant chairs here this week on the bishops' bench of the A. M. E. church as the fathers of the church took part in the Young Peoples' congress, the eightieth annual Connectional council and the Bishops' council of the church.

Three vacant chairs were those of the Rt. Revs. W. Decker Johnson of Georgia, William H. Heard of Pennsylvania and R. A. Grant of Florida, all of whom have died since the last general conference. The other vacant chairs were those of the presiding bishop, Dr. Joseph S. Flipper of Atlanta and Noah H. Williams, St. Louis, absent due to illness, and Dr. W. T. Vernon, Kansas City, who is on the inactive list was not present.

The prelates who took part in the Bishops' council were the Rt. Revs. W. A. Fountain, acting presiding bishop; James A. Gregg, Kansas City; Monroe H. Davis, Baltimore; George B. Young, Waco, Texas; Reverdy C. Ransom, Xenia, O.; E. J. Howard, West Africa; R. R. Wright, South Africa; David H. Sims, Philadelphia, the host; S. L. Greene, Little Rock and Noah Williams, St. Louis.

Election of A. M. E. Bishops Proves Major Question To Delegations To Conference

Three Vacancies Caused by Deaths of Bishops W. H. Heard, R. A. Grant, W. D. Johnson Must be Filled

11 Churchmen Mentioned as Candidates

PHILADELPHIA.—(ANP)—Who will be the next A. M. E. bishops elected, is one of the important questions being asked as leaders of the great denomination from all parts of the country met here last week in three different conferences—the Bishops' council, the Connectional council, and the Young People's congress.

There was no official answer, but supporters of different candidates were present winning friends among the delegates who will attend the next general conference next year in Detroit.

There are three vacancies on the bishops' bench caused by the deaths of Bishops W. H. Heard, R. A. Grant and W. Decker Johnson. It is expected that these seats will be filled, and that even a fourth bishop may be named.

Although no bishop would speak for publication, it has been learned that they are not in favor of increasing their number. Nothing can prevent the General conference doing this, however.

Among the names most often mentioned as being "very much" in the race are those of Dr. G. A. Curry, Philadelphia, manager of the A. M. E. Book Concern; Dr. Joseph Gomez, pastor of St. James church, Cleveland, Ohio; Dr. S. S. Morris, secretary-treasurer, Allen Christian Endeavor league.

Close runners-up seem to be Dr. D. Ward Nichols, New York City; Dr. J. H. Clayborn, editor, Southern Christian Recorder and Dr. H. M. Collins, Los Angeles, Calif., who is carrying banner of the Far West, because no westerner is now on the bishops' bench.

Dr. Curry, who came here from a presiding elder's post in Jacksonville, is credited with "saving the Allen building," six-story modern office structure owned by the church, but which was lost for a time. He was elected to the book concern at the general conference held in New York in 1936.

Dr. Gomez is one of the most popular preachers in the church, especially in the Middle West. His successful rebuilding of St. James which was destroyed by fire Jan. 1, 1939, is considered one of his striking accomplishments. In the rebuilding program he enlisted a city-wide committee, of both races, and representative of every denomination, from Roman Catholic to his own.

Dr. Morris has been secretary of the A. C. E. league for several years and is considered one of the most respected of the general officers. He is well known throughout the church and is versed in the history of the denomination.

Eight other churchmen whose names are mentioned for the episcopacy are: the Revs. C. A. Gibbs, presiding elder, Jacksonville, Fla.; Frank A. Reid, St. Louis, Mo.; G. T. Stinson, presiding elder, Shreveport, La.; R. A. Scott, president, Campbell college, Jackson, Miss.; W. L. Jackson, presiding elder, Philadelphia; J. B. Butler, presiding elder, San Antonio, Texas; Prince F. Jackson, Dallas, Texas.

Chicago Offers Wayman Ward

Dr. Wayman Ward, pastor of Bethel, Chicago, is the candidate put forward by the ministers of Chicago, "because no bishop has been elected from Chicago and the Middle West since Bishop A. J. Carey." Still others in the race are: the Revs. H. H. Carr, Fort Worth, Texas; J. S. Johnson, Pensacola, Fla.; George W. Baber, Detroit, Mich.; D. T. Babcock, Atlanta, Ga.; I. H. Bonner, Selma, Ala.; C. P. Cole, Newport, R. I.; Charles E. Stewart, Portsmouth, Va.; T. J. Miles, Charleston, S. C.

One candidate entered his candidacy on the unusual condition that he be sent to Africa. He is the Rev. Dr. T. J. Davis, of Americus, Ga. Dr. Davis is both a physician and a minister, and he is especially anxious to go to South Africa to continue the health work started there by Bishop R. R. Wright.

Paying high tribute to the present financial secretary, John R. Hawkins, of Washington, D. C., three candidates, nevertheless, presented themselves so that when ever a vacancy occurs in this very important post, they may be considered. These aspirants are O. A. Travis, Louisville, Ky.; Roderick Harris, grand secretary, Improved Order of Samaritans, Athens, Ga., and the Rev. J. W. Howell, Detroit.

Candidates for editor of the A. M. E. Review are the Revs. J. G. Robinson, the incumbent; J. S. Brookins, Selma, Ala.; C. S. Slade, Philadelphia, and C. C. Clark, Trenton.

Rev. L. M. Moore, Florida, wants the secretaryship of the Allen Christian Endeavor league. Rev. David Norris, Atlanta, wants to be the editor of the Christian Recorder.

The total number of those whose hats are "in the ring" number 23. In addition, several other people are interested in the many important and rather well-paying general offices.

Tremendous sentiment is evident in favor of Mrs. Lucy M. Hughes, Cameron, Texas, as secretary of missions, the job now held by the Rev. L. L. Berry, of New York City. Mrs. Hughes is connectional president of the Women's Home and Foreign Missionary society, and it seems that the votes of women delegates will be centered on getting this one important office for a woman.

Among other aspirants is the Rev. William A. Dorsey, pastor of Bethel church, Woodbury, N. J., who is a delegate to the 1940 conference and who has his eye on the management of the book concern.

Raleigh, N. C., News & Observer
November 19, 1939

NEGRO CHURCHMEN TO CONVENE HERE

Western Conference of African Methodists to Meet November 22-26

Scores of Negro churchmen from half of North Carolina will converge in Raleigh Tuesday for the opening of the 47th annual session of the Western North Carolina Conference of the African Methodist Episcopal Church.

During the four-day convention at St. Paul A. M. E. Church, at the corner of Harrington and Edenton streets, delegates to the quadrennial conference to be held at Detroit, Mich., next year will be elected.

Mayor Graham H. Andrews will welcome the delegates at a session Tuesday night. The regular session will convene at 9:30 o'clock Wednesday morning, and Governor Hoey has been invited to address the conference at noon. The annual sermon will be delivered at 7:30 o'clock Wednesday night by the Rev. H. B. Barkley, pastor of St. James, A. M. E., Church, Winston-Salem.

The annual missionary sermon will be delivered by the Rev. R. E. Peters, pastor of the Aberdeen circuit, at 7:30 o'clock Thursday night after a day of devotionals. Friday night will feature an address by the Rev. E. F. G. Dent, president of Kittrell College.

The concluding sermon will be delivered Sunday night, November, 26.

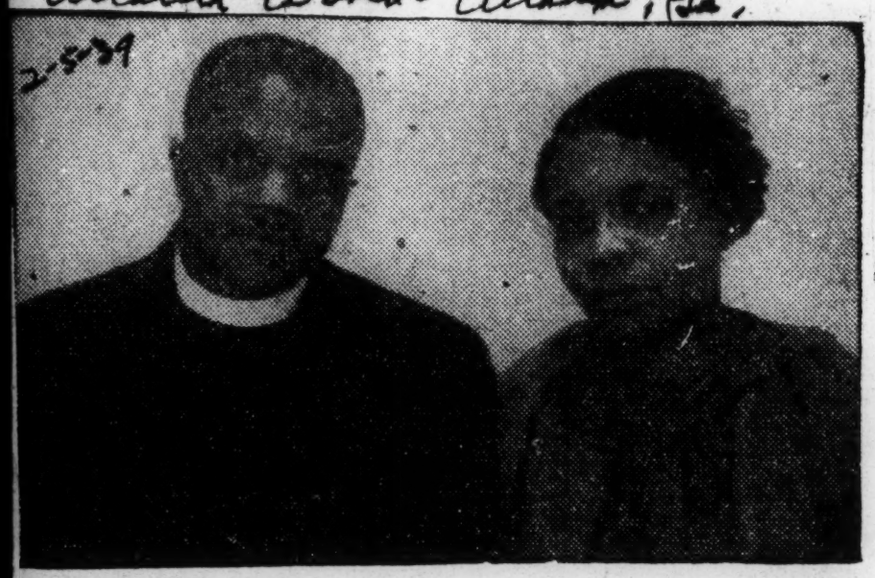
Host ministers will be the Rt. Rev. M. H. Davis, presiding Bishop; the Rev. A. D. Avery, presiding elder; and the Rev. C. C. Scott, St. Paul pastor. Reservations for 115 delegates have been made in Negro homes of Raleigh and 15 other homes have been reserved for other delegates.

CHURCH - 1939

AME Zionites To Liberia

Atlanta World - Atlanta, Ga.

2-5-39



The Rev. and Mrs. S. W. Peacock, above, left the Gate City the past week en route to Liberia where they are to serve as missionaries of the A. M. E. Zion Church. They took the U. S. S. "Hamburg" out of New York City Thursday, February 2, Pier 34-86, Cabin 340, and, upon their arrival February 18 in the German city where a day will be spent, they will continue on to Liberia aboard the Steamer "Wigburt", reaching their destination March 7.

The Rev. Mr. Peacock is a graduate of Morris Brown College, former pastor of a number of Georgia, Florida and Mississippi A. M. E Zion churches, and recent presiding elder of the South Florida A. M. E Zion Conference. Mrs. Peacock, a graduate of Prairie View College and of Oberlin Business College, was president of the Women's Home and Foreign Missionary Society of the South Florida A. M. E. Zion Conference last year, concurrently with the presiding eldership of her husband.

A. M. E. Z. Church Host To Conference

Atlanta

Bishop E. L. Madison, supervisor of the ninth Episcopal District of the A. M. E. Zion Church opened the 43rd session of the Central Alabama Conference at the Ald Ship Church on Holcombe Street here yesterday at 11 o'clock. The opening sermon was delivered by the Rev. A. W. Murphy of the Shiloh Circuit.

The bishop assisted by the presiding elders and other high churchmen administered the Holy Communion. In the key-note speech by the bishop, he urged the ministers and laymen of his diocese to teach and encourage morality among colored folk. He declared that education in itself would not sustain nor promote any group of people. He added that negroes must have moral balance before it could be dynamic spiritually, or strong economically.

He spoke at length on the necessity of establishing confidence as a race and as individuals. He said that this could be done by practicing honesty frugality, and punctuality. The bishop also decried the increase of crime among the youth set throughout the country, and said there was a need for the right kind of parental training.

Prof. Martin Harvey, of Hemstead, N. Y., and Prof. H. Councill Trenholm, of the State Teachers College are expected to address the conference during today's session.

It will be interesting to many to know that Bishop Madison is a native of Montgomery County, being a son of the late Eli Madison, promoter and builder of the Madison Park section, seven miles from Montgomery.

Montgomery Ala

11-9-39

A.M.E.Z.

Unification Is Hit By Kyles

Atlanta, Ga.

Daily World 11-19-39

CHARLOTTE, N.C.—(ANP)—Bishop Lynwood Westinghouse Kyles, senior prelate of the A. M. E. Zion church, lashed out at the recent unification program of the Methodists of white America for their failure to include the four or five branches of the Negro Methodists in their scheme of unification.

Bishop Kyles declared that the idea would never reach a full realization until the whites had learned to remember that the idea of Christian brotherhood called for inclusion of all those identified with the Christian church, "giving them equal opportunity, and allowing them to enter into the integral part, as a part of the whole."

Bishop Kyles was presiding at the 49th annual Western North Carolina conference of the AME Zion church, at Little Rock church here. Also speaking to the conference were Bishops William J. Walls and R. C. Brooks, of New York City.

At the final session Sunday night, the Rev. B. C. Robeson, pastor of the Mother Zion AME church in New York City, Zion's largest church, took a wide cut at the policies of Father Divine, Bishop Grace, and Elder Michaux, although not calling them by name, except for Father Divine.

Said Rev. Robeson: "If the Negro preacher knew more about the idea of preaching real faith to his people, not to say 'I believe' simply, but to say: 'I believe', and give a definite reason for so saying. Father Divine wouldn't be able to say 'Peace, it's wonderful', and take away the church members that we ought to have!"

Three thousand persons attended the final services, at which new appointments were made and financial reports made also. The secretaries for home and foreign missions, from Washington, the Revs. H. T. Medford and Thomas W. Wallace, respectively, were also in attendance.

Two Split A. M. E. Z. Churches Agree To Split $200 Legacy

Tribune 11-23-39

Philadelphia, Pa

Two churches agreed to share equally a legacy left to one church, as awarded in the Orphans Court, last Wednesday.

"It appears that this church divided into two congregations", said President Judge Van Dusen, as he divided $200 bequeathed by Kate I. Edwards between First Colored Wesley Church and its offspring, Wesley A.M.E. Zion Church.

Bishop L. Kyles Lashes Methodists for Method Of Church Unification

Gulf 11-24-39

Norfolk, Va

By TREZZVANT W. ANDERSON

CHARLOTTE, N. C. — (ANP) — Bishop Lynwood Westinghouse Kyles, senior prelate of the A. M. E. Zion church, lashed out at the recent unification program of the Methodists of white America for their failure to include the four or five branches of the Negro Methodists in their scheme of unification. Bishop Kyles declared that the idea would never reach a full realization until the whites had learned to remember that the idea of Christian brotherhood called for inclusion of all those identified with the Christian church, "giving them equal opportunity, and allowing them to enter into the integral part, as a part of the whole."

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Cleveland, Tenn. Banner
May 27, 1939

LOCAL COLORED CHURCHES JOIN HONOR PASTOR

Local M.E. Zion Holding Week Celebration in Honor Rev. F. Jackson; Church Oldest Colored Church Here.

The colored citizens of Cleveland will join hands with the membership of Price Memorial A. M. E. Zion church, to honor the Rev. E. Franklin Jackson, their youthful and energetic pastor, as he celebrates his tenth anniversary in the Christian minstry May 29 through June 5.

The program for the week's celebration is full and includes all of the established Negro churches in Cleveland. They appear as follows: Monday night, Rev. J. C. Mobley, Lee Chapel A. M. E. church; Tuesday night, Rev. S. A. Downs, Second M. E. church; Wednesday night, Rev. Jerry Lee, Church of God; Thursday night, Rev. H. A. Sheeler, Cumberland Presbyterian church, and Friday night, Rev. Van J. Malone, First Baptist church.

The Sunday services will be conducted by the Rev. Moses Malone, who will preach at 11 a.m. The Rev. R. L. Briscoe and Patten Memorial church choir of Chattanooga, will have charge of the 3 o'clock service, which will center around the theme of the entire celebration, "A Decade of Christian Ministry."

Each night one of the auxiliary organizations will have charge of the preliminary program, paying tribute to the minister for his achievements during the ten-year period of his ministry and two years as their pastor.

A remarkable record has been made by Rev. Jackson as he has served his race and church. He began pastoring at Century, Fla., Montgomery, Evergreen and Monroeville, Ala., and at South Pittsburg and Cleveland, Tenn. While at Montgomery he studied theology at Selma University, Selma, Ala., later going to Tuskeegee Institute for academic work.

He came to Tennessee in 1937, settled in Chattanooga and married Miss Mildred E. Dodson, of that city. He was assigned to Cleveland later that year.

His method of handling the church here has proven successful and members have been added to the church. However, he has not confined his work to his own denomination but has been active in any work whereby his people could be helped.

The young people praise him for his broadmindedness in managing and coaching the first basketball team for any Negro church in Cleveland, and conducting the Vacation Bible school for the community.

The celebration closes with a banquet in his honor Monday night, June 5.

REV. E. FRANKLIN JACKSON

CHURCH * 1939
EVANSTON ILL REVIEW
THURSDAY APRIL 27 1939 WEEKLY

Baha'i Faith Opens Annual Meeting Today

North American Convention Will Be Conducted This Weekend at Local Temple

Evanston members of the Baha'i faith are planning to attend the 31st annual convention of the Baha'is of the United States and Canada which opens today in Wilmette and will close Sunday. Among Evanstonians active in Baha'i circles are Mr. and Mrs. Carl Scheffler and their daughter, Betty, Mr. and Mrs. Marshall N. Tyler, Mr. and Mrs. A. W. Russell and their daughter, Virginia, Mrs. Inez Ford and Dr. Edith Brady.

The convention opens this morning at 9:45 at the Baha'i house of worship in Wilmette, and the election of members of the National assembly, the governing body of the faith in this country and Canada, will take place tomorrow afternoon.

Public Invited Sunday

The public will be welcomed at the closing meeting of the convention Sunday afternoon at 3:30, when the theme will be "The Oneness of Mankind." Anthony Yuen Seto of San Francisco, Prof. Louis Gregory of Tuskegee institute and Prof. Kenneth Christian of the New York Agricultural college will be the speakers.

This year the Baha'i members are focusing attention on the growth of their faith in South America, where the Baha'is have intensified their efforts to carry their message of universal peace to 20 nations. Among special guests at the convention are Senor Pedro Espinosa of Mexico City, his mother and Senora Maria Louisa Jouraz, who are staying at the North Shore hotel. Senor Espinosa, a poet, writer and singer, is chairman of the first Baha'i assembly in Latin America.

A feature of the convention will be the sixth annual Baha'i youth luncheon Sunday at 12:30 at the Orrington hotel. Mrs. Virginia Camelon of Wilmette, chairman of the National Baha'i News service, will strike the keynote, discussing the future of the youth of the world.

Tulsa Mayor Welcomes Baptist Congress Delegates

TULSA, Okla., June 29—(By Viola Drew for ANP)—To the 34th annual session of the National Sunday school and B. Y. P. U. congress came thousands of delegates last week from all sections of the country. They began arriving the latter part of the week in order to get situated and ready for the opening sessions and pre-congress activities which opened at Convention hall Monday night with a mammoth musical program of more than 500 voices in the chorus directed by Mrs. Carrie Persons-Neely.

With banners of welcome waving across the main streets of the Negro section, Tulsa threw open its doors to the delegates and they held one of the most successful sessions in its history. The welcome program was held Tuesday night at Convention hall, where all general assembly meetings were held during the week, with the Rev. J. H. Dotson acting as master of ceremonies. President Jernagin of Washington introduced Rev. Dotson, who inturn took charge for the evening. Mayor T. A. Penny gave the welcome on behalf of Tulsa and assured delegates they held the key to the city during their week's stay here. Dr. J. W. Storer, white, pastor, First Baptist church and radio minister, delivered the welcome on behalf of the white Baptists of the city. Welcome on behalf of other denominations was delivered by the Rev. Waymon A. Jennings, pastor, Vernon A. M. E. church; Prof. E. W. Woods, principal of Booker Washington high school delivered words of welcome for the business and professional men.

Ministerial Education and Missions

By NOBLE Y. BEALL
In Southern Baptist Home Mission

WHITE people cannot do everything for the Negroes, even if they should try. There are some things which the Negroes must do for themselves; there are some things which the two can and must do together.

For the time being, the matter of teaching and training the Negro leadership seems to be the most needy thing. Especially is this true for Baptists. The Negro Baptists constitute the second largest group of Baptists in the world. In addition to evangelism, they need trained leadership for their organizations and institutions.

The Home Mission Board has definitely set itself to the task of helping Negro Baptists in this phase of work. During the past year it has had twelve teacher missionaries in twelve centers in eleven states, who have given their full time to teaching and training and the work of the ministry.

A NEW SPHERE FOR MISSIONS

The major task of preparing Negro preachers for their pulpits lies not within the school room; it is very definitely in another sphere. Only a few young Negro ministers are in the schools today.

The more than three millions of Negro Baptists are being led by men the majority of whom have never been to school; they never will go to school. These men need help, and they need it badly.

A recent summary of the conditions in Georgia with respect to the Negro Baptist ministry will suffice to show the need. Georgia, as you may know, has more than 1,200,000 Negroes within her borders. More than 500,000 of these are Baptists.

Dr. D. D. Crawford, executive secretary of the General Missionary Baptist Convention of Georgia, says, "We have just revised our list of ordained preachers in the state and can account for but 4,334 which is a decrease of 1,205 from the previous report . . .

Of the number accounted for 1,240 or 28 per cent are pastors. Some of these have from one to five or more churches . . . Evangelism will become a failure if it is not followed up with enlistment and training, and here we meet our worst problem.

"The people need trainers who have been trained themselves. Only thirty-nine of the 4,334 ordained preachers have finished a regular theological course, and most of these have built it on a rather weak foundation. The number who finished high school or its equivalent is about 263. And here we have all of our ministerial education stored away in 379 men out of 4,334. And this is true, after we have been free 75 years. The ratio is 379 partially prepared to 3,955 unprepared. How and when will 400 balance with 4,000? What is the hope of a people whose spiritual leadership is less than ten per cent educated?"

A few months ago a large number of Negro Baptist college presidents met in Atlanta for the purpose of discussing this matter of training the leadership of Negro Baptists. Several very interesting things came out of the meeting. It was agreed that one of the greatest needs was the training of preachers. These school men emphasized the need of an educated spiritual leadership for the masses. It was pointed out that no longer were the best prepared Negro men entering the ministry. The drones and unworthy are pouring into it. while those, of ability and character are entering other fields with few exceptions.

OUTLINE OF NEEDS

They suggested that there is a very definite need for institutes for the under-privileged in service preachers; short courses given by schools for those who can leave home and work for them; summer courses in colleges and seminaries for those who might attend; departments of Bible in the schools well manned and properly provided for; graduate departments in three centers where prepared men may pursue their studies further; and an adequate seminary in the South where men may do graduate work nearer home than those schools now open to them in the North.

I gathered from these school men that they were interested in all classes of men, and preparing ministers for the masses, as well as the better pulpits. There are but few pulpits among Negroes demanding graduates from institutions with a doctorate in philosophy. However, there are some such pulpits.

While writing this report, I am attending an institute in a church with several thousand members, in an educational center with a building which cost more than $200,000. This church demands a well trained man. But while that is true, the majority of men being reached in the institute, are from rural churches and simply need to know the fundamental principles and how to use what may be available.

Religion Fails To Beat Jim Crow As World's Baptists Meet In Ga.

By REV. C. M. SMITH
Tribune Religious Editor

ATLANTA, Ga., July 22 (Special to the Tribune)—All the religion the Baptists of the world could assemble was not enough to overcome the prejudice of Atlanta, the gate city of the South.

As trains, buses, and passengers cars dumped their cargo of human souls on Georgia soil signs of welcome waved from every nook and corner. Courtesies were extended by police officers, service station attendants, registration committees and every one connected with the welcome of the host of Baptists that poured from every quarter of human habitation in the world.

Atlanta seemed to have on its "company manners." Dr. Loule D. Newton, pastor of Druid Hill Baptist Church and chairman of the General Committee, was everywhere at one time, making all to feel that this was a fore-runner of the Utopia.

Auditorium Packed

On Friday night thousands packed every available space in the Greater Wheat Street Baptist Church for the formal opening. The world rubbed elbows with itself and when the two vested choirs marched down the aisles singing, "How Firm a Foundation," the vast audienc rose in honor of God, a great city, a great church with a beautiful history, and to Dr. Williams Holmes Borders, its youthful, triumphant, militant, though retiring, pastor.

Dr. George W. Truett, president of the Baptist World Alliance, delivered the opening sermon and all went out rejoicing in the feeling that Atlanta was truly pioneering in World Brotherhood.

Parade Colorful

Saturday dawned clear and bright. The holiday spirit was in the air. The long waited-for-day had arrived. Baptists were to inaugurate their attack on Satan's strongest towers. A long colorful parade through the streets of the city introduced the attack. Multiplied thousands were attracted as the representatives of nations marched behind brass bands flaring forth the battle songs of Christian soldiers. Into the great stadium they marched where other thousands had assembled as the advance guard and the two great armies meeting made the very air and earth vibrate with the cry of battle "Onward, Christian Soldiers."

Seats For Race Groups

And then it happened. Looking over a vast assemblage estimated at 30,000 to 50,000 persons making up the Baptist World Alliance, we saw the sneaking, vile, cruel, vacillating monster, prejudice, showing itself even in the midst of a church which preaches democracy and fair play. Prominently displayed in certain areas were signs "National Baptist Convention" and "National Baptist Convention of America." We looked for signs locating the places of other national groups, but in vain. Baptists were there from everywhere, but no one knew it save by presumption.

No doubt remained about the Negro though, for he was seated by Negro ushers, who served only those sections marked by the above mentioned signs which deceptively must have meant, "Negro National Conventions sit here."

LOG CABIN CENTER PLANS CONFERENCE

Ministers' Institute Sponsored by Ga. Baptist Convention Scheduled Aug. 1-3.

The annual Religious Conference and Ministers' Institute, sponsored by the Georgia Baptist convention and the Georgia State College co-operatively, will be held at the Log Cabin center August 1-3. Preparations have been made to welcome the conference of ministers and church workers at the center. H. T. Sampson, director of the summer school and the Rev. R. E. Edwards, pastor of the local church, will be in charge of arrangements.

Among the visiting speakers who will take part in the program are: Dr. Noble Y. Beall, home secretary of the Southern Baptist convention; Dr. W. H. Faust, an outstanding Baptist leader; Dr. C. D. Hubert, president of Morehouse College, and Professor George D. Kelsey, of Morehouse College.

Dr. James W. Merritt, executive secretary and treasurer of the Georgia Baptist convention, feels that through these conferences a new and more realistic approach will be made to the spiritual and religious problems confronting people who live in the country.

The Log Cabin community for several years emphasized the importance of having the minister live in the community in which he serves. This community has built a parsonage here where its minister lives.

Hearty Welcome

DR. J. M. NABRIT

Pioneer pastor for seventeen years of Mt. Olive Baptist Church here. Dr. J. M. Nabrit received a hearty welcome by the congregation upon his successor, the Rev. W. W. Weatherspoon, upon his advent to the city for the Baptist World Alliance.

Dr. Nabrit is secretary of the National Baptist Convention, Inc., president of American Baptist Theological Seminary in Nashville, Tenn., and a member of the executive committee of the Baptist World Alliance

WORLD BAPTIST AT ATLANTA BLAST RACE PREJUDICE

ATLANTA—World Baptists here in convention this week smote race prejudice hip and thigh when they ordered the removal from the convention halls of signs denoting seating sections.

Secretary J. H. Rushbrooke of London said the Baptist World Alliance knows "no racial discrimination". "Since it has been suggested that the signs have some bearing on racism," he added, "we will have them removed at once."

Colored delegates immediately praised the removal of the seating signs. Dr. H. M. Smith of Chicago and R. C. Barbour of Nashville, Tenn., stated: "Everything is absolutely satisfactory now. We didn't want to be set apart in this Alliance. We are here on equal terms with anyone else." As the sessions progressed white and colored sat down in the same sections. At group meetings of young people all colored lines were disregarded.

The removal of the discrimination signs definitely removed doubts whether the World Alliance would surrender its principles at its congress in Atlanta in the midst of Jim Crow practices. Another wallop was administered race prejudice later in the week when the Congress reiterated its racial attitude announced at the Berlin session in 1934, by adopting the following resolution.

"This congress deplores and condemns as a violation of the law of God all racial animosity, and every form of oppression or unfair discrimination toward Jews, toward colored people, or toward subject races in any part of the world."

Another resolution demanded religious liberty for all people. Dr. James H. Rushbrooke of London was re-elected president of the Alliance. The next congress will be held in 1944, but the place of meeting was left undecided.

First Baptist Church, Raleigh, Founded 1806

Began with Membership of 23; 14 Colored, 9 Whites

RALEIGH, N.C.—The birth of the First Baptist Church dates back to 1806, 133 years ago, when Raleigh's population totaled 976, of which 368 were colored.

Out of a revival meeting, held in a public place, a church was begun. At this meeting 23 members were present, 14 of whom were colored. After a series of attempts to purchase a suitable site upon which a church could be built, the group finally chose the site at Hargett and Martin Streets, upon which a $600 church was erected.

Erects $600 Building

A few years later, by special permission, the church was moved to Moore Square. During the pastorate of the Rev. Amos J. Battle (1839 to 1844) there was a request for a new site. At a great sacrifice the Rev. Mr. Battle secured a lot at Wilmington and Morgan, upon which the First Baptist Church, Raleigh's oldest colored church stands today.

Warrick, First Pastor

The first pastor of the church after it was separated from the white, was the Rev. William Warrick of Philadelphia. Under his leadership the church made rapid progress in membership and finance.

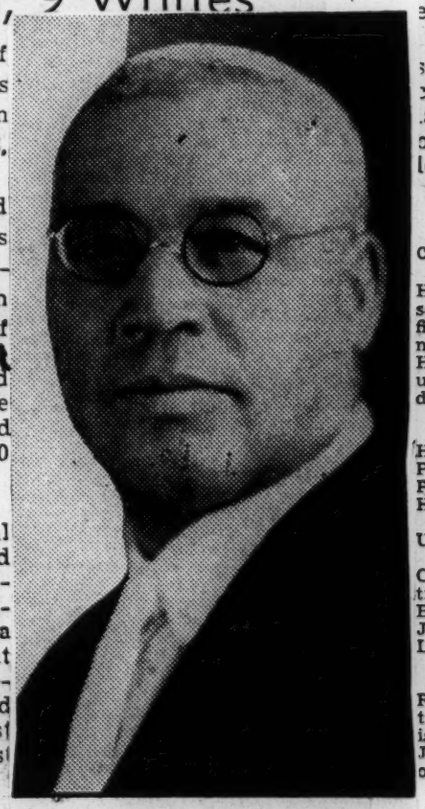
In 1874 the church called the Rev. J. J. Worlds of Tarboro. The Rev. Mr. Worlds's pastorate is history at the First Baptist Church, because on the first Sunday in April, 1876, 146 persons were baptized and joined the church.

146 Join in One Day

Following the Rev. Mr. Worlds came the Rev. William A. Green, who was followed by Dr. J. B. Kirby, who lived only eight months after taking over the pastorate.

Dr. W. T. Coleman was the next pastor.

Following him was Dr. C. E. Askew of Harrelsville, graduate of Shaw Theological Seminary, who served until the coming of



DR. O. S. BULLOCK

Dr. Oscar Sidney Bullock, in 1921.

Dr. Bullock Called

Dr. Bullock came to Raleigh from the First Baptist Church of High Point, where he pastored 18 years. A native of Vance County, he received his training at Henderson Normal Institute, receiving his higher education at Lincoln University Theological Seminary.

His work at the First Baptist Church has been marked with creditable success. When the new pastor came to the church it was without a parsonage. He immediately set himself to work, and as a result, the present Matthews Memorial Home was purchased for the sum of $9,000.00.

Church Owns $2,800 Bus

Because the church is up town in the business district, Dr. Bullock has bought a church bus at a cost of $2,800, which is used for all church purposes, but mainly to transport Sunday school children. Since 1933, the amount of money spent on the church has exceeded $40,700.

The minister attributes the success of the church to his deacon board, Sunday school, auxiliaries, missionary circles, and other clubs, which have offered loyal support.

Officers, Departments

The general officers of the church are:

J. W. Yeargin, church clerk; J. M. Higgs, treasurer; W. H. Peace, financial secretary; Miss Addye Brown, assistant financial secretary; W. H. Taylor, chairman auditing committee; Mrs. Cornelia Hawkins and J. R. Riddick, chairmen of usher boards; and C. R. Frazier, music director.

Deacons and trustees are:

M. D. Haywood, J. W. Yeargin, J. M. Higgs, N. W. Hockaday, J. D. Crudup, P. G. Mitchell, N. L. Perry, W. H. Peace, P. W. Rand, M. H. Hall, C. A. Higgs, and C. A. Levister.

Officers of the Baptist Young People's Union are:

H. T. Johnson, director; Miss Clarine Christmas, associate director; Miss Beatrice Martin, general secretary; Granger Browning, assistant secretary; Henry M. Johnson, general chorister; Miss James Lee, pianist.

Officers of the missionary circle are:

Mrs. E. C. Pegues, president; Miss M. R. Harris, secretary; Mrs. Alice Brown, treasurer; choir: William Taylor, chorister; Mrs. J. H. Holt, organist: Miss James Lee and Howard Manly, assistant organists; Mrs. Fannie Taylor, president

Atlanta, Ga. Journal
February 5, 1939

BAPTIST MISSION RECEIPTS ANNOUNCED

Receipts of the Baptist Home Mission Board in January for mission work in eighteen states, Cuba and Panama totaled $29,852.32, Dr. J. B. Lawrence, executive secretary-treasurer, announced Saturday.

The report of Dr. Lawrence followed a meeting of the board Thursday, at which Dr. Noble Y. Beall stated that twelve teacher-missionaries are employed in a dozen negro colleges in a program of ministerial education, and that Atlanta is rapidly becoming the center of higher education for negroes in the south. He especially commended the work of Dr. George D. Kelsey in Morehouse and Spelman Colleges.

Atlanta, Ga. Constitution
February 12, 1939

Baptists of City To Make Special Offerings Today for Negro Church

Dr. Louie Newton Acting as Treasurer of Move To Help Wheat Street Church Complete Auditorium in Time for World Congress.

The white Baptists of Atlanta and the public generally are invited to join with the negro congregation of the Wheat Street Baptist church in special offerings today towards the completion of the auditorium of the Wheat Street church this spring so that it may be available in connection with the meeting of the Sixth World Congress of Baptists in Atlanta July 22.

This movement of co-operation had its origin in a meeting several months ago at the Wheat Street church when Dr. George W. Truett, president of the Baptist World Alliance, while on a visit to Atlanta, asked the privilege of making the first contribution from the white Baptists to finish the building before the alliance meeting.

Dr. Louie D. Newton was named treasurer of the fund, and during the fall raised a large sum from individuals which was applied on the work.

The contractor has estimated that at least $25,000 will be required to complete the auditorium. With this last phase completed, the building will provide an adequate and attractive meeting place for several of the important sectional meetings of the alliance, it was pointed out.

Located at Auburn and Yonge streets, the building will become one of the commanding church sites of downtown Atlanta. The congregation already has raised more than $150,000. There is no indebtedness on the property at this time. The late Dr. Prince J. Bryant served the Wheat Street church more than 40 years and from the church mission stations were established in a number of northern cities. Dr. W. H. Borders is the present pastor.

Commenting on the special offering today in the white Baptist churches and from friends generally, Dr. Newton said:

"We are afforded Sunday a fine opportunity to extend a helping hand to our neighbor race at a time when it will not only express the interest and pleasure which the white race always has in the progress of the negro race, but our help just now will enable the Wheat Street church to accomplish a task which will be of immeasurable value to the entire city.

Checks should be made to Louie D. Newton, treasurer. He will transmit all gifts to the trustees of the Wheat Street church, indicating names of churches and individuals with amounts contributed

Greenville, S. C. Piedmont
February 17, 1939

Negro Baptist Leaders Meet

Piedmont Section Rally To Be Held At Springfield Church In City

The annual group meeting of colored Baptists of the Piedmont section will be held in Greenville next Wednesday at the Springfield Baptist church, the Rev. H. W. D. Stewart, secretary of state missions, announced today.

All colored Baptist churches in Greenville, Laurens and Anderson counties likely will be represented at the meeting here. Pickens and Oconee county churches will meet at the Easley Union Baptist church next Tuesday.

Newberry, Greenwood, Saluda and Abbeville county churches will meet at the Bethlehem Baptist church at Newberry next Thursday.

Topics for discussion will include: "Foreign Missions," by Dr. J. P. Reeder, secretary of the foreign mission board.

"Education," by Drs. J. J. Starkes and I. D. Penson.

"Sunday Schools and B. Y. P. U. Work," by Dr. S. C. Campbell, corresponding secretary of the State Sunday school and B. Y. P. U. convention.

Dr. G. G. Daniels, of Georgetown, will speak on the state budget, and Dr. H. H. Butler, president of the state convention, will deliver the closing sermon.

Boyd Baptists Now Total 2,251,000

NASHVILLE — The National Baptist Convention of America, unincorporated, the Rev. G. L. Prince of Galveston, president, now has a membership of 2,251,000, with 19,321 ordained ministers and 15,210 Sunday schools, it was recently reported.

The value of the property of the group popularly known as the Boyd Baptists, is $8,500,000, of the board's plant, $1,100.000. Religious tracts and periodicals circulated in 1938, totaled 12,821,361. The membership increased 121,806, in the same period.

B. J. DAVIS MAKES CONTRIBUTION

Pays Tribute to Life and Work of Founder of National Baptist Convention.

The American people are largely hero worshippers, or idolizers of men who do spectacular things, that challenge their curiosity temporarily. These men make no contribution to race, church or state; and what they do dies with them and is buried with their bones. Among the idols that many Americans worship are the jockey, prize fighters, actors, cowboy, screen star, base and football stars.

America has had many men in her history, who have written their names among the immortals; by their contribution to religion, business and statesmanship. George Washington's contribution, is, he won the Revolutionary War, gave the colonies independence and organized them into an inseparable and indissolute Union of the States; Lincoln's contribution, is, the preservation of the Union, abolished slavery and made four million slaves a free people; and gave them the ballot and citizenship.

Richard Henry Boyd who was freed by Lincoln in common with his race, made a contribution too. He not only gave his denomination, but his race the first complete printing plant the Negroes of America ever had. These three statesmen gave to their people something new; something they had not had before. Independence, liberty and freedom. Civilization advances among races and nations, in proportion as posterity discovers and appreciates its background, and cherishes the deeds of their ancestors.

The observance of Richard Henry Boyd's Month is but a fitting recognition of his great services to his church and race, and his contribution should be pointed out to generation after generation to inspire in the heart of the Negro youth confidence in their race and let them take hope from what this great man of their race achieved. If you tell the Negro boy about Lincoln, Grant, George Washington or Spurgeon; he will say, they were white men and I am a Negro. I can't do what they did. But if you tell him what Dr. Boyd did in religion: Dr. Washington did in education, or Fred Douglass did in politics: he will say, they were Negroes, and I am a Negro and I can do what they did.

Dr. Boyd's life and work ought to be an inspiration to every Negro youth in America and to put confidence in themselves to believe that no man or race is their superior. Dr. Boyd came from nowhere and built the largest printing plant owned by Negroes anywhere in the world. Organized the first Sunday School Congress and B. Y. P. U. for Negroes in America. He wrote and published more religious tracts, song books, literature up to the time of his death than any other twenty Negro educators in the world. He was the first Negro man who made it possible for Negroes to sit around the table and help work out the International Sunday School Lessons, and was recognized by his co-workers at the Conference table as an authority on the word of God.

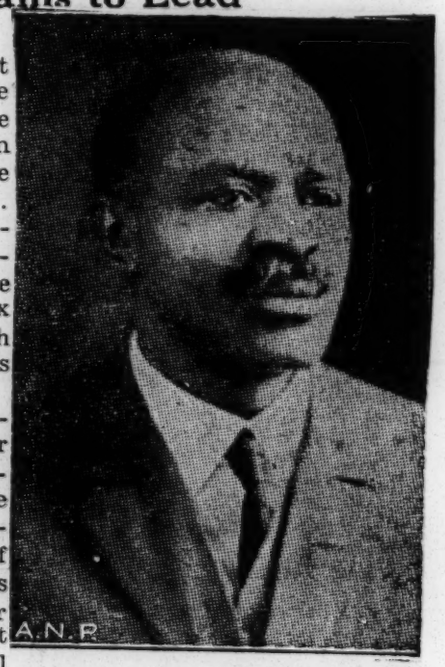
By Benjamin Jefferson Davis
Atlanta, Ga.

Baptists Plan Greatest Religious Tour In History Of Denomination

Special Train Chartered For Goodwill Trip Through Six States Of South; Williams to Lead

CHICAGO—(ANP) — In what Chicago Baptists declare will be the greatest religious pilgrimage and evangelistic tour in modern church history, 75 leaders of the Baptist faith headed by Dr. L. K. Williams, president National Baptist convention, will leave Cincinnati, on March 14 and carry the message of the church through six Southern states, finale of which will be a special, two-day religious festival in Pensacola, Fla.

A chartered train which will include one Pullman and two chair cars has been engaged for the goodwill tourists and the group will be composed of officers of the National Baptist convention, officers of the Woman's convention, officers and secretaries of all boards, other general officers and prominent laymen. Those making the trip will meet in Cincinnati on March 13, and will leave that city the following morning.


A.N.P.

DR. L. K. WILLIAMS

PROGRAMS ARRANGED

At each city to be visited, local ministers have arranged special religious and civic programs which will include sermons, welcome addresses, vocal and instrumental music, community singing and augmented choir renditions. In addition there will be sight-seeing trips, banquets, church bazaars and other entertainment features sponsored by the clubs and societies of various churches.

Itinerary for the epoch-making trip; March 14, Charleston, W. Va.; March 15, Richmond, Va.; March 16, Durham, N. C.; March 18, Charlotte, N. C.; March 19, Columbia, S. C.; March 20, Savannah, Ga.; March 21, Jacksonville Fla., and Mach 22, and 23, Pensacola.

Purpose of the good-will tour Dr. Williams, convention president and pastor, Olivet Baptist church, Chicago, said is as follows:

"To know more intimately, the leaders, people and sections visited—to ascertain their status, achievements and problems.

"To use the knowledge thus gained to offer inspiration, encouragement and assistance to such sections—such as the National Baptist convention can give.

TO SPREAD POSPEL

"To introduce and convey to the places and people visited the objectives, program, spirit, achievements, possessions, workers and officers of National Baptist convention.

"To express clearly the convention's good-will and desire to serve all.

"To show the convention's needs and how all may contribute to its usefulness and its capacity to advance all race and human interests and the Kingdom of Christ.

"To stress the importance of every Baptist pastor and church being represented at the convention's annual session, Sept. 6-10, in Philadelphia.

"To encourage each section to meet unitedly and wholeheartedly, its problems.

"To promote the growth of a Christian national organization, that, through Christian methods, will champion the rights of Negroes, a minority group."

Atlanta Ga Constitution
April 22, 1939

PASTOR HONORED FOR LONG SERVICE

Program To Commemorate 57-Year Pastorate.

A special program in honor of the fifty-seventh anniversary of Dr. E. R. Carter as pastor of Friendship Baptist church will be presented tomorrow and Monday, it was announced yesterday.

Featuring the observance tomorrow will be an address at 11 o'clock by President John W. Davis, of West Virginia State College. Other churches and businessmen's organizations will pay tribute to Dr. Carter at a special service at 3:30 o'clock, while tomorrow night a special program of music will be presented by the Friendship church choir.

A reception will be held at 9 o'clock Monday night in the Sunday school auditorium.

Dr. Carter came to Atlanta from Athens in 1879 and was educated at the Atlanta Baptist Seminary, now Morehouse College. He succeeded the late Rev. Frank Quarles as pastor of Friendship church.

Williams Flays Father Divine As Baptists Open Convention

Daily World 9-7-39 Atlanta, Ga.

PHILADELPHIA, Pa.—(SNS)—Expressing a hope that Baptists would unite, connect Negro emotionalism with character, and preach until such movements as Father Divine's would be banished, Dr. L. K. Williams delivered a stirring annual address to thousands of delegates of the National Baptist Convention, Inc., here Wednesday, at Convention Hall.

This city was invaded Tuesday night by the Baptists from all points of the nation by special trains and private automobiles. Dr. Williams headed the group which he serves as president. His train was met at the B. and O. railroad station by a local delegation, followed by a march to the hall with police escort. The acting mayor, George Connell, presented keys of the city to Dr. Williams.

From reports, it is rumored that a fight might be staged in the woman's auxiliary over the National Training School for Women and Girls, Washington, D. C., of which Miss Nannie Burroughs is founder and principal.

President Williams lauded the Baptist World Alliance held in Atlanta recently, stating that it set a new race relation in the deep South. He told the convention that no other group but the Baptists could have staged such a meeting as the Alliance in Georgia.

"The genius of the Negro race rests in its belief in God," Dr. Williams retorted. "It is better to be oppressed than to be the oppressor", intimating that God will end the oppressor.

"I shall never call any Negro man God", he said, as he lambasted Father Divine, urging Baptists to refrain from fellowship with ungodly "isms".

Dr. Williams advocated an anti lynch bill, a fight on liquor traffic a fight on race discrimination, and styled Hitler as a "mad-man" as he deplored the war situation.

Dr. J. M. Nabrit, Secretary of the convention and President of the American Baptist Theological Seminary, Nashville, Tenn., is expected to make a far-reaching report. Information obtained from his office indicated that the outlook was promising this year for the denominational program.

Other speakers included: Rev. T. T. Lovelace, Illinois; O. B. Mare, Arkansas; M. Owens, Missouri; C. Q. Hickerson, Nebraska; M. P. Timms, Texas; Rev. W. Abner Brown, New York; L. M. Terrill, Georgia; E. W. Walton, Alabama; O. W. Lenoir, Mississippi; and W. E. Ramsey, Indiana.

The convention will stage a meeting Monday at the World's Fair. Many here are planning to make the trip to New York.

A large Georgia delegation is here playing a leading role at the meet. Dr. L. A. Pinkston, Augusta, is president of the Georgia Convention.

Birmingham is making a strong bid for the convention next year. The vice president, Dr. D. V Jamison, Alabama, presided on the opening day, as did President Williams.

BAPTIST ELECT DR. WILLIAMS AS PRESIDENT

By CARY B. LEWIS

PHILADEPHIA, Sept. 14—"This is the greatest National Baptist Convention I have ever attended," declared Dr. L. K. Williams who was unanimously re-elected last week at Convention Hall here where the 59th annual meeting was held with an average attendance of 15,000.

9-17-39

Never was he given a greater ovation than when Rev. Henry P. Hughes, pastor Emeritus of Grace Baptist Church, moved that he be re-elected by acclamation. The first man to grasp his hand was Rev. J. H. Branham, D. D., assistant pastor of Olivet Baptist Church, Chicago, Ill. The entire Illinois delegation followed and likewise representatives of every State did. It was a great moment of felicitation in the life of the man who begins the 18th year as the convention's presiding officer.

The Annual Message

In his annual message, he said, the Baptist Publishing House, Nashville, Tenn., had been reduced from $700,000 to $200,000. He attacked the U. S. Relief Program and gave a five year, nation wide Evangelistic program and appealed for a closing of factional breaches.

Dr. Williams then praised the work of the secretaries of the Foreign Mission, Home Mission, Education, B. Y. P. U., Sunday School and Publishing Houses and that of the secretary and treasurer. All officers were re-elected as was Rev. J. H. Branham, Transportation Commissioner.

Dr. Williams took [illegible] page of his report on [illegible]atic Training School and [illegible]elat ship to the convention, emphasizing that it was the property of the convention, giving reasons for same. He stated that the Lott-Carey Mission Convention had met and agreed to a plan of co-operation in the future between the two bodies.

Dr. Williams urged that the delegates to support the Federal Anti-Lynch Bill.

Chicagoans on Program.

The Sunrise Sermon was preached by Rev. T. A. Lovelace Chicago; the Inspiration speaker Rev. A. A. Watts, Bethesda Baptist Church, Chicago;

Rev. T. E. Brown, Progressive Church, Chicago, delivered the Missionary Sermon. The Rev. T. T. Lovelace, Chicago, made his report on Home Missions and the Rev. E. L. Twine, Chicago, reported on the work of the Corresponding Secretary of Education. Atty. W. H. Haynes, Chicago counsellor for the convention made his report. Rev. J. B. Whitaker of Chicago was on the program for devotions. Atty. W. F. Harrison presented a resolution

Boyd Baptists Pledge Efforts To U. S. Peace

Annual Meeting Ends In Los Angeles

LOS ANGELES, Calif.—With a pledge to "work for peace among the nations of the world, and to do our part in keeping America out of the foreign wars, conflicts and entanglements," and the adoption of resolutions calling upon Congress to enact laws to stamp out lynching and violence, the fifty-ninth annual session of the National Baptist Convention of America was brought to a close here Sunday. The annual meeting began on Wednesday at Second Baptist Church, the Rev. T. L. Griffith, pastor.

The sessions were presided over by Dr. G. L. Prince of Galveston, Texas, president of the body who was reelected on Saturday, together with Mrs. M. A. B. Fuller, of Austin, Texas, who was renamed head of the Woman's Auxiliary. All other officers were chosen to succeed themselves. Sessions of the woman's auxiliary were held at the New Hope Baptist Church, the Rev. A. Lively, pastor.

In addition, no change was made in the personnel of the nine boards which do the work of the convention during its interim. Invitations to hold the 1940 annual meeting came from Little Rock, Arkansas; Detroit, Mich.; and Louisville, Ky.

Dr. Henry Allen Boyd of Nashville, Tenn., secretary of the National Baptist Publishing Board read the 433rd annual report of the board which showed a gross business for the year of $237,917.85.

The convention which began last Sunday, reaffirmed their faith as fundamentalist and made definite plans to raise additional funds to prosecute the work of foreign missions, home missions, and education, particularly emphasizing religious education under denominational direction.

The report of its temperance committee soundly condemning the open saloon, the use of beverage alcohol, and all intemperance, was unanimously adopted by the convention prior to its closing session. The work of the Sunday School Congress under the direction of Dr. Henry Allen Boyd was endorsed as "a summer school of methods and an agency by which, as well as a movement through which, more and better Sunday schools, with trained leaders, and other church auxiliaries similar thereto, might be built in the various churches throughout the confines of the convention."

The report of the foreign mission board was also adopted by the convention, as was also the reports of the Woman's Auxiliary board evangelical board, railroad commission, and other special committees and commissions.

Authorization for the continued publication of the National Baptist Union-Review, official organ of the National Baptist Convention of America with B. J. Davis of Atlanta, Ga., as editor, was granted. One of the most significent acts of the convention was the resolution memorializing Congress to enact legislation designed to curb lynching and violence, and the pledge to peace which evoked considerable discussion.

The convention further urged that the nation's Chief Executive and other government officials "discontinue the practice of depriving members of the race from being used as aviators, mid-shipmen in the United States Navy and all other branches of service where they are now being discriminated against and kept out, notwithstanding they have proven to be one-hundred per cent Americans in each and every test."

Use of the convention's property in Dexter, New Mexico, a gift of Mr. and Mrs. Clinton Ragsdale, for the building of an aged home for ministers and another for widows and orphans, was also proposed and adopted by the body. Philanthropists will be urged to make grants or set up an endowment fund for this purpose under the terms of a resolution to this effect which was adopted.

The continuation of a nation-wide evangelical campaign to be held simultaneously throughout the country, as outlined by the Evangelical Board in its report to the

convention, was also urged. It will be the purpose of the campaign to "indoctorinate the youth and plant the principles of the denomination of 'one Lord, one Faith, and one Baptism'."

The convention, in another significant action, roundly condemned Sunday movies, baseball games, and other "worldly attractions that prove to lure and temptation to the youth of this age." State legislatures and city councils were called upon to outlaw these Sunday attractions.

Continuation of the R. H. Boyd Memorial Month in March honoring the late founder of the National Baptist Publishing Board, was recommended and unanimously adopted by the body.

A complete sitatistical report and nationwide survey of Baptists looking toward the compilation and publication of a Baptist history as ordered by the convention of a few years ago, was endorsed at the annual convention.

The people were also called upon to support the convention's objectives, "not to overlook the importance of encouraging Children's Day, Bible Day, Mother's Day Father's Day, and such other occasions as would be helpful in developing stronger youths, from whom we are to get men and women in the future."

THE IMMEDIATE NEED OF THE NATIONAL BAPTIST CONVENTION OF AMERICA IS AN INFORMED CONSTITUENCY

Los Angeles, California, September 8, 1939.

The Honorable Benjamin J. Davis, Editor of the National Baptist Union-Review, delivered the following address before the 59th session of the National Baptist Convention of America, convening in Los Angeles, California, September 6-10, 1939. Mr. Davis spoke from the subject: The Immediate Need of the National Baptist Convention of America, is An Informed Constituency. He stressed at length the power of education and the necessity of well trained and an educated ministry in the Baptist pulpits of America. He said in part:

WE re-state for the sake of emphasis, and to impress upon the minds of Baptist leadership the importance of the job that the pressing need of the National Baptist Convention of America, is an informed membership, which includes, pastors, deacons, deaconesses, Sunday school teachers, and every lay member of our churches. Our constituency stands badly in need of fundamental instructions in the duties and responsibilities, of personal and individual responsibility in every phase of Kingdom building on earth. Every member of the church must be educated, to see his or her personal responsibility to pay their part of the cost of carrying on, in money and service at home in the local church; through which the cost is distributed to the branches of every service, through the pastor.

The first step toward an informed constituency, is an informed, educated ministry; born again and dedicated to the service of God, and the uplift of mankind. This education can not be obtained in colleges, though a good education is an essential part of the moral and mental equipment of Baptist leadership. The essential qualification is, the preacher must be born again of the water and the Holy Ghost, and with this education completed, the pastor can sell his goods to every member of his church, and increase his power and influence to save more souls for Christ and to add more workers to His cause on earth.

WHAT HAVE WE TO SELL?

We have Bibles, hymn books, religious tracts and literature, the National Baptist Union-Review and many other books of a religious character to educate our people in the fundamentals of Baptist usages, policies and principles. We have a complete printing plant and factory manufacturing everything our churches, Sunday schools and B.Y.P.U.'s need from the catechism to the Bible, and everything needed to completely furnish a church building with furniture and fixtures. We cannot retain a growing membership, looking to the perpetuation of our doctrine and belief, if we do not keep our YOUTH reading our literature and speaking Baptist language. We will lose our future church if we permit our children to read more of other denominations' books and literature than they do of ours. If other people educate our children, they will go the way the other people think and speak their language, thus, to safeguard our future church we must educate our own youth.

NATIONAL BAPTIST UNION-REVIEW

The press is the greatest disseminator of public sentiment of any instrumentality at man's command. It is the only instrument that exceeds the pulpit in molding public opinion. Advertisement always pays, but we Baptists do not seem to realize the fact. The Union-Review can do as much as all the churches of our Convention combined, if the pastors would subscribe for it; and then sell it to their members. The Union-Review is the outstanding religious publication in this country; and it is strange that other people and churches realize this fact more than the pastors and members of the National Baptist Convention, of which it is the official organ. The Union-Review has a definite policy and stands for definite principles; one faith and order; one God, one faith and one baptism. It is in no sense a personal organ; it has no candidate at any time for any office in the gift of the National Baptist Convention; its service is given over exclusively, to God and the uplift of mankind It ought to be in the house of every pastor and the home of every member. Its columns are free and open to every pastor every member of our Convention, and the public in general when the public presents ethical matter, clean of personalism It is the duty of each pastor to see to it that every officer of his church and Sunday school reads the official organ of his denomination; and it is up to him to sometimes write about the work and church that his members may know that they are not living in isolation, but is a part of the great World Baptist Alliance.

Rev. Henry Allen Boyd will send the Union-Review to every pastor of a church in our Convention, and to every member of their churches, when the pastor recommends his members as Christians who pay their debts, and will pledge his honest efforts to see that each subscriber pays his annual subscription of $2.00, and telling his members that he has already paid his subscription and wants htem to follow in his footsteps. That the Union-Review belongs to the Baptists of America and not to any individual. Every pastor ought to do something and get it appear in the official organ of our Convention. Do something for Christ and tell the world all about it; let the world know what you are doing that others might be inspired by your example. If you have something to sell you can sell it; but you cannot sell or publish what you have not.

A pastor is not on his job when he does not know what kind of literature his Sunday school is using, nor from whom his superintendent is buying his literature, song books, Bibles and books from. It is a poor pastor who does not know what kind of literature his Sunday school uses; all other denominations are careful to get their supplies from their own publication houses, and see to it that other fellows' Christian literature does not influence or lead their young people into the Baptist churches.

In conclusion my brothers and fellow workers, let me say, that the most important and immediate need of the National Baptist Convention of America, is an informed constituency; informed in denominational pride; in the principles of the doctrines and usages of the Baptist church; and in the necessity of organizing our forces throughout the world to keep the youth of our church speaking Missionary Baptist language. Let us exclude everything that other denominations publish from the hands of our children, bearing on the Christian religion. Let the Baptists throughout our Convention be Catholic enough, to see to it that our children, grow up to speak only Baptist language as outlined, taught and established in the New Testament by Jesus Christ when on earth. Pastors, this is your job to inform our constituency in the Baptist way, if you fail, Baptist blood will be required at your hands in the great Judgment Day.

FRIENDSHIP BAPTIST CHURCH OBSERVES THE FIFTY-SEVENTH ANNIVERSARY OF ITS PASTOR'S SERVICE

Dr. E. R. Carter has served Friendship Baptist Church, Atlanta, Georgia, for 57 years as pastor. His service has been continuous since April, 1882; when he took over without a break. The church was organized in a box car, in 1862, by the Rev. Frank Quarles, who served as pastor until 1881, the time of his death. Dr. Carter was assistant to Rev. Dr. Quarles, when he died and was his logical successor as pastor. The church has had only two pastors in its history. It was organized in 1861, seventy-seven years ago, with twenty-five members, whom were granted letters of dismissal from First Baptist Church (white) Atlanta, Georgia, now located on Peachtree Street. Dr. E. S. Fuller, pastor for the purpose of organizing the first Negro church in Atlanta. In fact, and as a matter of history, Friendship Baptist Church was the first Negro church organized in Atlanta, Georgia. The church was organized in slavery, the year that President Lincoln issued the Emancipation Proclamation, freeing four million slaves, effective January 1, 1863. The Emancipation Proclamation was issued September 22, 1862, at Washington, D. C., by the greatest President and Christian statesman that ever honored the White House by his presence and service to God and humanity.

The celebration of the Anniversary of Dr. Carter's services to God at Friendship, is a day that every Christian in the church, looks forward to, in prayer, and sincere hearts for its coming. It is a day of joy, prayer and thanksgiving to God for preserving their pastor more than a half century, to lead them to higher and nobler service for His Son. It is the day the members of the church ought to make the greatest gift to God. Not to Dr. Carter, but to the God he serves with patience, fortitude and meekness. The money we give to the church is money given to God, to be used on earth for the support and comfort of those, who promote His gospel on earth. It was a great day at Zion on the pastor's 57th Anniversary, April 23rd, 1939.

Dr. John W. Davis, President of the Land Grant College, West Virginia, for Negroes was the great speaker, and delivered the annual address on this occasion. Dr. Davis well maintained his reputation as orator and Christian statesman. When he speaks he says something worthwhile. He is one of the most prominent educators in America and is interested in religious economics, and the political welfare of his country. He made a great address and ranks high as a college president. He is a Morehouse boy, and a member of Friendship Baptist Church. In his college days he was a teacher in the Sunday school at Friendship. These were days when Brother Howard W. Russell was superintendent of Friendship Sunday school and greeted a thousand children every Sunday morning.

The high point in Dr. Davis' address, was the emphasis he put upon Friendship's record of lifting ordinary people to extra ordinary places in life. Recounting the men and women the church has sent out in the world to uplift humanity, under Dr. Carter's leadership, he mentioned the names of Morehouse men who had been members of Friendship and trained under Dr. Carter in all parts of our country. Among those he mentioned were John Hope, Malachi Johnson, Howard Thurston, J. B. Watson, B. F. Brawley and James B. Adams. John Davis as he likes to be called by his friends, made a great speech at Friendship and we hope his message inspired the members of Friendship Church to spread its influence outside of the walls of the temple. That the world ought to feel the influence of Friendship Baptist Church outside of Atlanta. It is not enough to be felt in local work, it ought to be felt in state and national fields. Friendship Church ought to give more money in State and National denominational work. Friendship does not contribute to the cause of Christ in keeping with the greatness of their leader. Friendship lives and is called great on the reputation of its pastor, and not because of what it does socially or financially for the betterment of mankind and the glory of God. We prayerfully hope that Dr. Davis' address will broaden the horizon of the church that Drs. Frank Quarles and E. R. Carter have made famous by their distinguished service the world over.

The money raised at this Anniversary was not commensurate with either the dignity of the occasion or the service of one of the world's greatest preachers. —Union Review

THE WHITE BAPTISTS IN THE SOUTH AND THE NEGRO

By Benjamin Jefferson Davis, Editor

We have just finished reading an article carried in Home Missions, the official organ of the Southern Baptist Convention, which is supposed to speak the heart of the white Baptists of the South and to give their attitude toward the Negro, and his place in the churches of Christ. Some time ago, President Roosevelt said, in discussing economic conditions in the nation, that the South was the major economic problem of the nation; very much to the chagrin of the people of the south, but their discomfort did not change the facts as the President had revealed them.

The Editor of Home Msisions, in discussing the handicaps in the home field, suggests that Catholicism and Communism are the number one problems in evangelizing the home field; and suggests that the white Baptists try Christianity as a cure for these major evils. The article then proceeds to attack these isms for the evils of their creeds and policies and points them out as common enemies to the cause of Christ. We hold no brief for either of these institutions, but insists with all the power of our soul and pen, that the white Baptists must get right with God before condemning others for their sins. Good conscience enjoins that he who would come into court asking equity, must bring equity into court with clean hands.

We admonish the white Baptists of the South, that neither Catholicism or Communism is the major problem of the white man's religion. He has religion to suit his prejudices but not Christianity to please Jesus Christ. Communism is intolerance and we oppose it with all our soul and strength. Catholicism

ILL. BAPTISTS CLOSE 5-DAY CONFERENCE

Dr. J. L. Horace Succeeds Rev. W. M. Bennett As Head Of Body

PEOF A, Ill., June 16—Illinois Baptist closed a five-day convention Sunday at Mt. Zion Baptist church, Rev. M. D. Dickson, pastor.

Dr. J. L. Horace, prominent minister, was elected president, succeeding Rev. W. M. Bennett, who held the office for two years. Dr. E. C. Cole, Chicago, was elected treasurer.

"The convention was well attended and proved a huge success, both spiritually and financially," said Dr. Horace.

The women's auxiliary, presided over by Mrs. Eva Dean had as guest of honor, Miss Mildred Griffin, Missionary to Africa, who related many of her experiences.

The Sunday school and B.Y.P.U. departments under the leadership of W. L. Petty and W. B. Alexander report their sessions showed more progress than in the past decade.

Reports of progress being made by the national body in its work in the Bahama Islands were read by Rev. Robinson, member of the Home Mission board, and Rev. Love.

A picnic was given by the entertainment committee and several banquets were held in honor of the visiting delegates.

Rev. Bennett stated that he was elated over the large number of national leaders present, and expressed a desire to see the organization carry on its fine work.

The women contributed $900 to the convention, while the men raised over $700.

is tolerant, but we do not believe in its creed; but we praise the Catholic church for its practice of the principle of the Golden Rule. The Catholic offers the Negro everything they have in their religious chest. They withhold nothing from their Negro members they enjoy themselves. No school house or church door is shut in the Negro's face by the Catholic church. He is free to come in and serve God under the same roof wherever a Catholic door is open. The Catholic church enjoins upon every white member, that he sees to it, so far as his power goes, that every Colored Catholic receives every political right that a white Catholic enjoys. Their church does not stand for disfranchisement, racial discrimination or lynch law. It stands for equal opportunities everywhere the public is concerned. The Communists open their door and say to the Negro come in and partake of what we have in rights, privileges and opportunities to work and vote. Equality everywhere and in everything.

What do the Negroes meet in the white Baptist churches? Discrimination, proscription, jim-crowism, separate school houses and houses of worship; separate play grounds and parks; separate elevators and railroad accommodations. Disfranchisement in church and state; discrimination in work and opportunities to work. Baptist preachers and leaders, who have the moral courage to stand up in open meeting and demand that church and state give the Negro what God and the law provided for him are ostracized and persecuted and often starved. What white preacher belonging to any denomination who stood up and asked that the Negro be given his political rights and religious equality, that was not condemned, crucified and ostracized, in church and state? Real God called ministers of the gospel are made cowards and slaves in the white Baptist churches for preaching the gospel of love, peace and equality between the races. In our opinion the white Baptists in the South have done more to encourage splits and strifes among the Negro Baptists, than they have done to heal breaches and unite factions among them for the glory of God. The white Baptist pursue a policy of telling the side that stand around with their hats in hands, you are right; and the other side is wrong. What we have we will give it to your side.

This apparent neutral attitude has been used as a front to keep from doing anything substantial for the Negro Baptists in the South. The Southern Baptist Convention does not substantially support any school anywhere for the Christian education of the Negro ministry. They do not pay one Negro missionary in the home field to assist the white missionary in evangelizing the South for Christ. They encourage strife, rather than peace and love, by lining up with one side against the other, without knowing the facts. This attitude is used as a front to keep from doing their full duty by their Negro brethren in home field.

How do the white Baptists expect to save the Negro from Communism and Catholicism as long as they deny the Negro everything he asks for or wants? And the Catholic and Communists are offering and giving the Negro everything he wants and asks for as citizens and men. The Catholic has a religion that knows no color line or race. They see one God the Saviour of mankind. Equality before the law and in church. The Communists see no race or color line anywhere, and hold a wide open door to all who may come in and enjoy equality with them But the Baptists see both race and color line. If you are a Negro, you cannot worship in here with us. If you don't get out we will have the police to put you out and we try you for disorderly conduct in the police court tomorrow. In court you get thirty days for disorderly conduct; disorderly conduct in this case consists of an effort to serve God according to the dictates of conscience. Now, who is following Christ, the Baptists or the Communists? What is the answer? Right and justice demands the answer. The white Baptists of the South better find the answer before they appear in the presence of a just God.

Atlanta, Ga. Georgian
May 14, 1939

Program Ready For Baptist Meet

Dr. Rushbrooke of England Expected Here Next Week for Big Rally

Program for the Baptist World Alliance, expected to assemble 50,000 deelgates here from all parts of the world July 22-28, was announced Saturday by Dr. Louie D. Newton, general chairman of the Atlanta organization.

Dr. J. H. Rushbrooke, general secretary of the Alliance and chairman of the program committee, is now en route to the United States fom England and will visit Atlanta early next week.

The program calls for the opening of the congress Saturday afternoon, July 22, at 2 o'clock at Ponce de Leon Park. Dr. George W. Truett, president of the Alliance, will preside at the opening session, which will be featured by welcome addresses by Dr. L. R. Scarborough, president of the Southern Baptist Convention; Dr. L. K. Williams, president of the National Baptist Convention; Dr. G. L. Prince, president of the National Baptist Convention of America; Dr. Ellis A. Fuller and Dr. C. D. Hubert, of Atlanta. The response to these welcome addresses will be made by Dr. N. J. Nordstrom, of Sweden.

BAPTIST HOUSING PLANS UNDER WAY

Colonel B. L. Bugg, chairman of the Housing Committee for the Baptist World Alliance, which will meet in Atlanta July 22-28, is holding a number of reservations for delegates who would like to stay in private homes rather than in hotels.

A large crowd is expected for this convention and those who wish to rent rooms for this time are asked to list these with the Women's Chamber of Commerce, 523 Grand Theater Building.

NATIONS' ROLL CALL

The rall call of the nations, always a feature of the Alliance, will take up most of the Saturday afternoon and evening sessions. It is expected that 70 nations will respond to the roll call. An appointed delegate from each nation will make a three-minute response. These delegates will speak in their native tongues and interpreters will translate their remarks into English, which will be the official language of the Atlanta Congress.

At the Saturday evening session there will be more addresses of welcome. Senator Walter F. George will bring the welcome for the nation. Governor E. D. Rivers will speak for Georgia and Mayor William B. Hartsfield for the city of Atlanta. Dr. C. R. Stauffer will welcome the congress on behalf of the Christian Council of Atlanta, and Rabbi David Marx will speak for the Jews of Atlanta. The response to these welcome addresses will be made by Governor Albert Matthews, of Ontario, Canada.

The Saturday evening session will close with a concert of negro spirituals by the combined choirs of the negro Baptist churches of Atlanta, under the direction of Dr. Kemper Harreld.

VISITING PREACHERS

Visiting preachers from every part of the world will fill the pulpits of all Atlanta churches on Sunday morning, July 23. Many neighboring cities throughout Georgia have asked for visiting preachers to the Alliance and these requests have been granted. The ministers filling these pulpits will go by motor Sunday morning as far as Macon to fill these engagements.

The Sunday afternoon session will be held at Ponce de Leon Park, at which time Dr. Truett will deliver the presidential address. The Sunday evening session will be featured by sermons by Dr. Robert E. Speer, Mrs. W. J. Cox, Dr. Gordon Palmer and Dr. L. R. Scarborough.

Throughout the week the evening sessions will be held at the Ponce de Leon Park and the morning sessions at the Municipal Auditorium. Sectional meetings will be held in the afternoon at various churches of the city.

INDIANA BAPTISTS END MEET

Courier
7-29-39

GARY, Ind., July 27—(ANP)—The General Baptist State Convention of Indiana, Inc., and auxiliaries met here last week at St. Paul and First Baptist Churches, pastored, respectively by Rev. W. F. Lovelace and Rev. C. Hawkins. Convention theme was, "Loyalty to Christ," and the session was called to order by President R. S. Reed, pastor, Greater St. John Church, Indianapolis.

Pittsburgh Pa

Preceding the president's annual message, reports were submitted by the corresponding and general secretary and the treasurer. Report of the activities of the Woman's Auxiliary was embodied in the annual address delivered by the president, Mrs. C. D. Shaw.

The State congress, embodying the Sunday School and B.Y.P.U. conventions, featured Leadership Training courses, a signal achievement of the State body. Work of the Congress is accredited by the International Council of Religious Education. Rev. L. T. Lewis is president of the Sunday Schol body and Mrs. Levora Blanks heads the B.Y.P.U. The Leadership Training program is directed by Rev. V. D. Bond, pastor Pilgrim Church, South Bend and Dr. L. R. Mitchell, dean of the State congress.

Durham, N. C., Morning Herald
March 16, 1939

Negro Baptist Leaders To Be Entertained Here Today

Dinner For Representatives Of National Convention To Be Served By N. C. Mutual —Tour Of City Planned This Afternoon And Public Meeting Tonight

Representatives of the National Baptist Convention, Inc., representing approximately 4,000,000 Negro Baptists throughout the country, will visit Durham today enroute to the annual meeting to be held in Pensacola, Fla., in the near future. Negro Baptist ministers of Durham have arranged a suitable program of welcome. Dinner will be served by the North Carolina Mutual Life Insurance company and a tour will be made of the city this afternoon.

Dr. J. H. Thomas, pastor of Mt. Vernon Baptist church, will preside at the public meeting to be held at 7:30 p. m. at the White Rock Baptist church. Greetings there will be extended on behalf of Negro business by C. C. Spaulding, president of the North Carolina Mutual Life Insurance company; on behalf of education by President James E. Shepard, of the North Carolina College for Negroes, and on behalf of the Baptist churches by Rev. C. E. McLester, pastor of the Second Baptist church. Ushers for the meeting will come from the Second church, and the junior choir of Mt. Vernon church will sing. President L. M. Williams, of Chicago, will present the good-will visitors who will speak of the work of the national convention.

Chartered cars have been engaged by the tourists, and the group will be composed of the officers of the convention, said to represent a constituency of 4,000,000 Negro Baptists, the largest religious following of Negroes in the United States, officers of the woman's auxiliary and prominent laymen. Among the 50 or 60 visitors who are expected will be President Williams, Vice President B. F. Reid of Toledo, Vice President B. J. Perkins of St. Louis, Vice President J. Franklin Walker of Cincinnati, Editor R. C. Barbour of Nashville, Editor Marshall A. Talley of Indianapolis, Secretary J. M. Nabrit of Nashville, Secretary of the Foreign Mission Board J. H. Jackson of Philadelphia, Calvin Perkins of Helena, educational board, and L. A. Bowman of Nashville, Sunday school publishing board.

The object of the tour in the words of President Williams is "To know more intimately the leaders, people and sections visited; to ascertain their status, achievements and problems, to use the knowledge gained to offer inspiration, encouragement and assistance to such sections . . . such as the National Baptist convention can give."

Florence, S. C., Morning News
March 12, 1939

Church Here Celebrates Seventy-Second Year Of Progress

Trinity Baptist church, one of the pioneer negro churches in the Pee Dee section, will climax a ten-day celebration of its seventy-second anniversary here Sunday afternoon with an anniversary sermon at 3:30 o'clock here next Sunday afternoon, March 19, by Dr. H. H. Butler, of Hartsville, president of the Baptist state convention.

The celebration, held each night for ten nights, is being led by a number of ministers from this section. Among those on the program, with their choirs assisting, are the Rev. J. G. Gregg, Marion, W. E. Richardson, Florence; H. W. Long, Darlington; W. F. McIntosh, Marion; W. A. Johnson, Effingham; F. Singleton, Florence; J. L. Brooks, Sumter; E. W. Williams, Timmonsville; J. W. Taylor, Florence; C. B. Black, Effingham.

The early history of the church reaches back into the days of Civil war reconstruction to the year 1863 when the institution was organized and a building set up on Front street.

Five years after the negroes were freed, the Rev. Wesley J. Parnell became the founder of this church. It was mothered in the home of Sister Linzy and nourished by the spirit of a prayer meeting group which grew so fast that larger quarters were soon needed. A committee was appointed to look for a larger location and got permission from Col. George Dargan of Darlington, to use what is now the corner of Dargan and Marlboro streets. Here they organized Trinity Baptist church and called Rev. J. W. Parnell as its first pastor. They elected 11 deacons with Henry Washington as chairman, and W. D Harper as church clerk. The church made such rapid progress with its development that this site soon became inadequate, and the congregation again had to seek new quarters. Then the pastor, officers and members decided to locate on the lot adjoining the present building between Irby and West Darlington streets. Here they erected a frame building 50 by 75 feet.

Several ministers have served the church during the seventy-two years of its existence. Rev. W. J. Parnell, who died in 1868 was its first pastor, serving five years. The Rev. Grief Carter served 11 years, Raymond Roberts served 17 years, C. T. Taylor served 19 years, W. P. Jones served 6 years, and the present pastor, Rev. A. W. Hill whose anniversary is being celebrated jointly with the seventy-second anniversary of the church, has served five years. Rev. Hill accepted the call in 1934, coming here from Charlotte, and has had remarkable success with the congregation. He found many debts, mortgages, and judgments amounting to $10,000 against the church. All these debts have been pooled and besides the running expenses of the church, the congregation has paid more than $7,000 in the five years of his administration, and added more than 500 members to the congregation.

Rev. Settle Faces Pulpit Ban

CLEVELAND, O.—(ANP) — Rev. Glenn T. Settle, director of the radio program, "Wings Over Jordan," and pastor of the Gethsemane Baptist Church, faced a ban last week from the Baptist Ministers' Conference for permitting Pauline J. Coffee, woman evangelist, to conduct revival services from his pulpit recently.

Rev. Settle is charged with having violated the principles of the Baptist religion when he allowed a woman to lead services in his church and also with having refused to attend the meetings when called upon by the conference to explain his actions.

Backing up his action, Rev. Settle wrote a letter to the conference stating: "The Gethsemane Baptist Church, of which I am pastor, does not prohibit, nor interfere with the preaching of the gospel in its church building by any minister, regardless of sex, denomination or Christian religion."

It is rumored that jealousy is the basis of the action against Rev. Settle who took over the Gethsemane Baptist church, then known as a jinx church, about three years ago. Through labor and industry the energetic minister has built the institution into a church of importance, and has distinguished himself by directing the "Wings Over Jordan" program so that now he is considered one of the nation's outstanding religious leaders.

Another opinion is that the unfavorable publicity given Miss Coffee, former actress, who was reported missing by the police while conducting revival services for Rev. Settle, and the fact that her disappearance has never been publicly cleared up, also caused the action by the conference.

New Orleans, La., Times-Picayune
April 12, 1939

NEGRO BAPTISTS ELECT OFFICERS

Rev. G. H. Hendricks Tuesday was re-elected president of the First District Missionary Negro Baptist Association at the 76th annual meeting of the organization at the Second Baptist church.

Other officers named are Rev. Bazile Jolicoeur, vice-president; Rev. M. W. Rivers, recording secretary; Rev. P. W. Raphael, corresponding secretary; Rev. J. A. Granderson, treasurer, and Rev. James E. Gayle, statistician.

Named to the board of directors are Rev. James A. Bingamin, Rev. George W. McWaters, Rev. J. L. Burrell, Rev. E. J. Gooden, Rev. J. P. Jones, Rev. Irving Stafford, Rev. Noah Kiplin, Rev. J. S. Morgan, Rev. William Tyler, Rev. S. A. Horton, Rev. H. L. Levy, Rev. A. M. Lewis and Rev. Ambrose Hubbs. W. E. Williams, J. W. Wade and F. F. Jackson were named missionaries; J. C. Nicholas and C. W. Brooks were elected Sunday school instructors, and George McWaters and M. W. Rivers were made instructors for the Baptist Young People's Union and for church doctrine, respectively.

Rev. Bingamin was elected president of the Ministers' Alliance. Elected with him were H. J. Gooden, vice-president; J. A. Horton, treasurer; Willie Estelle, secretary, and E. P. Columbus, instructor.

The association adopted a recommendation by Rev. Hendricks that appropriations be increased for Union Theological Seminary and Leland college, and that funds be provided for the observance of the 76th anniversary of the emancipation.

The sessions will continue through Monday.

National Baptist Covention Inc. "Good Will Tour" to Convene in Columbia

The religious circles around Columbia and adjacent towns and cities are very much enthused over the anticipated visit of the leaders of this great religious organization. The National Baptist Convention led on by Dr. L. K. Williams of Chicago, Ill. has done great work in the econamic field raligion and goes forward in this work by committing themselves the task of informing their people of what the convention is doing for th promotion of religion throughout the United States. This educatnotee at the mass meetings held in the various churches of the de nomination through the city Sunday, and literature of much value will ee passed out at all the churches of the denomination during these services.

Perhaps the greatest strides mad in a decade along along publication lines by religious bodies of the race have been accompanied by the National Baptist Convention and they are establishing branchf offices all over the country which give employment to their young people andmakes it an easy matter for the members of the denomination to obtain church and Sunday literature, hymns books and Bibles, etc.

The group to be here Sunday includes corresponding secretaries and other officers, with leading men and women, Gospel Singers quartets, and soloists are the main features under the direction of Prof. E... W. D .Isaac, Jr. of Nashville, Tenn.

Columbia bids the "Good Will Tour" of the Baptist leaders of a great denomination. "Welcome

'Wings Over Jordan' Head May Lose Pulpit

CLEVELAND, Ohio—(A N P)—Rev. Glenn T. Settle, director of the radio program, "Wings Over Jordan," and pastor of the Gethsemane Baptist church, faced a ban last week from the Baptist Ministers' conference for permitting Fauline J. Coffee, woman evangelist, to conduct revivial services from his pulpit recently.

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Dr. E. R. Carter Honored On 57th Anniversary Here

The two-day observance of the fifty-seventh anniversary of Dr. E. R. Carter as pastor of Friendship Baptist Church began Sunday with three programs dedicated to the service of the highly esteemed minister.

At the Sunday morning services, President John W. Davis of West Virginia State College, delivered the Anniversary Address, in which he extolled eloquently the accomplishments of Dr. Carter.

Sunday afternoon, the various churches and other institutions of the city sent representatives to bespeak of the services of Dr. Carter in the community and nation.

Dr. B. R. Holmes, representing the AME Ministers' Union, said Dr. Carter was the "pastor of Atlanta."

The Rev. William Holmes Borders lucmfwypsthaoicmfwyp said as representative of the Baptist Ministers' Union, that the honored minister was the "one illustration" which is better than a thousand arguments.

Dr. Willis J. King, speaking for the colleges of the city, said no program about Rev. Carter would be complete without representation from the higher institutions of learning since two of them were founded in the basement of the Friendship Baptist Church.

Prof. C. L. Harper, principal of Washington High School, spoke highly of Rev. Carter's long service and said it was commendable in that he had grown in the esteem of his congregation instead of becoming a bore of nuisance as was the case of many younger ministers.

W. B. Mitchell, representing the insurance companies, called Dr. Carter a "humanitarian," while S. G. Sellers, representing the undertakers, called him a "hero," such as few men could be designated. Dr. S. M. Lewis of the local medical association said Dr. Carter's life had been lengthened due to his observance of health rules, while William Fowlkes, of the Atlanta Daily World, praised fifty-seven years of service on Dr. Carter's part at one church as "enough in itself to merit commendation and praise," and said in a journalistic sense that due to Dr. Carter's long service and outstanding place in the community he was regarded as good "newspaper copy" in whatever form it came. Dr. C. D. Hubert, acting president of Morehouse College, added praises to the "grand old man of service."

Music during the afternoon service was furnished by Friendship Choir and the Holmes Institute Quartet.

At the evening service the Friendship Choir rendered a special program.

Tonight, Dr. George D. Kelsey, of Morehouse college, will make the principal address, and the Pastor's New Study will be fromally opened. Other presentations will be made, preceding a reception in the Sunday School auditorium of the church.

LaGrange Ga. News
April 8, 1939

Colored Church to Celebrate 111th Anniversary Sun.

Sunday, April 8th, the Colored First Baptist Church of LaGrange will celebrate its 111th anniversary with a special anniversary program. Rev. H. C. Swindle is pastor.

The First Baptist Church, colored was organized in 1828 in the basement of the white First Baption church. For several years services were held in the basement of the white Baptist church on Sunday afternoons with the white pastor presiding.

A few years after its organization white members gave the negro members land and a church and a negro minister was called.

Rev. W. E. Howard, present pastor, of the white First Baptist Church, asked the colored church to hold their anniversary services the same time as the white church.

Many of the white friends of the church were present last year and a cordial invitation to attend this year has been extended to them.

The anniversary program is as follows: processional, "Onward Christian Soldiers", Call to Worship, 22nd Psalm, Opening hymn, "He Leadeth Me", Invocation, Rev. J. T. Ray, Selection, Choir and Men's Chorus, Reading of Scriptures, Rev. James Richardson, Missionary Offering, History of church, Mrs. C. H. Kelley, Remarks, Prof. J. E. Brown, Music, Junior Choir, Remarks, Prof. C H. Kelley, Hymn, "The Church's One Foundation", Choir and Men's Chorus, Introduction of speaker, Rev. H. C. Swindle, Anniversary Sermon, Rev. P. H. Jackson, pastor, The Greater Bethesda church, Americus, Ga., Selection, Choir and Men's Chorus, general offering, announcements, benediction.

Atlanta Ga Constitution
April 15, 1939

CHURCH PROGRAM TO HONOR PASTOR

Will Observe Dr. Carter's Anniversary.

The congregation of the Friendship Bapist church will present a special program in the church auditorium tomorrow and Monday in honor of the fifty-seventh anniversary of the pastorate of Dr. E. R. Carter.

Featured the celebration tomorrow will be an address by President John W. Davis, of West Virginia State College, at 11 o'clock. Other churches, businessmen and members of the congregation will conduct a special service at 3:30 o'clock tomorrow afternoon, while at 8 o'clock tomorrow night a program of music will be presented by the Friendship choir.

A reception will be held at 9 o'clock Monday night in the Sunday school auditorium.

Dr. Carter came to Atlanta from Athens in 1879 and entered the Atlanta Baptist Seminary, now Morehouse College. He joined the church in 1875 and accepted his first pastorage at Stone Mountain Baptist church in 1880. Two years later he succeeded to the pastorate of Friendship Baptist church on the death of the Rev. Frank Quarles, who died in 1881.

Baptists To Honor Late Doctor Boyd

NASHVILLE, Tenn.—(S N S)—Millions of Baptists throughout the world will observe March as "Memorial Month" honoring the late Richard Henry Boyd, D. D., LL. D., the founder of the National Baptist Publishing Board's plant in this city.

The leaders of the Baptists whom the late Dr. Boyd is said by his admirers to have led out of the "wilderness" will pay homage to his memory, memorialize his name and tell the present-day generation that the late R. H. Boyd was in his day and generation the tallest oak in the Baptist forest.

Songs that he loved will be sung at these exercises; they will be taken from song books published at the National Baptist Publishing Board's plant; Sunday School children, BYPU members, group leaders, superintendents, missionary society women, organized class forces, Laymen's League organizations and all of the auxiliaries of Baptist Churches under their pastoral and spiritual leaders will be privileged to hold these exercises.

More than one hundred thousand sepia photo buttons with the photograph of the late Dr. Boyd on them and the wording "In memory of R. H. Boyd" have been made up. Thousands of programs appearing in the Home Study Course Magazine, suggesting the kind of memorial services to be held, have already been sent to the Baptist leaders throughout the nation.

March has been set aside for the past several years by the National Baptist Convention of America, as "Boyd Memorial Month", due to the fact that the late Dr. R. H. Boyd was born in March.

LET THE RACE BUILD FROM WITHIN AND NOT FROM WITHOUT

Mr. Noble Y. Beall, Missionary from the Southern Baptist Convention, to the Baptist Negroes of the South, is writing a series of articles in the Home Missions, the official organ of the Home Mission Board of the Southern Baptist Convention, explaining the changing attitude of the white Baptists, toward the Negro Baptists of the South. It is fit and proper that the Negro Baptist preachers and leaders, should prayerfully read these articles, and digest them, that they may see whether the change is made in good faith and if in good faith, will change help, or retard self help among the Negro Baptists of the South.

The one basic fundamental underlying the change of front, is, will the change cause the Negro leaders to do less for their race, and become more dependent upon the white churches, to do for them, what they ought to do for themselves. We may not see it, but there is a genius of Christian statesmanship, running through all of Dr. Beall's articles, telling the Negro preachers that real success in church or state, springs from building within, and not from without. What he means is this that the only way to inspire hope and vision in the youth of the race, is to point to race achievements in church and state, and not illuminate what other races have achieved, to the exclusion of Negro achievement.

This is a responsibility that the Negro preacher cannot escape; it matters not how religious he may be. His responsibility, is broader than the saving of souls for Christ. He must not preach so much about heaven and the glories therein that the people may forget that charity begins at home, and that there are many religious duties to be performed on earth, before we can enter the glories of heaven. The preacher that preaches all the time about heaven and says but little about how man shall live here, misses the mark. The victory over the devil is won on the battlefield of difficulties, privations, self-denial and the sacrificing of selfish interest for the cause of Christ.

God called the preacher to lead His people, not only in the way of Christianity, but in the way of morality, education, economics, politics and good citizenship. We are not going to have any better preachers and leaders until the churches of Christ, grow up a better class of men and women to constitute church leadership, for you cannot have a better government, than the men and women who constitute the government; and it is equally true that we cannot have better churches than the men who fill our pulpits. If the pastor is ignorant and immoral, the membership can hardly rise above his level. The meat is the product of the food the pig eats.

In discussing the characters of the men in the pulpits, this indictment is not general. It applies only to those, who the cap fits. If you are not hit don't yelp like the hit dog. We have many fine Christian gentlemen in the colored pulpit, and if you are not in this class; you know your class, get in it, and keep your mouth shut before everybody finds out you are a wolf in sheep clothing.

The National Baptist Union-Review, kants all the Negro Baptists in America to read Dr. Beall's article for self enlightenment. Not from the point of view that the white folks are with our Convention and not with the other fellows. What Mr. Beall is trying to do, is to get away from you, and not hook up with the other fellows, and his Board is substituting a policy to accomplish their new objective. That's why we read into his article, that race inspiriation comes from pointing out to the youth the deeds and achievements of their fathers, and not the deeds and achievements of other races.

The only misgiving we have of the new attitude, we fear it will not accomplish the purpose for the Negro Baptists our white brethren have in their hearts. For the reason it is a job to put a man off relief after he has been receiving something for nothing a long time. No man is so blind as the creature, who sees and will not see. The white Baptists are changing their attitude because they are beginning to see, what they would not see. They are seeing plainly, that those whom they condemned and refused to help, have done, and are still doing more for the cause of Christ and Christian education than those they made their wards, or chose to help.

—Union-Review.

Montgomery, W. Va. News
January 6, 1939

NEGRO BAPTIST BOARD HAS MEET

Executive Officers of State S. S. Convention Holds Mid-Year Meeting Here

The Executive Board of the West Virginia Baptist Sunday School Convention held its mid-year meeting at the office of its state director, Rev. J. J. Turner, 105 South Ferry Street in this city, December 29th.

The following members and officers were present: President Rev. Philip F. King, Atty. J. S. Butts, Rev. J. C. Brown of Beckley, vice president, Dana A. Gordon, secretary, Dr. J. W. Scott of Huntington, treasurer, Prof. C. W. Boyd of Charleston, statistical secretary, Mrs. Rosalynde L. Bibbs of Plymouth, State Director Rev. J. J. Turner of Montgomery, Rev. J. W. Robinson of St. Albans and John W. Redman of Fire Creek.

The meeting was called to order at 11 A. M. by President King who appointed Rev. J. C. Brown of Beckley to conduct the worship. The minutes of the last session held in Clarksburg April 29th were read by Secretary Prof. J. W. Scott which served as a basis for the action of the meeting.

The state director of religious education briefly stated the field activities which were furher novated by Secretary Scott, showing most deserving accomplishments in the promotion of leadership religious education for the church school leaders. The state director serves as a dean for the religious schools conducted annually at the West Virginia State College at Institute and the Bluefield State Teachers College at Bluefield, The Vocation Church School is pushed with much emphasis and the Sunday schools throughout the state are urged to become more efficient by work under the progress church school program.

Plans were formulated for the 46th annual session of the convention with the Central Street Baptist Church a East Beckley May 4th and 5th, Rev S. A. Abram, pastor, and Mrs. Anna L. Anderson, Sunday school superin

tendem. The general program theme will be "Facing the Facts." Expert religious educational leaders will be called to serve on the program. The Sunday schools throughout the state are asked to put on a strong financial drive so as to enable the convention to realize its budget of $3,340.00 which will be necessary to meet the conventions needs.

To commemorate the life and work of the late Dr. Byrd Prillerman the monument plan will be stressed in this convention looking forward to erecting a monument to his honor at Institute October 19th.

From the oulook expressed by the various board members this will be the best session in the history of the convention.

At the close of the session, Mrs. J. J. Turner served the board members a dinner commemorate with the season, assisted by Mrs. Ida Lee.

Memphis, Tenn. Commercial Appeal
March 5, 1939

Negro Class To Be Held

A training school for negro Baptists will be held for one week, beginning tomorrow, at the St. Stephens Baptist Church. The school will be headed by Dr. W. E. D. Isaac, national secretary of the B. Y. P. U. Board.

HAVE MEMBERSHIP OF OVER 2 MILLION

Own Property Valued At $8,500,000—During Past Year Membership Increased 121,806— Dr. G. L. Prince, President.

NASHVILLE, Mar. 2—(ANP)—Pointing with pride to the steady growth and development of the National Baptist Convention of America since its organization, Dr. Henry Allen Boyd, secretary-treasurer National Baptist Publishing Board, declared this week that in September of this year when the annual convention is held in Los Angeles, the convention will be 59 years old.

With a total membership of 2,251,000; 18,321 ordained ministers and 15,210 organized Sunday schools the convention (popularly known as the Boyd Baptists), ranks high among the nation's religious organizations and is a potent force in the civic, economic and cultural life of the American Negro.

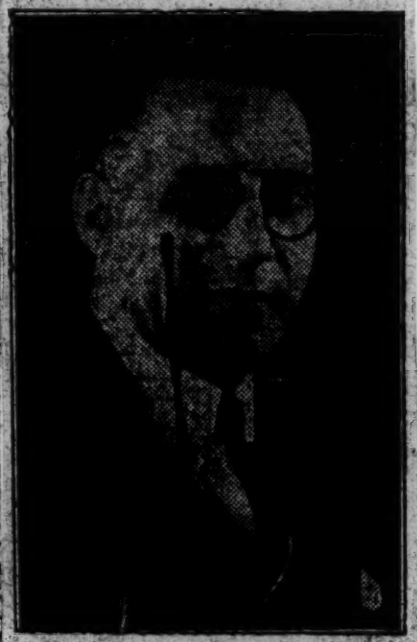
Dr. Boyd enumerated as follows, the boards operated under the convention: Foreign Mission, Benefit, Railroad, Commission, Laymen's League, Educational, B.Y.P.U., Evangelical, Home Mission, National Baptist Publishing, and Woman's Auxiliary convention. Other interesting NBCA statistics given out by the Baptist leader include the following:

Organized Baptist Young People's Unions, 8,112; Home Mission societies, 10,860; organized Baptist churches, 18,221; Sunday school pupils enrolled, 2,876,521; valuation of church property, $8,500,000; valuation of the National Baptist Publishing board's plant, NBCA, $1,100,000; religious tracts and periodicals circulated for 1938 conventional year, 12,821,361; and increase in membership for past year, 121,806.

Officers heading the big religious body are Rev. G. L. Prince, Galveston, president. Rev. G. C. Coleman, Oakland, Calif., first vice-president; Rev. C. P. Madison, Norfolk, recording secretary; Rev. A. A. Lucas, Houston, treasurer and Rev. E. W. White, Baltimore, auditor. In addition to these and many others acting in managerial capacity, each of the boards has a chairman and corresponding secretary who are members of the executive board.

As to realty holdings, Dr. Boyd said, "The convention holds fifty acres of land in Panama and the Canal Zone; one quarter section of land in Dexter, N.M.; a church building and parsonage occupying two lots in Key West, Fla.; one acre of ground, nine or ten miles from Spartanburg, S.C.; valuable missionary property located in Liberia, West Coast Africa, and six acres of ground with two buildings, 3-story brick, here in Nashville as a theological seminary and valued at $100,000.

EVANGELIST



Dr. T. S. Harten, outstanding militant defender of his race and pastor of Holy Trinity Baptist Church, Brooklyn, just closed a revival at Shiloh Baptist Church, Plainfield, N. J. More than 100 persons joined church during the revival. Each night it was necessary for police to handle the overflow crowd that clamored for entrance to the church.

Baptists To Make Greatest Tour In Church History

Special Train Chartered for Good-Will Trip—Dr. L. K. Williams, To Head Party of Baptist Leaders Who Will Tour Six Southern States.

CHICAGO, Mar. 9—(ANP) — It what Chicago Baptists declare will be the greatest religious pilgrimage and evangelistic tour in modern church history, 75 leaders of the Baptist faith, headed by Dr. L. K. Williams, president National Baptist convention, will leave Cincinnati on March 14, and carry the message of the church through six Southern states, finale of which will be a special, two-day religious festival in Pensacola, Fla.

A chartered train which will include one Pullman and two chair cars has been engaged for the good-will tourists and the group will be composed of officers of the National Baptist convention, officers of the Woman's convention, officers and secretaries of all the boards, other general officers and prominent laymen. Those making the trip will meet in Cincinnati on March 13, and will leave that city the following morning.

At each city to be visited, local ministers have arranged special religious and civic programs which will include sermons, welcome addresses, vocal and instrumental music, community singing and augmented choir renditions. In addition there will be sight-seeing trips, banquets, church bazaars and other entertainment features sponsored by the clubs and societies of various churches.

Itinerary for the epoch-making trip: March 14, Charleston, W. Va.; March 15, Richmond, Va.; March 16, Durham, N. C.; March 18, Charlotte, N. C.; March 19, Columbia, S. C.; March 20, Savannah, Ga.; March 21, Jacksonville, Fla., and March 22-23, Pensacola.

Purpose of the good-will tour Dr. Williams, convention president and pastor, Olivet Baptist church, Chicago, said as follows:

"To know more intimately, the leaders, people and sections visited . . . to ascertain their status, achievements and problems.

"To use the knowledge gained to offer inspiration, encouragement and assistance to such sections . . . such as the National Baptist convention can give.

Atlanta Ga. Journal
April 9, 1939

$25,000 Building Permit Issued for Colored Church

Completion of the Greater Wheat Street Baptist Church, one of the largest negro churches in the south, prior to the Baptist World Alliance meeting here July 22-28 was promised Saturday when a $25,000 construction program was authorized by the city building inspector.

The church is situated at Auburn Avenue and Yonge Street and has been under construction since 1921. The Church was established here in 1870.

Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church and Atlanta chairman for the Alliance meeting, has served as treasurer for the negro church building fund, to which he said nearly every white Baptist in the city has contributed.

Dr. George W. Truitt, head of the Baptist World Alliance, started the white contributions to the negro church about a year ago when he held services there.

The permit issued Saturday calls for the completion of the interior of the church auditorium. It will have a seating capacity of 1,700. The remainder of the building has been completed and the church is debt free, Dr. Newton said.

Atlanta, Ga. Journal
May 14, 1939

Speakers for World Baptist Meeting Here Are Announced

Dr. Fuller and Dr. Hubert, of Atlanta, Are Included—High Officials Also on Program

Two Atlanta ministers—Dr. Ellis A. Fuller and Dr. C. D. Hubert—are among the speakers who will open the 1939 Baptist World Alliance, which convenes here July 22 in Ponce de Leon Park.

The list of speakers was announced here Saturday by Dr. Louie D. Newton, general chairman of the Atlanta organization committee, following reception of an official program from the alliance secretary.

ATLANTA SEEKS BAPTIST MEETING

Official Bid for 1940 Convention To Be Extended

An official invitation for the Southern Baptist Convention to meet here in 1940 will be taken to Oklahoma City Sunday by a committee of Atlanta ministers, headed by Dr. Louie D. Newton, of Druid Hills Baptist Church.

The invitation was prepared by the seventy-three white Baptist Churches in Atlanta and by the Atlanta Convention and Visitors' Bureau, of which Faber A. Bolinger is executive vice president.

Mr. Bollinger also will make the trip to Oklahoma City, where the 1939 convention is to be held this week. Besides Dr. Newton, forty-nine other ministers will attend the convention.

Other members of the invitation committee are Dr. Ryland Knight, Second-Ponce de Leon Church, and Dr. J. L. Baggott, president of the Atlanta Baptist Ministerial Association.

This committee also will take official invitations from Governor Rivers, Mayor Hartsfield and various other leaders, businesses, civic, fraternal and social organizations.

The Atlanta ministers will point out that the 1938 convention was held in the east (at Richmond) and the 1939 convention in the west or mid-west, making it only logical that the 1940 meeting be held here.

Mr. Bollinger said he believed the Atlanta delegation would receive favorable consideration. He said that the annual attendance at the convention is approximately 7,500.

Dr. George W. Truett, of Dallas, Texas, president of the alliance since 1934, will preside at the opening session, which is scheduled for 2 p. m.

Welcome by Officials

At the evening session, Senator Walter F. George will welcome the delegates on behalf of the United States of America; Governor Rivers will speak for Georgia and Mayor Hartsfield for Atlanta.

The roll call, which is expected to include more than seventy nations, will consume the major portion of the first day's business, along with the various addresses.

English will be the official language. All messages in other languages will be interpreted. Each nation has been granted a three-minute response during roll call.

Other speakers at the opening session include:

Dr. L. R. Scarborough, president of the Southern Baptist convention; Dr. L. K. Williams, president of the national convention; Dr. G. L. Prince, president of the National Baptist Convention of America, and Dr. N. J. Nordstrom, of Sweden, who will respond to all welcomes.

On the evening program are Dr. C. R. Stauffer and Rabbi David Marx. A response to their talks will be made by Governor Albert Matthews, of Ontario, Canada. Later, the combined choirs of Atlanta's negro churches will be presented in concert.

Visitors to Fill Pulpits

Visiting preachers from every part of the world will fill the pulpits of all Atlanta churches on Sunday morning, July 23. Many neighboring cities throughout Georgia have asked for visiting preachers to the alliance and these requests have been granted, and ministers filling these pulpits will go by motor Sunday morning as far as Macon to fill these engagements.

The Sunday afternoon session will be held at Ponce de Leon Park, at which time Dr. Truett will deliver the presidential address, Dr. L. E. Williams, one of the vice presidents of the alliance, presiding. The Sunday evening session will be featured by sermons by Dr. Robert E. Speer, Mrs. W. J. Cox, Dr. Gordon Palmer and Dr. L. R. Scarborough.

Throughout the week the evening sessions will be held at the Ponce de Leon Park and the morning sessions at the Municipal Auditorium. Sectional meetings will be held in the afternoon in various churches of the city.

Negro Churches Here Appoint Committees

Appointment of committees to help complete arrangements for the World Baptist Alliance were announced here Saturday by the twenty-one negro churches in Atlanta.

The committees are:

Welcoming, Mesdames G. M. Gates; program, W. W. Weatherspool and William H. Borders; entertainment, Georgia Washburn; housing, Miss S. B. Sawyer; finance, Mesdames J. W. Tate, Carrie Taylor, Rosie Bivvins, Emmie Maddox, Lillian Sims and L. Marshall.

The committees were appointed at a recent meeting of the negro women's division of the alliance, which featured a talk by Dr. Louie D. Newton and other Baptist leaders.

THE WHITE BAPTISTS OF THE SOUTH DO LESS FOR THEIR COLORED BROTHERS THAN ANY OTHER DENOMINATION

Ga. Free 6-2-39

It is an open fact, that white Baptists of the South are less interested in the colored members of their denomination than any other denominations are, in their colored members. The white Baptists talk more about the lack of preparedness in the Negro, pulpit, and the lack of trained Christian workers and leaders, to direct the young Negroes' mind in the ways of Christianity, and contribute less to remedy the deficiency they point out than any other protestant church does for its Negro members. What little the white Baptists of the South do for the Negro Baptists, besides talk, is more in the interest of some individual, than in the interest of spreading the gospel of Christ among the Negro Baptists, a part of their denomination. Other protestant denominations in the South take more interest in educating and preparing their Negro members to do consecrated services in the vineyard of our Lord and Saviour Jesus Christ than the Baptists do.

The white Baptist leadership, as disciples of Christ, should do far more than any other denomination in evangelizing the Negro and equipping him to do the work of Christ in a satisfactory way. For the reason, the white Baptists, following up the principles of the Missionary Baptist Church, claim to be nearer Christ than any other Church on earth. And to be nearer Christ than any other church, is largely judged by what we do for one another. Love is the filling of the law and wherever interest is lacking between man and man, in church or outside; love is lacking. The Baptists not only ought to do more for their Negro members as Christians; but they should take a hand in economic and political relations in Government, to the end, that the Negro gets his rights economically and politically. The Catholic Church enjoins upon every Catholic layman, to see to it, so far as lies in his power, that the Negro receives every civil, economic and political right that the Catholics receive and enjoy. If the Baptists would take this strong and forward movement for Christ, there would be no lynch law, mob violence, segregation or disfranchisement. We all would stand equally before the law and there would be no disposition to rob one another of the rights and privileges conferred upon the citizens of the United States by the Federal Constitution.

There is no Congress, legislature board of education, or other representative body, in which the Baptist people do not exert a major influence, and could stand up in their places and object in the name of Christ to the inhumanity and unfairness in education and other activities of our government imposed upon Negro men and women by white legislature and representative body where the Negro has no voice to plead his cause. The Golden Rule is overlooked in the administration of

civic and political affairs in our country, and the Christian people are responsible for the wrongs imposed upon the minority groups in our government. Instead of standing up for the rights of the minority under majority rule, the majority proceeds to take away from the minority the natural rights that God endowed the minority with. The rights to life, liberty and the pursuits of happiness. The white Baptists' relations to the Negro, are missionary relations. Their efforts should be to get the gospel over to the Negro masses in the home field, and not only to furnish some preacher, who is not able to take care of himself by reason of the life he has lived among his people, a job. Young men should be educated and trained in religious work, and paid enough for their services to do real missionary work in the home and foreign fields, and the work should not be handed over to old preachers who have served their day, the best they could under the circumstances and handicaps they were forced to work. We know of no school for the education of Negro preachers, teachers and Christian workers, leading to the degree of Bachelor of Divinity, supported substantially by the Southern white Baptists for the preparation of men and women to do real missionary work for the Lord. We have a few schools of religion connected with schools supported by Northern Baptists and the Negroes themselves. But nothing by the white Baptists, who praise the Negro so much for his loyalty to white people, and especially for the care and support he gave their wives and children during the Civil War while they were away fighting to keep the chains of slavery around their necks. White Baptists owned slaves in common with other denominations. The Negro stayed home and protected his master's wife, children, home and farms; it is now time, as a matter of gratitude for the Southern white man, through his church, legislature and otherwise, to see to it that the Negro gets the proper kind of education. He should double his efforts to see to it that Negro preachers, teachers and workers be so educated and trained in Christian schools, that they may be able to rear their children and grow families fully imbued with the spirit of God and the best interest of our country.

—Union-Review.

Columbia, S. C. State
June 22, 1939

Negro Baptists To Meet Today In Spartanburg

Spartanburg, June 21.—Macedonia Baptist church will be the host church to the 51st annual session of the Woman's Baptist misisonary and educational convention (Negro) of South Carolina, which opens here tomorrow. Carrie H. Sanders is the entertaining president; the Rev. A. M. Means, pastor; M. K. Howard, president of Macedonia church and C. H. Watkins, secretary. The sessions run through Sunday afternoon.

The first meeting of the convention will be held at 6 p. m. Thursday when the board convenes; the D. V. P.'s will meet with the corresponding secretary and the convention will really get under way with the welcome service at 8 o'clock. The Macedonia choir will sing several collections, the Rev. J. S. Daniels will lead in prayer; Fannie D. Young will welcome the group to Spartanburg on behalf of the missionary societies of the city; Jr. J. B. Walker, on behalf of the Negro Business and Professional association; Jessie M. Davenport, on behalf of the Methodists; Mayor 8. W. Woodworth, for the city; the Rev. Mr. Mingo for the Interdenominational Ministerial alliance; Sister C. M. Means, for the host church; response by Julia B. Dillard; a solo, Flora Powell; introduction of officers, Carrie Sanders, and the opening sermon by the Rev. A. W. Hill of Florence or the Rev. J. C. Cowan of Anderson.

The programs for the other meetings of the convention:

Friday Morning.

9:30 A. M.—Praise service, Bertha P. Cobb, Lottie Dozier, Maggie Brown and Annie Robinson.

10 A. M.—Formal opening, passing the gavel. Opening prayer, Sister M. E. Clarkson; Bible study period, Meta S. Johnson, teacher; introduction of president, Sister B. V. Gandy.

11:30—President's message; solo, Sister Bessie Sullivan; memorial dollar; reports, board, treasurer, corresponding secretary, statistician, loan fund, golden chains; demonstration, home beautification, Sister I. D. Pinson and Sister A. R. E. Davis; recognition of visitors and delegations; packing box for Cora S. Boykin

2 P. M.—Intermission.

3:30 P. M.—Devotional message, Fannie Cromer, Anna Garner, Melenes Berges, Susie Young; musical selections, Junior chorus, Bethlehem, Newberry.

Junior Session—Sister, J. P. Reeder, supervisor; Leila Johnson, president; election junior officers; roll call continued; benediction.

8 P. M.—Vespers, Lillie M. Gibson, J. W. McKissicks and Azalee Parker; paper, "The Need of Mission Study in All Departments of the Church," Rachel Asbury, Adel Flemming, Ethel Colbert; report of D. V. presidents; "Our College," President I. D. Pinson; appointment of committees; collection; adjournment.

Saturday Morning.

9:00—Praise service, Julia Streator, Viola Samuels, Parolee Day; paper, "A Standard of Excellent for our Societies," Sister C. H. Watkins; paper, "The Reflex Influence of Foreign Missions," Sister H. W. Long, Sister C. H. Brown.

11:00—Address, "Benedict College," President J. J. Starks; address, the Rev. J. P. Reeder, corresponding secretary, unincorporated convention; address, guest speaker, incorporated convention; greetings, state and national workers; fireside schools, Mae C. Hunter.

Interracial Period—Miss Vonnie E. Lance, executive secretary, Woman's Missionary union, in charge.

12:30—Theme, "The Races Working Together to Build a Christian Civilization"; response, Julia A, Starks; election of officers; collection; reports continued; announcements; benediction.

5:30—Reception to delegates.

7:30 P. M.—Talent night, Sisters McLester and Birdie Davis; vespers, Lucinda Coker, Krentzoline Thompson, Mary A. Williams, Roxie Goode; musical selections, juniors, Anderson; quilt contest, Bettie B. Jones and Leila Johnson; musical selections, Trinity, Welford; general discussion, "How We Raise Money in our Society," led by Sister Clearmont Williams and Sister L. J. Simpkins; reports; announcements; collection; benediction.

Sunday Morning.

10:00—Model Sunday school, Katie Hicks, Cornelia Green, Mamie Duckett, Celia Gilmore; paper, "How Beneficiaries Could Help the Convention," Blondell Watkins, Sister E. M. Booker.

11:30—Missionary sermon, the Rev. L. R. Best or the Rev. E. E. Gaulden; melody; collection; official greetings; announcements; benediction.

3 P. M.—Praise service, Bell Brown, Lula Robinson, Carrie Taylor; resolutions, Sister M. M. Patterson; memorial address, Sister M. S. Boley; prayer thanking God for the labors of those who have passed, Julia Arnett; reading minutes; installation of senior and junior officers; final reports; closing prayer, Sister C. O. Zimmerman; final adjournment.

Birmingham, Ala., Age-Herald
June 20, 1939

BAPTISTS PUSH DRIVE FOR FUNDS

Howard College Debt Quota Is Sought By City Churches

Birmingham Baptists are carrying on their campaign to raise the $35,000 quota assigned to the Birmingham Baptist Association to help pay off the $65,000 indebtedness on Howard College. The churches of the Birmingham Association were assigned more than half of the total sum needed to make the Baptist institution debt free. Dr. A. H. Reid is one of the campaign chairmen and was speaker at the Baptist Pastors Union Monday.

A number of the churches have cash and subscriptions to meet their quotas, while others have their campaigns in hand and are meeting success and expect to raise the full amount assigned to them in a short while.

Another speaker heard by the Baptists was Noble Y. Bell, of the Southern Baptist Home Mission Board, who is in charge of the educational work among Negroes in the South.

The Negroes are being given practical knowledge in Christian education work and it is expected they will be taught Christian practices so they may go among their people and teach others.

Methodist Pastors Union heard an address by Dr. W. A. Shelton, Birmingham District superintendent, who has been delivering a series of lectures on different phases of church work.

The meeting of the Methodist pastors was also featured by reports, the most important being those in regard to revivals being held among the churches of the district, and those that have just closed.

Donaldsonville, La. Chief
June 17, 1939

Colored Baptist Ass'n Elect New Officers

At the 59th annual meeting of the Second District Negro Missionary Baptist Association held at Union, St. James parish, Rev. E. J. Ellis of this city was re-elected president of the organization.

(Rev. Ellis and his chauffeur, Milton Yancey, were drowned in the Mississippi river at Darrow, Wednesday night at 11:45 o'clock, when the car in which they were driving, broke through the ferryboat's guard rail and plunged into the water.)

Other officers elected were: Revs. A. L. Smith of Gonzales; F. C. Butler of Modeste, and H. A. Hill, Hahnville, vice presidents; Usan Bush, Lagan, corresponding secretary; W. H. Buckner, Union, recording secretary; Jas. Gordon, Lutcher, treasurer; McKinley Smith, Gonzales, and James Bruley, Darrow, missionaries; Joe Louis, Fred Burnett, Marshall Cambre, Jas. Harris, Solomon James, Joe Saul, Moses Russ, members of the executive board; Joseph McGrudder, Jos. Favrot, Frank Carter and Archie Kennard, members of the auditing committee.

Dr. J. A. Bacoats, president of Leland college, Baker, in addressing the association, stressed the need of a "united front of the Christian family to meet the challenge and stem the tide of a perilous age."

Rev. Ellis made a strong plea for increased funds for Leland college. At the conclusion of his talk the association gave to President Bacoats $100 to aid operating expenses of the college and $50 for a scholarship.

Rev. T. A. Levy of Baton Rouge, president of the Negro Baptist State Convention, advocated "wise and sane leadership on the part of the ministers" and urged them to "preach a gospel of peace and good will and better racial co-operation in their various church parishes."

Baptist Youth's 14th Session

La. B. Y. P. U. Leaders Gather in Annual Session—J E. Gayle Presides—to Sponsor Greater Interest in Work.

NEW ORLEANS, April 27—James E. Gayle, president of the Young Peoples' Association, presided over the 14th annual session which convened here. The convention emphasis of the Association was "The Constructive Forces of the Christian Religion." The youth groups discussed such subjects as "The Distinctive Objectives in the B.Y.P.U. Work" by Miss Martha Citizen; "Education for a Time Like Ours" by Miss Gladys Bellinger; "Crowning Christ In Our Plans and Methods" by Mrs. Clara Griffen; "Following Jesus to the B.Y.U.U." and "Into the Pathway of Service" by Mrs. Jessie Ramsey.

The principal address was delivered by Miss Fannie C. Williams, principal of Valena C. Jones School and Dr. Frazier Hall of Dillard University who spoke on "Church Music." Special musical selections were rendered by the Gayle Jubilee Singers, Dillard University Singers, and a chorus of 50 voices, under the direction of Jackson V. Acox.

Sectional meetings were held and experts gave lectures dealing with the different phases of the youth program. Leaders of the sectional meetings were: Mesdames Julia Beco, I. McClue, Viola Armstead, Dorothy Sholes, Alice Bostic, E. S. White, M. S. Brown, F. P. Jackson, Lucille Young, Ceola Bolden, J. L. Burrell, James A. Bingamin, Misses Ellen Smith, Annette Williams, Octavia Cumberland, Rev. G. W. McWaters, Rev. Joseph Granderson, Rev. P. W. Rapheal.

The annual sermon was delivered by Rev. Wm. Tyler, alternate, Alternate Rev. M. W. Rivers and the doctrinal sermon was preached by Rev. James A. Bingamin. The session closed with a Model B.Y.P.U., conducted by I. McClue and Joseph Henry.

METROPOLITAN BAPTIST IN HARLEM NOW OWNS $300,000 IN PROPERTY

Has Membership of More Than 6,000 Leads In Missouri Support With Over $35,000 Given; Income Exceeds $20,000 Yearly.

By BAXTER R. LEACH

NEW YORK, April 27—Heads are thrown erect and chests are permitted to swell when they tell of the remarkable growth of Metropolitan Baptist Church, 128th street and Seventh avenue, in Harlem, from its humble beginning 27 years ago.

Starting in the basement of a private house at 45-47 West 134th street, March 12, 1914, with a congregation numbering less than 200 persons and an indebtedness of several thousands of dollars, Metropolitan today has more than 6,000 members and one of the most beautiful church edifices in the city, valued at $250,000 (with no indebtedness), together with much other valuable real estate holdings. During the anniversary celebration in March the mortgage on three adjoining buildings with an approximate value of $50,000 was burned. On this site a modern Community House is to be erected in which will be housed all the activities of the young people.

MERGER OF TWO CHURCHES

Metropolitan Baptist Church in some respects set a splendid example of the value and economy in the merger of small congregations to meet the needs of the people. The continued migration of Negroes from downtown New York to Harlem, many of whom were unchurched, made it necessary for the religious leaders of the Zion and Mercy Seat Baptist Churches to call a joint meeting, perfect plans to unite and establish one organization.

Zion Baptist Church at the time was worshiping on Fifth avenue between 131st and 132nd streets, pastored by the Rev. P. C. James and Mercy Seat Baptist Church was pastored by the Rev. N. S. Epps. A joint meeting of the officers of the two churches met at the home of the Rev. Epps, duly authorized by their respective congregations to transact such affairs as would come up in an agreeable merger.

OFFICERS PRESENT

Officers present at the first meeting, many of whom are now living and are active officers of Metropolitan, are: Deacon General Davis, Deacon H. D. Strotter, Deacon Stephen Fossett, J. L. Smith and Jarvis, trustees.

Those from Mercy Seat were Deacons Peter Thomas J. Scott James Johnson, William Burton C. Mousserone, W. D. Hawkins H. Jiles, Robert L. Hill, Arthur Butterfield and John Ruffin. Dr. Sanford acted as Moderator and Robert Hill, secretary. It was suggested at this meeting that each church drop its former name and a new name be chosen by the brethren assembled." Several names were suggested, among them being that of Metropolitan Baptist Church, which was suggested by Trustee Hill and unanimously accepted. The Rev. N. S. Epps, pastor of Mercy Seat was also selected as the first pastor of the newly formed church.

MEMBERSHIP INCREASED RAPIDLY

The new organization prospered under the leadership of Dr. Epps for more than two years. During the latter part of 1914 the church felt that a new leader should come on the scene, and at a meeting in what was then called the "Subway Church," the home of Metropolitan, the Rev. W. W. Brown of the Ebenezer Baptist Church of Pittsburgh was called.

Records of the meeting shows that the call was equally satisfactory to both the church and the Rev. Epps, pastor.

Rev. Brown accepted the call on condition that the ... settle all outstanding debts, ... ly incurred by both church ... rming the merger. The ... greed to Rev. Browns' co... The debts amounted to $... all of which was paid within a ... ar after Rev. Brown took charge. The ... bership increased to such a ... extent that it was impossible for the "Subway" building to house the congregation.

REV. W. W. BROWN

To the Rev. W. W. Brown goes largely the credit for the success of Metropolitan Baptist Church. He preached his first sermon in the church on the first Sunday in December, 1914, from the subject, "In the name of the Lord we lift up our banner in Harlem." The sermon, from all indications, struck a responsive cord, for the record shows that a great number of people joined the church on that day. Rev. Brown had brought a new spiritual and business doctrine to the people of the community.

So great was the demand for a larger place to worship that the church, through Dr. Brown, secured the Palace Casino, then one of the largest halls in Harlem, for a place to worship, at a cost of $125 per month for Sundays, the Subway Church being retained for weekly services. The congregation worshipped in the Casino for a period of 15 months, in the meantime, securing five lots on 138th streets at a cost of $31,000, the church built a tabernacle, costing $15,000. After four years of worship in the Tabernacle, the present home of Metropolitan, corner Seventh avenue and 128th street, was purchased.

CHURCH SUPPORTS MISSIONS

Metropolitan Baptist Church leads the entire Baptist connection in its support of missions. One of its most outstanding contributions to the cause was the sending of the Rev. Paige to South Africa and becoming responsible for his salary. During the eight years of his stay there the church maintained a school at Middlerift, South Africa. The church now maintains its contact and support to the project, giving no less than $1,000 per year to foreign work. Metropolitan has contributed during the last 25 years more than $35,000 to Foreign Missions and Education.

In connection with the church there is also a Beneficial Society that pays to its members $5 per week sick benefits and $100 to the beneficiary. Says the president, "we have never failed to pay a claim. In the ten years of our existence we have paid out $5,400 in death claims and more than $2,000 in sick claims."

PRESENT AN ABLE ADMINISTRATOR

After serving as supply pastor and as assistant pastor, the Rev. W. Abner Brown, the present pastor, was elected to the pastorate in 1928 after the death of his father. He has proven an able administrator and preacher and has carried on well the great project started by his father.

The yearly reports under the present pastor has shown an increase in membership, and all departments of the church are functioning with the highest efficiency. The receipts have maintained an average of $20,000 per year, disbursements for home and foreign missions have been increased, all current expenses have been met and the net worth of property holdings have also been increased by several thousands.

WORLD'S FAIR CENTER

Metropolitan is now being decorated and refurnished for the World's Fair. Dr. Brown plans to make the church religious headquarters for out-of-town visitors. The building will be opened daily with a competent staff of clerks to look after the needs of the people and also where the visitor can pray and meditate during his sojourn in New York City. The church was painted and redecorated by Negro labor as is customary when work is done for Metropolitan.

Says Dr. Brown, "The remarkable growth of a church with a membership of 350 to its present membership of more than 5,500, from basement quarters in 1914 to its present building costing $85,000 and valued at $250,000, with no indebtedness and other property holdings of more than $50,000, is indeed a long step. To accomplish a church feat such as this, it must have rendered service to the community, which in turn showed its appreciation by the support it gave the church. Consistent with the times, it has kept pace with events and constantly enlarged the program for the youth of its church.

Officers of Metropolitan are deacons Louis D. Alston, John R. Scott James J. Johnson, Wilbur D. Simmons, C. B. Mousserole, William Rhodman, Lindsay Rose, Arthur Butterfield, Williard T. Pinn, clerk, Alfred Johnson, J. D. Anderson, W. D. Hawkins. Trustees, Isaac Brandon, Henderson Giles, John Ruffin, Roert L. Hill, George Murray, financial secretary; Dr. Thomas Walters, Clarence Thompson C. B. Mousserone, treasurer, and Kenneth Blount.

Newberry, S. C. Observer
May 2, 1939

Negro Baptists Hold Their 68th Session In City

Annual Convention to Be Held Here This Week — More Than 1000 Representatives to Attend

The State Educational and Missionary Baptist convention will hold its 68th annual session in Newberry, beginning Wednesday, May 3. More than 1,000 representatives of the 1,400 churches will attend this session. Representatives of every associational district will be present and many national officers and field workers are expected. The executive board will hold its annual session Tuesday, May 2, at 4 p. m. and Tuesday night the delegates will be given a welcome at Bethlehem Baptist church, at which place the convention will meet. Dr. J. P. Reeder of Columbia will respond to the welcome addresses. The Rev. E. E. Gaulden, the entertaining pastor, will preside at the night session. The Rev. William Downs of Columbia will preached the pre-convention sermon Tuesday evening.

The convention will be called to order proper Wednesday morning with the Rev. H. H. Butler, president of Hartsville presiding. During the morning session an introductory sermon will be preached and reports will be submitted by the executive board of the convention and also the trustee board of Morris college. Other reports will be submitted by the Rev. L. C. Jenkins, secretary, and the Rev. J. W. Coleman of Spartanburg, treasurer. District missionaries, the Rev. J. W. Easley, the Rev. C. A. Zeigler, H. W. Stewart and the Rev. T. H. Broadus, will report for their districts. President Butler will deliver his annual message at 4 p. m. Wednesday. It is understood that he will make some farreaching recommendations vital to the advancement of the general program of the church.

Others on the program will be Dr. J. J. Starks of Benedict college and Dr. I. D. Pinson, president of Morris college. President Goudlock of Friendship college, Rock Hill, will speak for the junior colleges.

The Rev. G. G. Daniels, of Georgetown will be in charge of the financial campaign of the convention which ends at this session. Thursday will be Mission day and both home and foreign mission workers and representatives will be heard.

Friday will be Education day, at which time college presidents and others in the field of education will speak. An educational rally will be held also during the day.

The final session will be held Friday night.

The Rev. H. H. Butler, who for the past six years has served the convention as president, says that the convention has an estimated membership of 305,000 members in the state. There are more than 1,400 churches and 1,250 active pastors The convention has made rapid gains during the past few years and the coming session is expected to break all records.

The officers are: The Rev. H. H Butler, president, Hartsville; the Rev. G. G. Daniels, vice president Georgetown; the Rev. L. C. Jenkins, secretary, Columbia; the Rev A. M. Means, assistant secretary Spartanburg; the Rev. J. W. Coleman, treasurer, Spartanburg.

BISHOP COLLEGE PREXY ORDAINED AS MINISTER

MARSHALL, Tex., May 4—(ANP)—President J. J. Rhoads became a full fledged minister Thursday afternoon when Dr. L. K. Williams president of the National Baptist convention, preached his ordination sermon in the chapel of Bishop College here For many years President Rhoads had been engaged in YMCA work before he accepted the presidency of Bishop.

Thursday was an important day here from a religious viewpoint with the outstanding Baptist leaders, white and Negro, in attendance. Dr. George W. Truett, president of the World Baptist Alliance and for 40 years pastor of the First Baptist Church, white, of Dallas, spoke Thursday afternoon.

Savannah, Ga., Press
June 20, 1939

100 ON PROGRAM OF COLORED BAPTISTS

One of the largest state conventions in the United States, that of the General Missionary Baptist Sunday School and B. Y. P. U., will be held in Savannah beginning Monday, July 11, at the St. John Baptist Church More than 100 persons are on the program. Membership in the convention is held by 28 district Sunday school conventions, 2,432 Sunday schools 208,180 pupils and 3,400 teachers.

Columbia, S. C. State
June 25, 1939

Negro Baptist Women Meet In Spartanburg

Spartanburg, June 24.—The Woman's Baptist state convention is holding its 51st convention in Spartanburg at Macedonia Baptist church th Rev. A. M. Means, pastor.

The officers are: President, Mable K. Howard, Darlington; vice president, B. V. Gandy; secretary, C. H. Watkins; treasurer, Albertha S. Simons, Columbia, and corresponding secretary, Marion McClesten.

The evening meeting consisted of welcome addresses on behalf of the various churches and societies of the city. At the close of these addresses the Rev. A. W. Hill of Florence delivered the opening sermon. His subject was "Pressing Towards the Mark." In his sermon he stated that "Paul was born at the junction of the world's three greatest civilizations, Hebrew, Greek and Roman. The trend of this changing world seems to have challenged God and His program of salvation." He further stated that the three institutions that must press on for the prize are the home, school and the church. Ninety per cent, of all Christian leaders and missionaries come from Christian schools and that the future hope of all races depend upon the virtue, intelligence and religion of our young people."

The women's state convention was congratulated by the Rev. Mr. Hill on their spirit of unity, co-operation and fellowship.

The Rev. H. M. Moore, former president of the Sunday school and B. Y. P. U. convention, is a special guest of the convention, also Mae C. Hunter of the Joannah P. Moore Fireside school.

President Mable Howard delivered a very splendid address to the convention. In the delivering of the gavel to her by Vice President Mable Gandy a very impressive pageant was presented, giving a brief history of each president of the past who had served the convention.

A very large delegation is now in attendance and the meetings are all inspiring.

The interracial period will be conducted at 12:30 Saturday morning by Miss Vonnie E. Lance, executive secretary W. M. U. Her theme. "The Races Working Together to Build a Christian Civilization."

Chattanooga, Tenn., Daily Times
November 12, 1939

Dr. Beall, of Baptist Home Mission, Covers South in Work With Negro

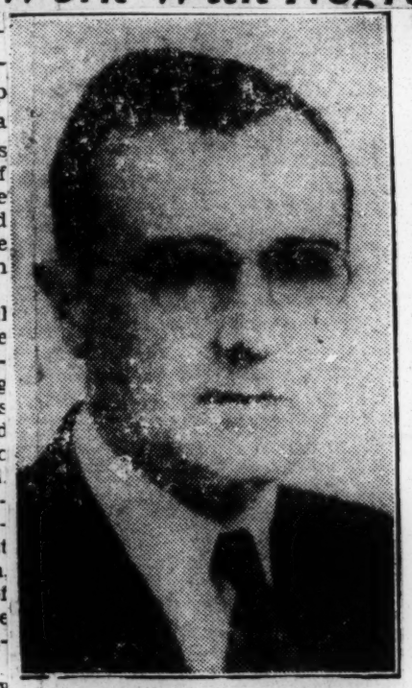
"At this time the matter of teaching and training the Negro leadership seems to be the most needy thing in a program of work for that race," states Dr. Noble Y. Beall, field secretary of the Baptist home mission board. "We are attempting to meet this need through the teacher-missionaries we are supporting in co-operation with Negro colleges in eleven states."

Formerly in the pastorate, Dr. Beall became interested in Negro work while a pastor near Gadsden, Ala., and continued in unusual and outstanding work with groups of Negro pastors and churches. His activities attracted the attention of the board, leading to his appointment on June 6, 1934. Since that time he has led the agency's program of Negro ministerial education, and has had intimate contact with interracial relations in the south, both as a close student of findings of commissions which have studied the problem and through first-hand dealings with both races.

Dr. Beall travels extensively throughout the south, studying the religious needs of Negroes and working out plans to meet those needs. During the past summer he reached every southern state from the Atlantic to the Pacific, holding institutes in some, attending conferences in others, and crossing others to and from various denominational meetings. In practically all of the states he had personal conferences with Negro leaders.

On the recommendation of the field secretary, the home board has just named fifteen new teacher-missionaries in schools in the south, thus bringing the total ministerial education force to thirty-seven. Three of these workers were appointed to fill vacancies and twelve to teach in six new schools where the agency had not previously done work. These teacher-missionaries are now directing religious activities in eighteen schools during the school terms. In the summer they hold institutes and extension classes for under-privileged preachers. The purpose of this program, Dr. Beall says, is to train leaders of the race through proper spiritual guidance.

"If all of the teachers and students were congregated in one building or on one campus," states the mission worker, "it would be the largest training school for Christian workers in the world. But fortunately that is not the case. They are scattered out in eleven states, and are in a position to reach hundreds of thousands of people for Christ."



DR. NOBLE Y. BEALL

One of 370 workers of the Baptist mission agency, Dr. Beall represents the mission program of Southern Baptists for evangelizing the south, Cuba and Panama. There are now, with the enlarged program, thirty-seven missionaries at work among 11,000,000 Negroes in the south. Other missionaries include 25 to 650,000 French-speaking Americans; 14 to 300,000 Spanish-speaking Americans; 1 to 500,000 Jews; 11 to 600,000 Italians; 3 to 7,000 Chinese; 8 to 150,000 people in the Canal Zone and Panama; 69 to 200,000 Indians; 98 to 800,000 Mexicans, and 113 among various other groups.

Taking the entire unchurched group of 46,000,000 people in the southern states, Central America and Cuba, the home mission board has on an average only one missionary to every 130,000 people. The present mission force is over twice the number the home mission board had five years ago.

Baptists of the south gave increased offerings to home missions last year totaling $513,841.80.

BEAUTIFUL SEPIA STICK PIN WITH PICTURE OF THE FOUNDER OF THE NATIONAL BAPTIST PUBLISHING BOARD'S PLANT ON IT

Preparations Well Under Way for the Millions Of Baptists to Give Honor to Their Tallest Oak, Their Greatest Builder and Their Acknowledged Leading Organizer

One hundred thousand stick pin buttons in sepia, carrying the likeness of the late R. H. Boyd, founder and builder of the National Baptist Publishing Board's plant, have already been ordered and some of them are on hand, to be used during the month of March, 1940 for Boyd Memorial Month. In addition to this copy for suggested Outline Program has been handed in to be printed in the Home Study Course Magazine, so that the millions of students who attend Baptist Sunday Schools, B.Y.P.U.'s and Church Auxiliaries will not only have the biography of the life of this tall oak, this denominational wizard, this recognized former leader and builder, but they will have the songs that he used to like to sing; they will know more about the institution that he really organized, created, built and left functioning when he was called from labor to reward.

The idea is to put one of these buttons on every child in the Sunday school and then tell that child the story in the simplest language. Each Sunday school and each group are urged to hold these exercises so that even the small church as well as the big church, the rural school in the remotest part of any country as well as the great metropolitan, departmentalized church schools will know what the late R. H. Boyd did in his day and his generation in helping to perpetuate the work of the denomination and lift the Lowly Nazarene through the religious tracts and literature that is now issued from the National Baptist Publishing Board's plant at the rate of one million per month.

Then too, there is already made up a large photograph in sepia to be placed on the wall of each Sunday school; this photo to be unveiled on any day during the month of March, 1940. Thus every preparation for Boyd Memorial Month is now completed, declared Henry A. Boyd, the son of the founder and the secretary of the Boyd Memorial Commission wdhich was appointed by the convention some years ago, which consists of one hundred outstanding leaders among the Baptists of the world.

These programs are to be sent free upon request, but it is urged, said Secretary Boyd, that no school endeavor to order more than a half dozen, because of the enormous supply that must be sent out and the great postage bill that would naturally follow, which expense will also be augmented by clerk hire and other service rendered. But Secretary Boyd declares that Boyd Memorial Month must go over; the people must have the information. In order however, that new Sunday schools, new group leaders might get an idea what these sepia stick pin buttons bearing the photograph of the late Dr Boyd look like, he is to mail out two buttons to each Sunday school. These Sunday schools and these leaders will acknowledge the receipt of the buttons and send ten cents in postage for them, and then they are to pin these buttons of Dr. Boyd on two children in the school; the school in turn will then decide on how many they will order. He suggests however, that in case the Schools do not wish to send back the ten cents for the buttons, that they return them to him in his self-addressed envelope in order that they might be offered to others.

SUME WHITE BAPTIST PREACHERS ARE GROWING STRONG IN THE FAITH ONCE DELIVERED TO THE SAINTS

Aiken 12-8-39

THE 119th Annual Session of the white Baptist Convention of South Carolina, in session in Greenville, was thrown into turmoil and confusion, last week when its Social Service Committee made its report, recommending the granting to the Negro every social, economic and political right he had been fighting for, since his emancipation. The report was made in sections, and the Negro section, is the section that stunned our white Christian brothers and threw their convention into confusion confounded. The report was finally adopted, by striking the Negro section from it. The conservatives contended that the Negro section was more politics than religion; which placed the convention of Christian leaders on record as opposed to common every day honesty, in politics and in violation of the Lord's injunction; "Love thy neighbor as thyself."

This Convention was composed of the white Baptists of South Carolina, and the resolution was offered by Rev. W. W. Leathers of Conway, South Carolina. The contention of the Committee was, that the South treats the Negro as bad as Germany treats the Jews, and were not in position to criticize Germany until it came into court with clean hands. To tax the Negro without letting him vote if he is qualified to vote, is taxation without representation; the iniquity our fathers fought against in the Revolutionary War. The Committee contended that the Negro has been unjustly discriminated against in our system of public school education; he has not received justice in provisions for his health. It is openly admitted that the Negro cannot obtain justice in our courts. The immediate cause of the controversy was the section saying: "Every one agrees that wholesome restrictions should be placed around the ballot, and every citizen who is qualified to vote, should be permitted to do so. There are good reasons to anticipate eventual social upheavals in any commonwealth, in which a minority composing 45 per cent of the population, is denied the right of the ballot, simply because of its color."

These are the principles of fair play and common every day honesty, voted down in the South Carolina white Baptist Convention, in the teeth of Christ's word, "Love thy neighbor as thyself." Christian men voted to deny their brethren their constitutional rights, because they are black; voted to abridge their God-given rights, because of the color of their skins. Lord save these terrible white hypocrits from the penalty of their sins; they know not what they do. Christ said all men will know Ye are my disciples, because Ye have loved one to another. Does a white preacher have love in his heart for his black brother, when he sanctioned the theft of his black brothers' vote, by refusing to condemn the white thief who steals it? and has the opportunity of going on record against it? When he stands by and sees his brother taxed without representation, and denied justice in our courts; lynched and burned at the stake on the public square, to amuse the school children and to make them thirsty for Negro blood? If this is Christianity, God save the King. Vengeance is the Lord's and He will repay.

Who are the men that sit in a Christian body, and vote to deny their fellowmen, equal opportunities with themselves, to serve God, be free and have an equal chance with them to earn their daily bread? Are they Christians or sinners? Are they human beings or rats? Jesus Christ will tell them at the appointed time; whatsoever you do unto the least of my little ones, you do it also unto me. What will be their answer? What will be the answer of the Baptists of the type of the majority of South Carolina Baptists, who voted to deny their black brethren their God-given rights because of their race and color? And who hid behind the old thread-bare story, "There is more politics in this question than religion. It was not politics in the resolution that prompted their actions, but meanness in the hearts of these Pharisees, who condemn Germany for persecuting the Jews, while their hands are stained with the blood of innocent and helpless Negroes, whom they crucify on a cross of race prejudice and intolerance. We can only ask God's blessings upon these Baptist preachers who hate their black brethren with vengeance, but the good Lord will punish them one day. These men must believe that they will reap in the end, what they sow.

Aiken, S. C., Standard & Review
August 9, 1939

Negro Church Observed 189th Anniversary Sunday

Silver Bluff Baptist Church at Beech Island Oldest Negro Church in United States Was Founded in 1790

Silver Bluff church in Beech Island, oldest Negro Baptist church in the United States, and probably the oldest Negro church in this country, Sunday celebrated its 189th anniversary.

During the 189 years since its founding in 1750 by Jessie Golphin, a missionary who came to America seeking religious freedom, there have been only seven clergymen serving the church which has had a continuous existence.

The Rev. A. W. Vincent, its present pastor, has been serving the church 20 years. Each of the others, after they were called to Silver Bluff, served there until they died.

When Silver Bluff church first was established both whites and Negroes worshipped there. In 1773 there were 60 Negro members. These latter withdrew and since that time it has been a Negro church.

SLAVES ORDAINED

Three slaves were ordained to the ministry by Golphin. They were David George, Jessie Peters, and Andrew Bryant.

Another Negro church in the vicinity, Springfield Baptist church in Augusta, at various times has been styled as the oldest Negro church in the United States.

It is conceded however, that Silver Bluff antidates the Augusta institution, but the latter is an offspring of the Beech Island church.

Apparently Springfield church was organized in the 1790s. The date is given variously as 1793 and 1797. The Rev. Walter H. Brooks, in his history of the Silver Bluff church says:

"If, as we presume, the Silver Bluff church is still with us, in another meeting place and under a new name, the oldest Negro church in this country today is that at Augusta, Ga., having existed at Silver Bluff, from the period of 1774 or 1775 to 1793 before becoming a Georgia institution.

DEAD RIVER CHURCH

Another church history, that of the Dead River Baptist church, says, "The Rev. Jessie Golphin pastored the Dead River Baptist church as early as 1790 and that he was the pastor of the Springfield church before he was called to the pastorate of the Dead River church in South Carolina and that he was the pastor of them both at the same time. Accepting this as true, we are led to believe that when the Silver Bluff church was first interferred with by the war, many of the members kept up religious services and some of them went to Augusta, Ga., being carried by their masters safely."

Springfield now accepts the second Sunday in August 1797 as the date of its founding and the Silver Bluff church contends it was founded on the first Sunday in August, 1750.

Records of the Springfield church show that it has had 13 pastors during the more than a century it has existed.

Either claim is convincing proof that the Baptist faith for Negroes had its founding either in or near Augusta.

Morehouse President Speaks

Representatives From 34 States Attend Meeting

By Rev. T. ARNOLD

PHILADELPHIA, Pa. — The National Baptist Convention, Inc., Saturday voted to hold its 1940 session in Birmingham, Alabama. The southern city was chosen following a lengthy discussion.

The woman's auxiliary, which met jointly with the main body, re-elected all officers. Mrs. S. W. Layten, president, presided over the election.

In a brilliant address, delivered to a capacity auidence in Convention Hall on the occasion of "Booker T. Washington Night," Dr. C. D. Hubert, acting president of Morehouse College, Atlanta, Georgia, called on the Negro "to stop copying the white man and do some constructive thinking."

CHILD OF DESTINY

In his convincing address of approximately 60 minutes, Dr. Hubert said he considered it an honor to speak on such an occasion. Opening his discourse, he said:

"Booker T. Washington was a child of destiny to start with, lifting himself under great odds to a great height in the world until when he passed, a Japanese newspaper carried the headline, 'The Great Educator Is Dead.'"

Continuing, the speaker said, "I believe every honor carries with it a great responsibility, certainly in times like these. We are living in a world where confusion and chaos take the place of light and truth."

The theologian declared it dangerous to predict what the future holds for us today. He suggested that somebody start a movement for the oppression of advice.

GEORGIANS ESCORT

He questioned the audience as to where the Negro's future security is to be found. He also pointed out that he was speaking to one of the "best cross-sections of Negro life in this country."

Dr. Hubert was escorted to the speakers' stand by a group including Reverends L. A. Pinkston, H. M. Smith, D. D. Crawford, M. L. King and J. R. Barnett.

Dr. J. M. Nabrit, of Nashville, introduced the speaker, saying: "I think you have come upon the finest opportunity that has been yours in years. The young man chosen to speak tonight is one of the brightest minds and philosophical thinkers of our day. I know no man in whom I have no larger confidence"

Dr. Hubert spoke of three classes of people—the happy-go-lucky, the blind and despaired, and those who see hope in the world in spite of its short commings. He spoke also of two crisis—the World's War and the prosperity connected with it.

MUST CREATE THINKERS

"We must produce some creative thinkers to lead us out of this wilderness of woe. We are living in a frontier age despite America's age. We are frontier-evangelist people—people who don't think much.

If you want to do something now, you must appeal to emotions."

Dr Hubert closed his discourse by urging his listeners to think creatively in the realm of politics, religion and education.

First Baptist Honors 50 Year Members

Rev. Patterson Pastors Flock For 34 Years

HAMPTON, Va.—A week of special services and featured program commemorating the 76th aniversary of the First Baptist Church and the 34th of the pastor, the Rev J. W. Patterson, opened Sunday with crowded congregations and a large number of visitors in attendance at the morning and evening services.

REBUILDING DRAMA

The Rev. John B. Henderson, pastor-educator of Newport News, delivered the anniversary sermon in the morning, while the Rev. Mr. Patterson initiated the weeks' dramatization of the building of the church by "Laying the Foundation" at the night service.

Monday night, the Sunday School and BYPU demonstrated the "Erecting of the back Wall," with the Rev. George S. Russell and the choir of Queen Street Baptist Church officiating. Tuesday night, the Rev. Father Charles H. Dukes, vicar of St. Cyprian Episcopal Church, and his choir served during the "Erecting of the left side of the Church." Wednesday night, the Rev. I. G. Gladden and choir of Wine Street Baptist Church officiated at the "Erecting of the right side of the Church."

Thursday night "The front of the Church" will be erected, with the Rev. J. E. Harris and choir of Bethel AME Church serving. Friday, the Rev. J. Dett Marshburn and choir of Zion Baptist Church, Phoebus, will officiate at the "Erecting of the front Steps." A pageant depicting "The Church Triumphant," following "Erecting of the Roof," will be featured Sunday night, October 22. The honor of completing the dramatization by "Placing of the steeple on the Church" will go to the winning group raising the most funds.

PIONEERS HONORED

Rev. Mr. Patterson will deliver the anniversary sermon Sunday morning, October 22, followed by a special anniversary Communion for members who have been on the roll for over 50 years.

THE PASTOR'S RECORD

Rev. Mr. Patterson has baptized and given the hand of fellowship to over 2,500 persons during his long and distinguished pastorate. He has directed many improvements to the edifice, including the installation of a $2,500 pipe organ, and a $10,000 addition. He previously pastored three churches in Louisa and one in Orange counties. He built the Trinity Baptist Church in Danville where he pastored two-and-a-half years. It was in Danville that Rev. Mr. Patterson married the former Miss Julia Chiles, daughter of Mr. and Mrs. R. J. Chiles, who has been his loyal helper and counselor through the years.

Rev. Mr. Patterson is a trusted leader of the Baptist fold in the state and holds many responsible positions in many departments.

NEGRO BAPTIST HEAD RENAMED

Dr. D. V. Jemison, of Selma, was reelected president of the Alabama Baptist State Convention (Negro), now in session in Birmingham, at yesterday's meeting.

In his annual report, Dr. Jemison said that there had been some report in race relations, but that the race had a long way to go in development of racial consciousness.

Asserting that the Negro wants to be treated as a human being, Dr. Jemison also contended that the Negro wants separate schools and churches.

Elected to serve with Dr. Jemison were Dr. J. C. Cunningham, Ensley, vice president; Dr. U. G. Robinson, Mobile, secretary; Dr. D. A. Pettus, Birmingham, corresponding secretary; and Dr. R. J. White, Anniston, treasurer.

The convention which began Tuesday, will close after a final meeting tonight.

Birmingham, Ala. News
November 24, 1939

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NEGRO BAPTISTS IN $8,000 DRIVE

State Convention Reports Nearly $5,000 Of Needed Sum Raised

11-23-39

The Alabama Baptist State Convention (Negro) now in session at the Sixteenth Street Baptist Church, has raised nearly $5,000 in a drive for $8,000 for financing educational missions.

Highlights of today's program included an address by Henrietta Gibbs, Montgomery, president of the Woman's State Convention of Alabama, and reports from the state board of missions, state publishing board and state benefit board.

Work of the national convention in Liberia was described by Sarah Williams, of Philadelhpia, who recently returned from the mission field in Africa. The missionary gave a graphic picture of the many mission stations supported by Negro Baptists and of students being brought to American colleges from Africa under the Baptist sponsorship.

Dr. T. S. Boone, Fort Worth, Tex., spoke inspiringly yesterday on the Negro in history and in the Baptist Church, and sermons were delivered by R. B. Ford, Tuskegee; the Rev. J. F. Grimmett, Anniston, and Dr. E. W. Williams, chairman of the state board of missions.

Present at the convention are members of the finance committee, leading in the current drive, who are M. Thornton, M. W. White, both of Birmingham; R. J. White, D. C. Washington, both of Anniston, and A. J. Green, Roanoke.

Others in attendance are Dr. S. D. Ross, promotional secretary, National Baptist Convention, Detroit; Dr. E. M. Wilson, secretary to Dr. W. J. Robinson, executive secretary of the state convention; Dr. Roland Smith, national convention statistician, Macon, Ga.; Dr. T. S. Boon historian, national convention, and Prof. W. H. Dinkins, president, Selma University. D. V. Jemison, of Selma, is president of the state convention.

Birmingham, Ala. News
November 22, 1939

NEGRO BAPTISTS SET $8,000 GOAL

State Convention Expects To Raise Sum Required

A goal of $8,000 for financing education and missions has been set by the Alabama Baptist State Convention (Negro) now in session at the auditorium of the Sixteenth Street Baptist Church.

Responding to the request to raise $2,000, the Birmingham district immediately presented the sum of $1,665, already subscribed.

Other associations raising cash were Dr. W. M. Atmore, leading the Mt. Pilgrim Association, $786; Dr. J. W. Dixson, leading the Jefferson County Association, $217; Dr. E. M. Marton, leading the Peace Baptist Association, $371.50; the Rev. C. H. George, Bethlehem Association, $207.50; the Rev. F. C. Jones, Mt. Calvary Association, $80.

The amount already raised, in the opinion of President D. V. Jemison of Selma, assures success in reaching the $8,000 goal.

Messengers from the four corners of Alabama are taking part in the sessions of the convention, which opened last night.

The program which opened the convention was sponsored by Dr. J. C. Cunningham, of Ensley; the Rev. E. B. Radden, of Marion; the Rev. J. W. Dixon, of Bessemer; the Rev. C. J. McNeer, of Wetumpka; Dr. D. F. Thompson, host; C. A. Howard, Atty. Shoals, Commissioner Morgan, Dr. Tillman, of the Zion A. M. E. Church, and the Rev. G. Howard Lavant, of Troy, who responded to the welcome to the city extended visiting Negro Baptists.

The educational work of the Negro was one of the important topics on today's program on which will appear Dr. E. W. Williams, of Fairfield, preaching the annual sermon; the Rev. Mr. Grimmett, of Anniston, who will be heard in an inspirational address, "To Save Men From Sin."

The convention will be suspended for one hour at 3 p.m., today, for the funeral of the Rev. G. B. Chatman, who died at a Birmingham hospital Monday.

Charleston, S. C. News & Courier
November 17, 1939

BAPTISTS DEBATE NEGRO SITUATION

Assembly Strikes Out Part of Report Dealing with Race Discriminations

Greenville, Nov. 16.—(AP): The 119th state Baptist convention closed its three-day sessions here today after naming new trustees for denominational institutions over the state and after heated debate voting to strike out a section of the report of the social service commission urging Baptists to "seek to accord the negro his just and legal rights as fast as he is able to assume them".

The only real controversy of the session flared first last night when the Rev. W. W. Leathers, Jr., of Conway, read the section of the commission report dealing with "the race question" and was carried over to the closing session today when the assembly voted to strike out the entire section by an almost unanimous vote. Principal objection voiced by ministers was that it deals with political problems which are not of denominational concern.

The racial report was submitted in the form of a discussion of the condition of the negro race in the state, which included the statement "every one agrees that wholesome restrictions should be placed about the ballot, but every citizen who is qualified to vote should be permitted to do so. There is good reason to anticipate eventual social upheaval in any commonwealth in which a minority group comprising 45 per cent of the population is denied the ballot simply because of its color".

Suggestions Offered

The report ended with a series of suggestions, among them: (1) "Let us go on record -as -unqualifiedly denouncing mob violence and night riding by hooded bands to intimidate negroes." (2) "Let us do everything possible to see that the negro receives a more equitable share of the public school funds." (3) "We suggest that our denominational schools and seminaries provide in their sociology departments courses in race relations." (4) "We heartily commend all the efforts of our federal government to provide better housing for negroes."

The report also cited the fact that the negro is denied the privilege of jury duty and "it is openly admitted that it is difficult for negroes to obtain justice in our courts".

The assembly voted to hold the 1940 convention at the First Baptist church of Columbia.

Assembly elections:

To the Furman university board for terms continuing through 1944: W. A. Moorehead, of Goldville; the Rev. J. Dean Crain, of Greenville; E. P. Vandiver, of Anderson; Dr. R. A. McFarland, of Rock Hill, and Dr. J. Warren White, of Greenville. Miss Lois Cody, of Greenville, was elected to fill the unexpired term ending in 1941 left by the elevation of John L. Plyler to the presidency of the university and G. Furman Norris, of Greenville, was named to fill the term ending in 1943 left vacant when Dr. Marshall Mott, of Anderson, moved out of the state.

For general secretary - treasurer, Dr. Charles A. Jones, of Columbia, reelected for another year.

General Board

For general board members, terms expiring in 1944, C. M. Meiere, of Abbeville; T. D. Lide, of Aiken; J. A. Estes, of Barnwell; J. E. Rawlinson, of Chester; Luther Knight, of Charleston; J. H. Strong, of Colleton; B. B. Thomason, of Edgefield, and L. H. Gardner, of Savannah River.

Terms expiring in 1940, S. E. Long, of Chesterfield.

Terms expiring in 1943, F. S. Childress, of Twelve Mile river.

At large term to expire in 1944, W. E. Abrams and E. G. Davis.

Anderson college trustees: Dr. A. Smithers, Mrs. J. M. Major, Mrs. Olin D. Johnston, 144; Claude B. Earle, 1941; Mrs. C. S. Sullivan, 1943.

Lmeistone college trustees: L. D. Pitts, C. L. Chandler, V. H. Lipscomb, Mrs. Edward Long and Mrs. Edgar Groce, 1942; F. C. Creech, 1940.

Connie Maxwell orphanage trustees: J. K. Goode, Robert Black, Mrs. J. P. Abney, H. J. Givens, and W. P. Turner, all 1942.

State Baptist hospital trustees: C. E. Thomas, J. S. Corpering and C. F. Sims, all 1944; W. E. Clyde, 1940.

Baptist summer assembly: J. L. Corzine, Wendell White, H. M. Reeves, M. R. Osbornen, G. M. Rogers, John H. Webb, W. S. Brooke, C. F. Pittman, Mrs. C. M. Griffin, H. C. Hester, all one year.

Social service commissions: Paul Wheeler and H. M. Reeves, 1942, and W. N. Long, 1941.

Va. Baptists Select New Missionary

Union University Pledged $5,000 By Association

Acting in concerted unison at a joint session, members of the missionary boards of the Baptist General Association and the Virginia Baptist Convention last week elected the Rev. Walter White of Richmond field missionary for Virginia, a post carrying a $1500 annual salary.

The Rev. Mr. White, chosen from a field of three applicants, will receive $300 yearly for traveling expenses, each organization to raise $150 toward this end, the delegates tentatively agreed.

The missionary will co-ordinate his work with the recently adopted program of the Baptist General Association of Virginia and travel over the state assisting the two colored organizations to effect a closer relationship in advancing the cause. The white association will pay his $1500 salary.

Prior to the board meeting, members of the Baptist General Association met informally under the supervision of the president, the Rev. O. J. Allen, and enthusiastically proclaimed that they would attempt to raise $5,000 for Virginia Union University before an educational meeting in Richmond on January 12.

Both meetings were held in the First Calvary Church of which the Rev. Mr. Allen is pastor.

REV. GLADDEN RESIGNS

The others mentioned in connection with the missionary position were the Revs. C. S. McCall of Richmond and G. R. Malloy of Titustown. The selection of the Rev. Mr. White followed closely after the reluctant acceptance of the resignation of the Rev. I. G. Gladden, pastor of the Third Baptist Church, Hampton, who had been chosen at a board meeting in Portsmouth in October.

"After carefully considering the honor conferred upon me," said the Rev. Mr. Gladden in explaining his resignation, "I feel that I did not have the inward urge to leave the pastorate. I am convinced that it is God's plan that I remain in the pastorate.

NO "TAMPERING"

Upon questioning, he assured the Rev. Mr. Allen that no attempts had been made to discourage his acceptance nor had he heard of any efforts to tamper with him. Whereupon, the Rev. Mr. Allen read a special delivery from the Rev. Mr. White asserting that he would accept the office of missionary if it were proffered.

The Rev. Mr. Allen related that he and the Rev. C. P. Madison, president of the Baptist State Convention, had minutely gone into the qualifications of the Rev. Mr. White and were assured of his ability. The Rev. Mr. Madison was out of town at the time of the meeting.

Before allowing a vote, various ministers insisted upon heaping encomiums upon the Rev. Mr. White.

"He won't embarrass Negro Baptists anywhere we have to be represented," said the Rev. D. C. Rice, pastor of the Bank Street Church. "He will live up to his obligations and he is qualified to live up to them."

CERTAIN OF ABILITY

"He is intelectually alert for the position," said the Rev. C. J Washington of the Third Baptist, Portsmouth. "We need have no fear of his intelligent representation of us before the two organizations and before the white body. In saying that, however, I do not mean to disparage the two other applicants."

The Rev. J. W. Patterson, pastor of the First Baptist Church, Hampton, presided.

GRADUATE OF UNION

The new missionary, in his middle thirties, is a native of Arkansas and received his A. B. from Arkansas Baptist State College. His B. D. was obtained from Virginia Union in 1931. The Rev. White is pastor of the Zion and Antioch Churches in Mathews County. He is married but has no children.

The Rev. Mr. White is secretary of the Tidewater Association and former secretary of the Ministers' Conference of Richmond.

ATTENDING ASSEMBLY

Those attending the meeting were:

The Revs. J. W. Patterson, First Baptist, Hampton; A. S. Hoard, Mt. Calvary, Portsmouth; A. A. Campbell, New Central, Berkley; D. C. Rice, Bank Street, Norfolk; C. J. Washington, Third Baptist, Portsmouth; F. M. Jones, Celestial, Portsmouth; S. L. Scott, Fourth Baptist, Portsmouth;

The Revs. O. C. Jones, Mt. Hermon, Portsmouth; G. S. Russell, Queen Street; I. G. Gladden, Third Baptist, Hampton; M. E. Cheeks conference secretary, Portsmouth C. E. Jones, Zion, Newport News A. A. Galvin, First Baptist, Newport News; J. Dett Marshburn Zion, Phoebus, and W. L. Hamilton, Shiloh, Norfolk.

CHURCH - 1939

BAPTIST

September, 1939.

By NOBLE Y. BEALL

A Program Of Work Vindicated

MORE than a year ago, we announced a program of co-operation with the Negro Baptists of America in training their ministry and lay workers.

Now in force more than twelve months, that program has been more than justified, and has been completely vindicated after a careful appraisal on the part of a special committee appointed by the Southern Baptist Convention.

Including the wives, we have twenty-five workers in this department. These teacher-missionaries have worked in twelve college centers in the South with a student enrollment of 7,574. By chapel talks, conferences, and direction of the religious activities on the campuses they were able to influence this group of leaders of the race.

They enrolled in their classes 1,853 lay students and 487 ministerial students, a total of 2,340. If these teachers and students were on one campus, in one set of buildings as one institution, they would form the largest training school and seminary of Christian workers in the world. Thirty states and three foreign countries were represented.

Twice during the school year, and for one month in the summer, these workers conducted Bible conferences for in-service preachers and workers. They held 81 Bible conferences with a total enrollment of 8,084 ministers and workers who are actually on the field in service for the Lord and His churches.

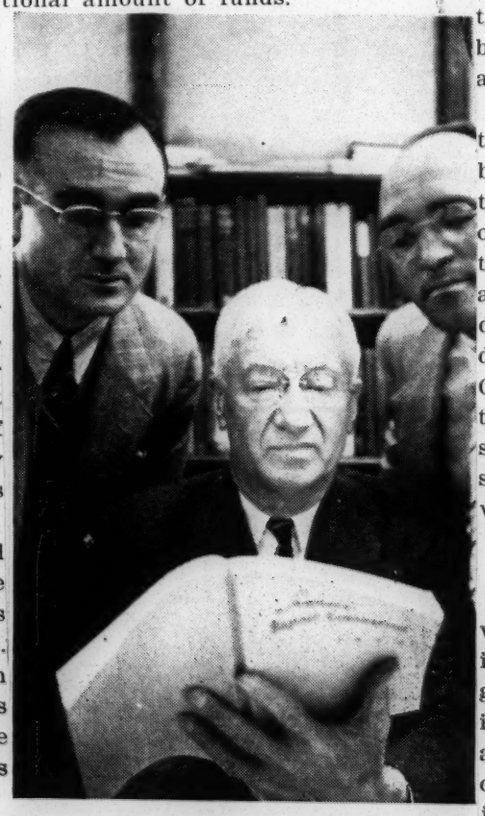
In the classes on the campuses and in the Bible conferences they enrolled 10,424. They reached by all methods on the campuses and in Bible conferences or institutes a total of 17,998 people. In addition they contacted at least 100,000 people through associations, conventions, and conferences, at which they spoke.

Committee Commends Program

One of the greatest needs of the Negroes is a trained ministry. We believe the men and women who are to work with the preachers in the churches must also be trained.

In co-operation with Negro colleges we have had a worthy part in this field. But we must be reminded that the colleges are carrying the heavy end of the load, and that calls are coming from eighteen additional colleges in our southland for help in maintaining departments of Bible.

We could and should be reaching at least 15,000 more ministers and lay workers each year, and it would be an easy task with a very small additional amount of funds.



Dr. Ryland Knight, chairman, points out to Dr. Beall, left, and Dr. C. W. Kelly, teacher-missionary of Tuskegee Institute, the commendation his committee gave the Home Mission Board's program of Negro ministerial education.

During the year a number of the Negro Baptist college presidents met in Atlanta to discuss their problems. They were in agreement as to the needs of ministerial training and religious education for laymen and women.

They suggested that we support Bible conferences, summer courses in colleges and seminaries, departments of Bible in schools, graduates' schools of religion or seminary departments in three centers, namely Richmond, Atlanta and Marshall.

The special committee reporting to the Southern Baptist Convention, Dr. Ryland Knight, chairman, strongly commended our program of placing teachers of Bible in Southern Negro colleges.

"We are glad to report the advance which our Home Mission Board has made this year in its work for Negroes," the committee asserts in part.

Both the ministerial students and the lay students in these schools are being offered instruction in the Bible and in Christian leadership. . . .

"The success of the plan in the twelve schools where this work has been done makes it imperative that the Convention make it possible for our Home Mission Board immediately to provide Bible teachers for eighteen additional schools, and thus more than double the splendid work it is now doing. We call the attention of the Convention to this urgent necessity that from some source our Home Mission Board be supplied with the necessary funds for carrying on this vital work."

Training Women Workers

Our purpose is to do for the Negro women in their work what we are doing for the preachers in theirs, that is give them trained workers, thus reaching the fields open to Christian womanhood for service, giving the Negro churches trained women in all teaching, missionary, and evangelistic activities of Christ's kingdom.

During the year these teacher-missionaries directed the religious activities of 4,579 young Negro women, enrolling in their classes 1,355. They reached many more than that number in the Bible conferences and institutes.

In all these efforts, special attention was given to the needs of the Negro women in their churches. Fully five thousand women were enrolled in the various classes and conferences. Nothing more definite, and nothing more far-reaching could possibly be done for the Negro women of the South than that which these teacher-missionaries are doing.

Augusta, Ga., Chronicle
August 6, 1939

Negro Church to Observe 189th Anniversary Today

Silver Bluff Baptist Church at Beech Island, Oldest Negro Church in United States Was Founded in 1790 by Jesse Golpin, Missionary

Silver Bluff church in Beech Island, oldest Negro Baptist church in the United States, and probably the oldest Negro church in this country, today will celebrate its 189th anniversary.

During the 189 years since its founding in 1750 by Jessie Golphin, a missionary who came to America seeking religious freedom, there have been only seven clergymen serving the church which has had a continuous existance.

The Rev. A. W. Vincent, its present pastor, has been serving the church 20 years. Each of the others, after they were called to Silver Bluff, served there until they died.

When Silver Bluff church first was established both whites and Negroes worshipped there. In 1773 there were 60 Negro members and only five white members. These latter withdrew and since that time it has been a Negro church.

SLAVES ORDAINED

Three slaves were ordained to the ministry by Golphin. They were David George, Jessie Peters, and Andrew Bryant.

Another Negro church in this vicinity, Springfield Baptist church in Augusta, at various times has been styled as the oldest Negro church in the United States.

It is conceded however, that Silver Bluff antidates the Augusta institution, but the latter is an offspring of the Beech Island church.

Apparently Springfield church was organized in the 1790s. The date is given variously as 1793 and 1797. The Rev. Walter H. Brooks, in his history of the Silver Bluff church says:

"If, as we presume, the Silver Bluff church is still with us, in another meeting place and under a new name, the oldest Negro church in this country today is that at Augusta, Ga., having existed at Silver Bluff, S. C., from the period of 1774 or 1775 to 1793 before becoming a Georgia institution."

DEAD RIVER CHURCH

Another church history, that of the Dead River Baptist church, says, "The Rev. Jessie Golphin pastored the Dead River Baptist church as early as 1790 and that he was the pastor of the Springfield church before he was called to the pastorate of the Dead River church in South Carolina and that he was the pastor of them both at the same time. Accepting this as true, we are led to believe that when the Silver Bluff church was first interferred with by the war, many of the members kept up religious services and some of them went to Augusta, Ga., being carried by their masters safely."

Springfield now accepts the second Sunday in August 1797 as the date of its founding and the Silver Bluff church contends it was founded on the first Sunday in August, 1750.

Records of the Springfield church show that it has had 13 pastors during the more than a century it has existed.

Either claim is convincing proof that Baptistism for Negroes had its founding either in or near Augusta.

Missionary Meeting At Lynchburg Sept. 28-29

Dr. J. H. Jackson Among Speakers At Conference

LYNCHBURG, Va. — The third inter-racial missionary conference and rally, inter-racial department Woman's Missionary Union of Virginia, will hold its sessions here, September 28-29. The session on the 28th will be held at the First Baptist Church, (white) Dr. George Heaton, pastor; the conferences on Friday at Court Street Baptist Church, Rev. W. F. Elliott, pastor.

This will be the first time the convention has met out of Richmond, former conferences having been held at First Baptist Church, (white) and Sixth Mt. Zion and Fifth Street Baptist Churches.

The Lynchburg advisory committee, local set up of the inter-racial missionary work, will be hostess to the conference. Mrs. Signora Isbell is chairman of the local advisory committee, Mrs. Fannie S. Womack, secretary. Mrs. Lula Clements is chairman of the housing committee, Miss Helen Urquhard, (W.M.U.) chairman of publicity, and Mrs. Mary Sanford, chairman luncheon committee.

Dr. James H. Jackson, corresponding secretary National Baptist Convention Inc., will be the inspirational speaker on Thursday evening. Miss Nannie H. Burroughs, president of the National Professional and Trade School for Women and Girls, Washington, D. C. and corresponding secretary Woman's Auxiliary National Baptist Convention, will address the conference on Friday. The missionary forums will be conducted on Friday in which delegates from the thirty centers affiliated with the work will participate.

Cooperating organizations of the conference are: Woman's Baptist Missionary and Educational Association of Va., Mrs. M. R. Johnson, president; Woman's State Missionary and Educational Convention of Virginia, Mrs. C. E. Jones, president, and Woman's Missionary Union of Virginia, Mrs. George R. Martin, president, and Miss Blanche Synder White corresponding secretary. The general theme of the conference is "Laborers Together with God."

Mrs. Garrett Ryland, University of Richmond, is chairman of the executive board of the state work, and Mrs. Cornelia A. W. Scott, vice chairman. The thirty advisory committees of the state are composed of white and colored Baptist women. Both races work together holding institutes, sponsoring mission study classes, Vacation Bible schools and train the women and young people for church leadership in missionary education, the special field in which the inter-racial department operates. A representative from the Junior Department of the State work will represent this year from the various centers where the inter-racial missionary work is being projected.

NEGRO BAPTISTS JOIN W.T.W. OPPOSITION

PHILADELPHIA, Sept. 8.—(AP) The nation's negro Baptists joined the G. A. R. today in opposition to proposed movie release of "Gone With the Wind."

At the national negro Baptist convention the women's auxiliary adopted yesterday a resolution declaring Margaret Mitchell's best seller "defamed" negro male slaves.

The G. A. R. auxiliary last month objected to the book's portrayal of General Sherman's troops in Georgia.

The negro Baptists elected the Rev. J. M. Nabrit, Atlanta, secretary, and the Rev. B. J. Perkins, Nashville, treasurer.

BAPTIST FROM ALL OVER AT NAT'L. CONFAB

15,000 Attend 59th Annual Meet

PHILADELPHIA, Pa., Sept. 7 —The 59th annual session of the National Baptist Convention, Inc., was called to order here Wednesday morning at Convention Hall by Dr. L. K. Williams, pastor of Olivet Baptist church, Chicago, who has served as its president since the passing of the late Dr. E. C. Morris, Helena, Ark. There were 15,000 delegates and messengers present coming from all parts of the United States and Africa, at the first day's session.

When the "President's Special" train arrived here Tuesday afternoon at the B. and O. station, a crowd greeted the delegates at the station. Dr. Williams was driven to the City Hall and given the "Keys to the City" by acting Mayor George Cornell. Escorting Dr. Williams was Dr. D. C. Adams, president of the Pennsylvania Baptist convention. Dr. Williams was given a motor cycle escort.

Convention Represents 3,000,000

This convention represents 3,000,000 Negro Baptists, the largest Protestant group in the world, and its president is vice president of the World's Baptist Alliance which recently met at Atlanta, Ga. The Baptists boast of a large publishing house in Nashville, Tenn., missions in Africa and home mission work in the U. S. The secretaries of the various boards will make their reports the last of the week. Dr. Williams is scheduled to make his annual address today, Thursday.

Wednesday, the visitors witnessed the rendition of Dr. R. Nathaniel Dett's "The Ordering of Moses" at the Auditorium. Music was one of the features of the convention. A pre-convention chorus, under the direction of Dr. James E. Dorsey, professor of music at Lincoln university, directed a chorus of 1,000 voices at the daily sessions.

Politics Absent

One of the most noticeable incidents of the convention has been the absence of politics; neither Republicans or Democrats have tried to "grab the show." E. Washington Rhodes, a Republican member of the legislature and editor of the Philadelphia Tribune stated to this reporter, "Politics is Out.'

He said: "The convention is here on a religious mission and not for politics." is sentiments were applauded by all delegates attending the convention. Rev. Marshall L. Sheppard, ex-member of the state legislature, and at present attached to the City Treasurer's office, made a similar statement.

The local committee of citizens are making every effort to entertain the large number of delegates from Illinois, Texas Alabama, Arkansas, Georgia and Oklahoma. The far off state of California has a large delegation, represented by Rev. J. L. Branham, San Diego, Calif., Calvary Baptist church, the oldest in the west.

Never has there been so many New York Baptists to attend a National convention. They are here by train loads and thousands drove in cars. The Virginias and Carolinas have taken the banner this year in point of attendance.

Visitors Given Welcome

The Mt. Olive Baptist church, 42nd and Wallace street, Rev. Sheppard, pastor, is among the institutions that have "Welcome" signs to all visitors.

The convention closes Sunday night and Monday morning the entire body, it is reported, will move to New York City to attend the Negro Day at the World's Fair. There will be speaking at the Hall of Religion by Dr. Williams, Mayor LaGuardia and Governor Lehman.

New Orleans, La., Iter
September 22, 1939

Orleanians Honored By Negro Baptists

James Edward Gayle, president of the First Baptist Missionary Baptist association, was re-elected corresponding secretary of the National Laymen's movement of the National Baptist Convention of America, Incorporated, Negro, which held its 59th annual meeting in Philadelphia recently. Jackson V. Acox, president of the Louisiana State Baptist Laymen's convention, was elected second vice-president of the national organization.

Returning here from the convention, the two leaders plan a comprehensive drive to organize Negro Baptist laymen. Several local laymen's meetings will be held Sunday in which the nationwide movement will be set in action here.

Richmond, Va., Times-Dispatch
August 3, 1939

African Mission Work Begun By Richmond Negroes Traced

RIDGECREST, N. C.—Baptist missionary work in Africa that was conceived four score years ago by two ex-slaves from Richmond was traced to the present day by Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, before the Foreign Mission Board here Monday.

The week's program centers around a geographical emphasis from day to day. Tuesday's major work overseas was featured. South America is the theme for today. The Orient will claim the central thought tomorrow, the closing day.

More than 50 missionaries and a score of national leaders from overseas are participating in the conference.

By way of introduction, Dr. Maddry announced that the Foreign Mission Board debt which stood at $1,110,000 six years ago is only $270,000 today. "June's budget receipts showed a distinct and encouraging increase over last year's gifts received in June," declared the secretary.

"It was 89 years ago in Richmond, Va., that two exslaves, who had bought their freedom, met with five others in Deacon Crain's home and there organized a church, the offspring of the First Baptist Church, and these two exslaves, Colin Teague and Lott Carey, carried that little church to Liberia, Africa. It was the first Baptist church in all Africa," Dr. Maddry said.

"Since that time Southern Baptists have sent 125 missionaries to Africa, but these have been too few. Twenty-five years ago there were scarcely any Mohammedans in Africa, but today of the 20,000,000 non-Christian Nigerians, 12,000,000 are Mohammedan and 8,000,000 heathen," confirmed Dr. Maddry.

Nine Decades' Achievement

"During the nine decades since that time Baptist work in Nigeria has grown until now we have 49 missionaries and 364 native workers; 211 churches with a membership of 21,214; a hospital and two dispensaries; a theological seminary; a combined college and industrial institute; three high schools with boarding departments, and a large number of day schools. The doctors and nurses serving in the hospital also treat the lepers in the near-by government leper colony. There is a well organized W. M. U., and one publication, The Nigerian Baptist," stated Dr. Maddry as he compared Southern Baptists' investments with the dire needs of the dark continent.

"To me it was a new experience to have Nigerians plead with us to send them missionaries. Kings came in person to beg that we send them a white missionary. They offered to give us land and to build us missionary homes and meeting houses, if only we would send some one to tell them of God," stated Dr. Maddry.

Heartbreaking Experiences

He told the Ridgecrest audience how his heart broke over and over while he tried to explain why he could not grant their request.

Lastly, Dr. Maddry portrayed the touching appeal of the repeated expressions of gratitude of the Nigerian Christians.

One old man came to one of our missionaries and said, "I am old and shall soon die, but master when you get to the gate of heaven I shall be there waiting for you, and I shall take you in these old arms of mine and carry you up to King Jesus, and thank him for sending you to tell me how Jesus could save me."

Miss Hattie Gardner, who has recently returned for her first furlough told Southern Baptists assembled for the conference that one of the greatest pieces of mission work in all Nigeria is the Housewives' School at Shaki.

"Less than six years ago this school for young Nigerian wives who have never had the advantage of an education was opened. We teach them to read, and the Bible is our text. They return to their heathen villages to teach and to lead the hundreds of uneducated pagan women," declared Miss Gardner, who was born in South Carolina and repeatedly affirmed that she learned to love the black people in her youth.

Another first-term missionary, the Rev. A. C. Donath, gave a report of his first three years in Africa.

"Idolatry has long become bankrupt," declared the Rev. Mr. Donath as he explained that during the past decade there has been a distinct turning away from heathenism as the people sought a living God.

"The people of Sapele burned their idols in the market place. The largest Shango Temple in Nigeria is falling in ruins, and when we dedicated a Baptist chapel near it the priest and his helpers came, sat on the front seat, and admonished all the people to come and seek their new God," declared Mr. Donath as he emphasized the great kingdom program in Nigeria.

Morning watch service daily is being led by Dr. Baker J. Cauthen of Southwestern Baptist Theological Seminary, Fort Worth, Texas, who sails next month for China. Dr. Cauthen will be in charge of the interior China seminary at Kaifeng.

Dr. C. Roy Angell, pastor of Central Baptist Church, Miami, Fla., is leading the daily lake-side vesper service.

The hotel register records 12 nations and 23 States represented by the 1,500 persons attending the Foreign Mission Conference which opened last Saturday evening.

Williams Again Heads National Baptist Group

Journal and Guide 9-16-39

Annual Meeting Brought To Close In Philadelphia

PHILADELPHIA, Pa. — The 59th annual session of the National Baptist Convention, Inc., was brought to a close here Sunday after the body had pledged itself to a program of peace and had indicated that the breach with the unincorporated Baptist group might be healed in the future, and the Rev. L. K. Williams of Chicago was re-elected president with but one dissenting vote.

The sessions which began on Tuesday, were held in Convention Hall, Philadelphia's ultra modern municipal building, with a seating capacity of 12,000.

Climax of the annual session was reached at six o'clock Thursday evening when with the exception of one very weak "nay," Dr. Williams was once more re-elected president of the convention for the 18th consecutive year.

Swept into office on the wave of Williams' popularity were each and every member of the "old guard": Thomas S. Harten, Brooklyn, N. Y., vice president; J. N. Nabritt of Nashville, secretary, who also serves as president of the American Baptist Theological seminary; B. J. Perkins, treasurer. Another motion was made and carried placing the Rev. T. S. Boone of Texas in the post of convention historian recently left empty through the Cornelius Maiden, Negro international organizer, who has full charge of 13 Southern states, and was recently assigned to organize workers in Illinois, New York, Pennsylvania, Michigan and Ohio.

Maiden's plea that the national convention throw its support behind this group, whose object is to "emancipate workers everywhere, regardless of race, color or creed," was met with enthusiastic approval by the assembly and a motion was carried to that effect.

AT WORLD FAIR

Speaking at the special session of the convention, held at the World's Fair, Monday, Sept. 11, the Rev. J. C. Austin, pastor of Pilgrim Baptist Church, Chicago, declared that the Negro Baptists are "concerned in those eternal principles, in those basic things, upon which alone can rest a permanent civilization supported by a righteous citizenship which recognizes the Fatherhood of God, and promotes the brotherhood of man."

"The Negro Baptists as good citizens are possessed with a dual heritage; both priceless in that they were purchased by the shedding of blood."

Dr. Austin spoke of the Negro being denied equality of opportunity and religious education and worship, in the face of force and opposition. "The first Negro Baptist church was formed in 1775 at Silver Bluff in the Colony of South Carolina," he said.

"In the struggle for the verities of citizenship, Nat Turner, a Negro Baptist preacher, led a rebellion 100 years ago, aimed to gain freedom which anticipated the Civil War. As a citizen, Booker T. Washington is one example of the contribution the Negro Baptist makes in the face of prejudice and discrimination."

"The Negro Baptists join World Baptists in pledging its support for the Christianization of the world, and let me say to America today, and to Europe, if you please, and to Asia and Africa and the countless islands of the sea, there is but one way to peace, sweet peace, abiding peace on the earth, and there is but one chance for goodwill to be extended to man, and from land to land. That one way is the new birth in Christ Jesus.

'Nat Turner" Rebellion Against Slavery Lauded 100 Years After Liberty Strike

Search-Dispatch

9-23-39 Oklahoma City Okla.

Rev. Austin Tells Worlds Fair Audience That Booker T. Washington Was Baptist

Brooklyn Pastor Makes Introductions

By CARY B. LEWIS

NEW YORK.—(ANP)—Dr. L. K. Williams, president of the National Baptist convention, vice president of the World's Baptist alliance and pastor of Olivet Baptist church, Chicago, was the principal speaker on Monday afternoon at the Hall of Religion at the World's Fair. The convention, which was in session last week at Philadelphia where there was an attendance of 15,000, moved on to New York City, to observe Negro Baptist day at the fair.

Dr. Williams was presented to the vast audience by the Rev. T. E. Harten of Brooklyn, N. Y., vice president of the convention. After paying a high tribute to those responsible for the building of the fair and its grandeur in every respect, Dr. Williams said, "The group which we represent cannot be eliminated from the occasion. They have given unselfishly their best. We helped to convert all her deep, dense swamps and perilous wildernesses into laughing, productive fields.. This group has freely given its sons to protect against any foe, every right and claim of this country.

"We have furnished a quota of inventors, scientists, educators, artists, sculptors, musicians, historians, mechanics, laborers, farmers, etc., whose hands helped to produce all that this fair symbolizes.

"We gather here today when war clouds are encircling Europe and casting their somber shadows across the thresholds of America. Christian Negroes will pray that our country will be saved from participation in another World's war, and that its honor and safety will be steadfastly preserved. We also hope and pray that the peace that will follow this European struggle will give justice to all races and nations."

Another speaker for the occasion was the Rev. J. C. Austin, pastor of the Pilgrim Baptist church, Chicago. After a splendid introduction, Dr. Austin said in part: "We, the Negro Baptists, are concerned in those eternal principles, in those basic things, upon which alone can rest a permanent civilization supported by a righteous citizenship which recognizes the Fatherhood of God and promotes the brotherhood of man."

Dr. Austin spoke of the Negro being denied equality in opportunity and religious worship and education and worship, in face of opposition, the first Negro Baptist church was formed in 1775 at Silver Bludd in the colony of South Carolina. In the struggle for the verities of citizenship, Nat Turner, a Negro Baptist preacher, led a rebellion 100 years ago aimed to gain freedom which anticipated the Civil war. As a citizen, Booker T. Washington is one of the examples of the contribution the Negro Baptists make in the face of prejudice and discrimination.

Rev. Austin then made an appeal for the Christianization of the world and said that the way out is the new birth of Jesus Christ. Said he, "The final word from Negro Baptists to all of us: Let us march on the fulfillment of our highest possibilities as children of God. Let us reverse ourselves and go backward to the level of the lower life, which strikes at us from the jungles as we march on to a finer social order which will be found when the Kingdom of Christ ,a kingdom of love, becomes the ruling influence in the world.

The Rev. J. C. Adams, pastor of the Concord Baptist church, was master of ceremonies. His church choir, under the direction of Prof. Edward Boatner, rendered high class selections. The solo work in "Inflammatus" was sung beautifully by Miss Catherine Smith. The pianist was Elsworth Patterson and the organist was Desadrel Church. "My Lord, What a Morning" was the spiritual that won applause. Mt. Olivet choir was directed by Leroy Maxwell. The Rev. O. C. Maxwell is pastor. The scripture lesson was read by Rev. C. L. Aikens, Atlantic City, N. J. and Dr. Nabritt, treasurer of the convention, and other Baptist leaders shared the platform.

The Chicago "President's Special" left Monday night and will stop at Buffalo and Niagara Falls. The train was under the direction of the Rev. J. H. Branham, transportation commissioner of the convention and assistant pastor of Olivet church.

Present $100 Purse To Nannie Burroughs

WASHINGTON D. C.—A purse of $100 was presented last Friday evening at a banquet at the conclusion of a three-day session of the Baptists of the District of Columbia, held at Mt. Carmel Baptist Church, Rev. W. H. Jernagin, pastor, to Miss Nannie H. Burroughs, founder and principal of the Trade and Professional School for Women and Girls here.

The president of the convention, Rev. B. H. Whitinge said that Miss Burroughs was a credit to the womanhood of the world, and that men who appreciate work and worth will con-

tinue to support the institution she heads.

Other speakers included Rev. H. T. Gaskins, president of the Baptist Ministers' Conference of the District of Columbia; Dr. Mary McLeod Bethune, head of the Negro Division of the N. Y. A.; Dr. Walter H. Brooks, Rev. C. T. Murray, Rev. E. C. Smith, Rev. R. D. Grymes, Rev. E. L. Harrison, Rev. Robert Anderson, Rev. W. H. Jernagin, Rev. J. L. Henry, Miss L. Louise Pinkett, Rev. S. G. Lamkins and Miss Maria E. Burke. The banquet was sponsored by Mrs. Sarah F. Lewis, president of the Woman's Auxiliary, who spoke for the Baptist women of the District.

Presentations were made by Miss Hattie Walton for the young people, and Mrs. Lessie Hemmons, Chairman of the Training School Committee, who pledged an additional $1,000 to the institution for her committee.

Mrs. M. M. Arter, Vice President of the Woman's Convention, was mistress of ceremonies.

BAHAMA ISLAND CHURCH THANKS FIRST BAPTIST CHURCH, NORTH INDIANAPOLIS

Globe 11-17-39

Young People Under Leadership of Mrs. Patsy Jackson, Gave Pulpit Bible to Church at Deadman's Cay, Long Island, Bahamas

Nashville, Tenn.

Under the leadership of Mrs. Patsy Jackson of the First Baptist Church, North Indianapolis, the young people raised $10.00 and purchased a pulpit Bible which was sent to the church pastored by the Rev. James W. Wright at Deadman's Cay, Long Island, Bahama, British West Indies. The following letter was sent to Secretary Boyd, who transmitted the facts in the letter to the young people in Indianapolis.

"Deadman's Cay, Los Island, Oct 22, 1939. Brother Henry A. Boyd Sir: Grace be unto you, and peace from God our Father and from our Lord Jesus Christ. My entire church sends her hearty thanks to all the churches for our nice Sacred present shipped to us. We received it quite safe to hand. Here we all are quite thankful and happy of it. Because we were not able to purchase one of that quality. Such nice informations, large prints and figures, exactly how I wrote for it to be. We really appreciate it to the very highest extent and I truly hope that the good Lord will bless all the churches for their great kindness to us.

Globe 11-17-39

Bro. H. A. Boyd, we are sending this letter to you personally, to forward on our thanks to the churches in general. Also, we do thank you for being so much interested in looking after our needs. I hope and trust that our love towards each other, may ever continue in the Lord's work.

We hope that you and yours will ever continue to enjoy the blessings of an all-wise Heavenly Father.

We are,
Respectfully yours,
Rev. James W. Wright
and church.

DR. G. L. PRINCE, D. D., ADDRESSES NATION

President of the National Baptist Convention of America Discloses Irrefutable Facts.

Globe 11-17-39

GALVESTON, TEXAS, November 8, 1939—To The Union-Review: It has been my policy, as president of the National Baptist Convention of America, not to answer any statement made by any of the brethren of the National Baptist Convention of the U. S. of America, in their effort to belittle the National Baptist Convention of America. But since I have been reliably informed that the statistician of the Southern Baptist Convention did not consider the National Baptist Convention of America had sufficient rating as a Baptist organization, to deserve his consideration, to be mentioned in his report of Baptist bodies, I feel it is time for me to say something in defense of the Convention over which I preside.

1st—The National Baptist Convention, U. S. A., is unfortunate in its leadership, in that none of them had sufficient national standing to be in the struggle which resulted in the division of the National Convention into two bodies. They do not know the cause of the division, nor what happened in Chicago when the separation took place. They are simply repeating the false statements which were handed down to them by those leaders who did not want the facts known, and who wished to make the world believe that their body was the original convention and that the National Baptist Convention of America was a "Split Convention."

2nd—The fact is, the National Baptist Convention of America is the original National Baptist Convention in that it is the majority which voted down the resolution to incorporate the National Convention. Which when Dr. E. C. Morris discovered that the majority vote had defeated the effort to incorporate the Convention, he attempted to adjourn the Convention, which was prevented by the majority that continued the session and elected Dr. E. P. Jones president. Therefore, in the National Baptist Convention, U. S. A., according to the polity of Baptists, is the minority and may rightly be called the "Split Convention."

3rd—The fact as to which is the original was not left to the two contending bodies, but was settled in the courts. During the time the Conventions were in Chicago an injunction suit was brought by Dr. E. C. Morris to enjoin the National Baptist Convention of America from meeting in the armory. The judge after listening to witnesses on both sides dismissed the case, which denied the group following Dr. E. C. Morris the right to consider itself the original Convention. The same group lost the case against the Publishing Board in the courts of Tennessee.

I would not have stated the above facts had I not discovered continuous, insidious efforts on the part of the leaders of the other National Convention to belittle the National Baptist Convention of America in the estimation of the public. When attending the Baptist World's Alliance I discovered one of the sneaky tricks the local Negro Registration Committee was performing against the National Baptist Convention of America. The effort was to convince the leadership of the Baptist World's Alliance that Dr. L. K. Williams was the president of Ninety per cent of Negro Baptists of the U. S. The trick was being played by trying to get members of the National Baptist Convention of America to make out applications for membership into the Alliance signed by Dr. L. K. Williams. A cheap way of getting credit for members who did not belong to their National Convention. The leadership seems to have a mania to impress others with the size of their convention. I have heard that the president says that he is the president of Ninety per cent of the Negro Baptists of the U. S. I noticed that the dean of the Theological School at Nashville, said that their Convention had a membership of four million. What are they doing with such a large membership? Everything they have attempted to do has failed in the nation and in each individual state where they are trying to do denominational service. I shall have more to say about this next week.

—G. L. PRINCE.

tinue to support the institution the heads.

Other speakers included Rev. H. T. Gaskins, president of the Baptist Ministers' Conference of the District of Columbia; Dr. Mary McLeod Bethune, head of the Negro Division of the N. Y. A.; Dr. Walter H. Brooks, Rev. C. T. Murray, Rev. E. C. Smith, Rev. R. D. Grymes, Rev. E. L. Harrison, Rev. Robert Anderson, Rev. W. H. Jernagin, Rev. J. L. Henry, Miss L. Louise Pinkett, Rev. S. G. Lamkins and Miss Maria E. Burke. The banquet was sponsored by Mrs. Sarah F. Lewis, president of the Woman's Auxiliary, who spoke for the Baptist women of the District.

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Nashville, Tenn.

Under the leadership of Mrs. Patsy Jackson of the First Baptist Church, North Indianapolis, the young people raised $10.00 and purchased a pulpit Bible which was sent to the church pastored by the Rev. James W. Wright at Deadman's Cay, Long Island, Bahama, British West Indies. The following letter was sent to Secretary Boyd, who transmitted the facts in the letter to the young people in Indianapolis.

"Deadman's Cay, Los Island, Oct 22, 1939. Brother Henry A. Boyd Sir: Grace be unto you, and peace from God our Father and from our Lord Jesus Christ. My entire church sends her hearty thanks to all the churches for our nice Bible present shipped to us. We received it quite safe to hand. Now we all are quite pleased and happy of it. Because we were not able to purchase one of that quality. Such nice informations, large prints and figures, exactly how I wrote for it to be. We really appreciate it to the very highest extent and I truly hope that the good Lord will bless all the churches for their great kindness to us.

Globe 11-17-39
Nashville, Tenn.

Bro. H. A. Boyd, we are sending this letter to you personally, to forward on our thanks to the churches in general. Also, we do thank you for being so much interested in looking after our needs. I hope and trust that our love towards each other, may ever continue in the Lord's work.

We hope that you and yours will ever continue to enjoy the blessings of an all-wise Heavenly Father.

We are,
Respectfully yours,
Rev. James W. Wright
and church.

DR. G. L. PRINCE, D. D., ADDRESSES NATION

President of the National Baptist Convention of America Discloses Irrefutable Facts.

Globe 11-17-39
Nashville, Tenn.

GALVESTON, TEXAS, November 8, 1939—To The Union-Review: It has been my policy, as president of the National Baptist Convention of America, not to answer any statement made by any of the brethren of the National Baptist Convention of the U. S. of America, in their effort to belittle the National Baptist Convention of America. But since I have been reliably informed that the statistician of the Southern Baptist Convention did not consider the National Baptist Convention of America had sufficient rating as a Baptist organization, to deserve his consideration, to be mentioned in his report of Baptist bodies, I feel it is time for me to say something in defense of the Convention over which I preside.

1st—The National Baptist Convention, U. S. A., is unfortunate in its leadership, in that none of them had sufficient national standing to be in the struggle which resulted in the division of the National Convention into two bodies. They do not know the cause of the division, nor what happened in Chicago when the separation took place. They are simply repeating the false statements which were handed down to them by those leaders who did not want the facts known, and who wished to make the world believe that their body was the original convention and that the National Baptist Convention of America was a "Split Convention."

2nd—The fact is, the National Baptist Convention of America is the original National Baptist Convention in that it is the majority which voted down the resolution to incorporate the National Convention. Which when Dr. E. C. Morris discovered that the majority vote had defeated the effort to incorporate the Convention, he attempted to adjourn the Convention, which was prevented by the majority that continued the session and elected Dr. E. P. Jones president. Therefore, in the National Baptist Convention, U. S. A., according to the polity of Baptists, is the minority and may rightly be called the "Split Convention."

3rd—The fact as to which is the original was not left to the two contending bodies, but was settled in the courts. During the time the Conventions were in Chicago an injunction suit was brought by Dr. E. C. Morris to enjoin the National Baptist Convention of America from meeting in the armory. The judge after listening to witnesses on both sides dismissed the case, which denied the group following Dr. E. C. Morris the right to consider itself the original Convention. The same group lost the case against the Publishing Board in the courts of Tennessee.

I would not have stated the above facts had I not discovered continuous, insidious efforts on the part of the leaders of the other National Convention to belittle the National Baptist Convention of America in the estimation of the public. When attending the Baptist World's Alliance I discovered one of the sneaky tricks the local Negro Registration Committee was performing against the National Baptist Convention of America. The effort was to convince the leadership of the Baptist World's Alliance that Dr. L. K. Williams was the president of Ninety per cent of Negro Baptists of the U. S. The trick was being played by trying to get members of the National Baptist Convention of America to make out applications for membership into the Alliance signed by Dr. L. K. Williams. A cheap way of getting credit for members who did not belong to their National Convention. The leadership seems to have a mania to impress others with the size of their convention. I have heard that the president says that he is the president of Ninety per cent of the Negro Baptists of the U. S. I noticed that the dean of the Theological School at Nashville, said that their Convention had a membership of four million. What are they doing with such a large membership? Everything they have attempted to do has failed in the nation and in each individual state where they are trying to do denominational service. I shall have more to say about this next week.

—G. L. PRINCE.

Baptist Alliance Executive Committee Determines Resolutions To Be Presented at Session

Here is the group which yesterday in a closed meeting determined the resolutions which will be brought before the Baptist World Alliance general session next week. This exclutive committee, composed of some 40 outstanding Baptists from all over the world, occupied itself principally with the question of religious freedom. Presiding over the meeting were Dr. George W. Truett, of Dallas, president, nearest the camera, and Dr. J. H. Rushbrooke, general secretary, from London. The group will meet again next Friday.

Negro Will Preside At 2 Baptist Sessions

An Alabama-born negro minister, the Rev. L. K. Williams, of Chicago, will preside over two general sessions of the Baptist World Congress which convenes here today.

The president's address will be delivered by Dr. George W. Truett, of Dallas, Texas, at the first session over which the Rev. Williams will preside, Sunday afternoon.

On Wednesday night, the negro minister will direct the tenth general session, a missionary demonstration in the Atlanta baseball stadium. He is a vice president of the Baptist World Alliance and pastor of Olivet church in Chicago. He is well known among Georgia negro Baptists.

Calls For End Of Segregated Church

Rev. J. Raymond Henderson Urges Negro Baptists to Form One Body

By WILLIAM FOWLKES

Expressing the hope that Negro Baptists will unite in one mighty organization and further that the segregated church in this country cease to exist, the Rev. J. Raymond Henderson, pastor of Bethesda Baptist Church, New Rochelle, N. Y., and former pastor of Wheat Street Baptist church, Atlanta, moved a mixed audience of delegates to the Baptist World Alliance in the Conference on Preservation of Baptist History at Wheat Street Monday afternoon.

Speaking on the subject of "Negro Baptist History" the Rev. Mr. Henderson said:

"Negro Baptists face the future filled with hope and expectancy. We hope for that day to come when all Negro Baptists of the United States will be numbered in one mighty organization and have made repeated overtures to our brethren to this end. We go further than that, we express the hope right there in Atlanta, Ga., in the heart of the great southland, that the day may speedily come when the segregated church in the United States of America will cease to exist, where there shall be no white Baptist church nor Negro Baptist church, but one great Baptist church recipient of God's abundant grace and transmitter of that grace throughout the entire world.

The New Rochelle minister said that the "genesis of the Negro Baptist church in the United States" can be traced to David George, ante-bellum Negro preacher who became the first minister in the first Baptist church among Negroes at Silver Bluff, S. C. in 1773. He said that the early Negro Baptist churches were mixed, that in New Orleans, La., the First African Baptist church began as a part of a white congregation in 1817. There were mixed churches at Columbus, Ga., in Mississippi, in Philadelphia, he said.

Rev. Mr. Henderson stated two main reasons why there is a Negro Baptist church in the United States. He said, "For the Negro it offered a medium for the exercise of his new freedom. Emancipated from mere physical bondage, the Negro was still enslaved as concerned his social, economic, civic and political life. The church was the one thing which was his very own and which vested him with value and dignity denied him in the world of which he was a part. On the other hand, for the whites, it solved what appeared to them to be a very vexacious social problem."

Negro Baptists were first organized on a national scale by the Rev. William Simmons who called together leaders at St. Louis, Mo., in 1886. The organization was called "The American Baptist, National Convention." Continuing further history of the national organization the speaker said:

"In 1888, the National Educational Society was organized by Baptists. And finally in 1895, here in Atlanta, Ga., all of these bodies herein mentioned consolidated as the National Baptist Convention of the United States of America under one constitution, with Dr. E. C. Morris, of Helena, Arkansas as its first president. In 1915, this convention split because of a dispute over the publishing house. Since then there have been two National Baptist Conventions among Negroes, one the unincorporated, the other the incorporated. The National Baptist Convention, Inc., greets you at this session. It has the largest constituency of any body religious or secular among Negroes, numbering above three million. Its object is mission and education work in the U. S. and abroad and to promote, publish, and circulate religious literature. It has mission stations and a hospital in Liberia, Africa. It owns and operates a million dollar publishing plant and a theological seminary at Nashville, Tenn."

Leader of the Baptist group mentioned by the Rev. Mr. Henderson is Dr. L. K. Williams, one of the vice presidents of the Baptist Alliance, and a man the speaker said "we believe is worthy to some day be its president."

Besides the Rev. Mr. Henderson appearing on the Wheat Street program were: Professor Dr. H. Luckey, Germany, biographer of Oncken; Principal Dr. N. J. Nordstrom, of Sweden, compiler of the standard history of Swedish Baptists; Professor Dr. R. E. E. Harkness, president of the American Baptist Historical Society, and the Rev. J. Leslie Chown, of Wolverhampton, England, representing the Baptist Historical Society (British). Dr. Kupsch, of Poland, spoke briefly, through an interpreter, telling of contemporary Baptist history in his country.

Education of Baptists concerning their church history was urged by all the speakers.

Addresses Baptists In Atlanta, Ga.

Prejudice Great Challenge Says Virginia Educator

(Special to Journal and Guide)

ATLANTA, Ga.— Delegates to the World Baptist Alliance, meeting at Ponce De Leon Ball park here this week, were told Wednesday that unless the church meets the challenge that color prejudice and racialism have thrust in its pathway, it must decline and die.

The speaker was Dr. Gordon B. Hancock, professor of sociology at Virginia Union University, Richmond and pastor of the Moore St. Baptist church of that city. Dr. Hancock's subject was: "The Colour Challenge."

Declared the speaker: "This world must be brotherized or it will be brutalized. The church must accept this challenge or seal its own damnation."

Declaring that the outstanding fact of the Twentieth Century is the dominating strides of the white man who is master of the color struck world, Dr. Hancock asserted that the rule of the white man can be correlated with three major movements—the advance of science, the spread of the Christian ideal, and the accentuation of color consciousness.

MAY BE DANGEROUS

He pointed out that there was no way at present to determine whether science was a moral asset or a liability. Though he acknowledged that it multiplied the powers of man, he declared that unless the heart is set right so that man can rightly use these powers, science may be the most dangerous thing that could happen to mankind.

"There is no greater menace to the safety and happiness of society than a man with the mind of an Aristotle and the heart of a Nero," he averred.

The educator and churchman urged that science be made safe by the Christian formula. He declared that color-consciousness constitutes one of the major problems of the age. He attributed present world moral and political disintegration to the appealing objective of racial integrity implemented by science. He said these things have brought us face to face with the mightiest challenge of modern times.

Dr. Hancock pointed out that the color question foredoomed the League of Nations, contributed to the betrayal of Ethiopia, which was the inspiration and the precedent for the "sacrifice of Czechoslovakia, which marked the collapse of international morality." He insisted that a world dominated by racialism must be Christianized because color-consciousness is not only a menace to the future of mankind but a threat against organized religion and the Church.

CLAIMS EXTRAVAGANT

He declared that the claims of the Church for support have been extravagant but that it does not follow that Christianity lacks the powers claimed for it. He assured his audience that Christianity would work when given a chance. "It has not failed man," he asserted.

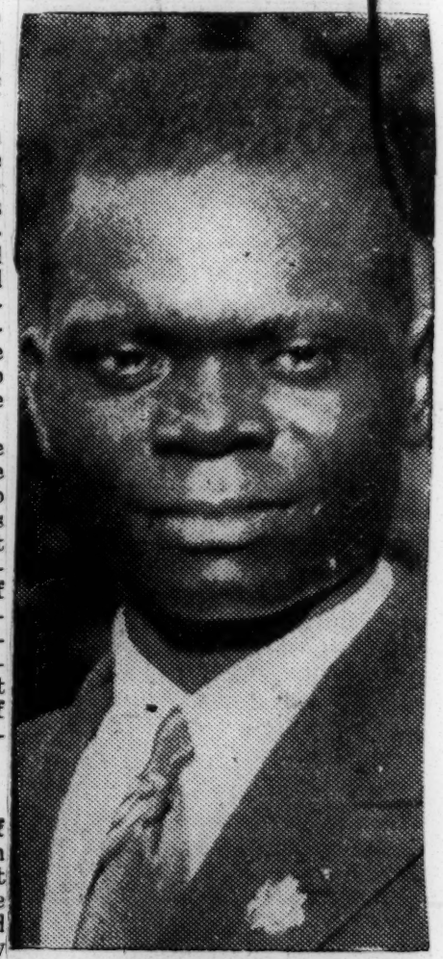
"Unless Christianity works immediately across racial and national lines it will not work ultimately within them," declared the speaker after pointing out that the Church had created some of the greatest prejudices the world has known.

Continuing, Dr. Hancock said "The Church's program is addressed to the human hearts and not to the human heads. The Church alone sustaining answers to the nightly questions of mankind, as he gropes in the shadows that deepen into the darkness of the grave. But a Church that lacks the courage to face squarely the color challenge cannot be trusted with the weightier question of human destiny."

Dr. Hancock declared that contemporary attacks against the church have not been against a militant, active, and courageous church but against a church "grown effete and passive" and a church which has surrendered to materialism.

The educator warned that though "the wars of nationalism have bled us white and broke the hearts of mankind, they are nothing beside the wars that racialism will make inevitable."

FROM AFRICA



J. T. AYORINDE

of Nigeria, Africa, who is here with his wife attending the Baptist World Alliance. He delivered a brilliant address at the roll call of nations held Saturday afternoon at Ponce de Leon park. Mr. Ayorinde says he is not a prince.

Atlantans Greet Christian Marchers With Loud Cheers

Dr. Williams Is Acclaimed As He Is Given Key

By BILL ANTHONY

"Onward Christian Soldiers," blared five bands as a great phalanx of marchers, representing upwards of 60 nations and 12,000,000 Baptists, wended its way from Georgia's capitol to the Ponce de Leon ball park.

It was a grand sight to behold, the principal varieties of mankind, marching and riding to show forth the attractiveness, the unity of Christendom, if the expressions of those thousands who lined the streets all along the route are to be believed.

From the time L. K. Williams, one of the vice presidents of the Alliance, appeared in a limousine with the Rev. N. J. Nordstrom, of Stockholm, Sweden, another vice president, one was cognizant of the air of tolerance and good-will that had rather suddenly invaded the Gate City.

Cheers went up from the throng as the Atlanta Boy Scouts, colored and white, marched in their regalia, presenting the colors of the various countries and foremost—Old Glory.

The Atlanta Dokey band came in for its part of the crowd's hand as Christian march songs were rendered. Immediately following them afoot were the Crusaders of the Heroines of Jericho, a woman's organization, in colorful uniforms of red and cream.

One colored gentleman marched alone carrying the American flag alongside the marchers of a local white church.

But the bulk of the colored paraders were in automobiles which fell into the line of march, apparently without segregation. Old timers say it was the greatest demonstration of interracial cooperation in any movement in the history of Atlanta.

Save by the bumpings of those cars with brakes that needed slight adjustment or those machines that stalled, there were few noticeable gaps made in the parade. The millionaire's car and the average working man's auto rolled side by side, headed for the same destination.

The crowd that turned out to view that parade was as colorful as the paraders themselves. The rich and poor alike turned out to see the march of a large unit of the Christian church. There were adults and the children, who will carry the thoughts of the international meeting to their offspring of many generations. Thousands upon thousands, all straining to see the exemplification of Christ's very words to Peter of Rome, concerning the establishment of the church.

And then, the cheers that Vice President Williams received when he was presented the key to the city by Atlanta's Mayor Hartsfield. And the race speakers on the opening program, getting—in the opinion of all— the greatest ovation.

It was a mammoth spectacle long to remember.

Delegates From Philadelphia

Among the notables arriving in Atlanta for the Baptist World Alliance were these Philadelphians caught getting a bite to eat in Auburn avenue's delicatessen. Pictured, reading clockwise, are Rev. C. M. Smith, pastor Wayland Temple Baptist church and religious editor, Philadelphia Tribune; Rev. L. G. Carr, pastor, Vine Street Baptist church, secretary, general entertaining committee of 1940 National Baptist Convention: Rev. J. A. Jordan, pastor, Providence Baptist church, Chester, Pa.; and Rev. J. W. Robinson, pastor Nat'l Temple Baptist church, Philadelphia. (SNS Staff Photo)

'All Hail The Power Of Jesus' Name' Sung By 30,000 Of All Races

Drs. Williams, Prince And Hubert Cheered as They Extend Greetings of Welcome

By REV. TASCHEREAU ARNOLD
(World Religious Editor)

Thirty thousand persons braved a blazing mid-day sun Saturday to witness the official opening of the Baptist World Alliance at Ponce de Leon baseball park. Amid an air of religious dignity, the initial session was presided over by the president, Dr. George W. Truett, of Dallas.

"All Hail the Power of Jesus" was used for the first hymn by the congregation. The opening services were preceded by a mammoth parade with Baptist dignitaries and high churchmen appearing in the two mile procession of nations. In the parade there was no sign of discrimination as the cars moved through the city to the park.

When he had received the gavel, Dr. Truett announced that all speakers would be required to stop at a given time by the ring of the bell.

The opening prayer was prayed by Rev. Griffith J. Harris, of Wales. Dr. J. H. Rushbrooke, London, secretary of the Congress, read greetings from the president of the United States of America, David Lloyd George, London, England, and many other prominent Baptist leaders.

"Baptists send respectful greetings to the President of the United States, who represents the nation that plays host to our meeting," said Dr Clifton, of Lewis own, Maine, in respoonding to the message by the President.

SCARBOROUGH SPEAKS

Dr. L. R. Scarborough, president of the Southern Baptist convention gave welcoming on behalf of his group. He said that Southern Baptists were never stronger nor more united.

Welcoming the Baptists on behalf of Atlanta Baptists was made by Dr. Ellis A. Fuller, pastor of the First Baptist church, who said "We are proud to open our city and our homes to you."

Dr. L. K. Williams, president of the National Baptist Convention, Inc., and vice president of the Alliance, stated in his welcoming address: "Many races have gathered here with one principle of faith underlying us—we love God. My bretheren, we must make prayers at the House of God that we may be cleansed and purged by God."

DR. PRINCE SPEAKS

Following him came Dr. G. L. Prince, president of the National Baptist Convention of America, who offered welcoming on the behalf of his organization. He said. "We welcome you because we believe it will make clear the principles Baptists have always stood for—position to injustices."

Dr. C. D. Hubert, president of Morehouse College, expressed gratitude on behalf of Baptists of the State. He said, "Our problems are many, but we are not in despair, and our churches face the problem

bravely. Our path has been watered by tears, but we move forward with faith and hope."

In responding to the message of welcome, Dr. N. J. Nordstrom, of Stockholm, Sweden, stated: "We have come with joy and expectations. Under ordinary circumstances, thousands more might have come from all over the world." He said that the Southern Baptist Convention is the largest in the world. "We are gathered here in the heart of the Baptist World," he pointed out.

FOREIGNERS RESPOND

"Stand Up For Jesus' was sung by the congregation preceding the roll call of nations. These messages of respond to roll call by foreign delegates included first Dr. F. W. Simolet, of Cameroons, Africa, who said: "Thousands of us have been led from darkness to light. We thank God for the missionaries and teachers who have brought us this blessing."

Dr. Tanimolo Ayorinde of Nigeria, Africa, was dressed in his native attire when he responded by saying, "Greetings from thousands of Baptists of Nigeria," he said in an air of dignity. "We have 290,000 Christians today, and 21,000 of them are Baptists." The speaker for Burma was Saw San San Po Thin. He said, "You are having real Burma weather here." He audsd the southern hospitality, extending an invitation to Baptists to visit his country.

Registration was so heavy Saturday morning until people had to wait in the line packed like sardines for hours before they could be served.

This committee has been overworked, having worked into the late hours of the night Friday. They seemed to have been about fagged out around 12 o'clock Friday for the heat was extreme in the City Auditorium. The housing committees, both white and colored, were crowded all day late into the night.

HUNDREDS WAIT

Early Saturday morning, there were hundreds of people awaiting to be registered long before the office force reported for duty. White and colored delegates met freely at the world-wide meet. The spirit is better than expected. The meeting will do much towards racial goodwill. Its imprint will be left in the Gate City.

The Rev. B. J. Johnson, chairman of the colored housing committee, complained that when his office assign delegates, before they can reach their destination in many cases, some one has them to go elsewhere. This, he said was unfair practice. He pointed out some of the ministers were in this number and many laymen. He urged all delegates to come to the City Auditorium and register. Mrs S. B. Sawyer, secretary for the committee, stated that she kept quite busy Friday assigning homes The Rev. Taschereau Arnold, member of the housing committee, stated that despite the fact that many of the people have not come to the auditorium to register, the committee was doing much business.

The night session of the Six Baptist World Congress continued at the stadium with welcome addresses being delivered by many notables. Mayor William B. Hartsfield gave welcome on behalf of the city. He said that Atlanta has a spirit of tolerance and charity and its citizens are proud to have Baptists here

Dr. C R. Stauffer, president of the Atlanta Christian Council stated that the coming of the Alliance would mean much to Atlanta spiritually. He said its influence had already impressed the Southland. In spite of the war threats, he said religion is still powerful.

Gov. Rivers of Georgia stated that he was to be governor at the period when the Alliance convenes here. He named the Alliance as being the greatest group to ever honor Georgia with its presence. In the spirit of love, of peace and understanding, do the people of Georgia welcome the Congress," he concluded.

Senator George declared that the Congress honors the state, Atlanta and the nation by its presence here. He said that the principle of freedom of religion, for which the Baptists have long advocated has long since been the foundation of our nation.

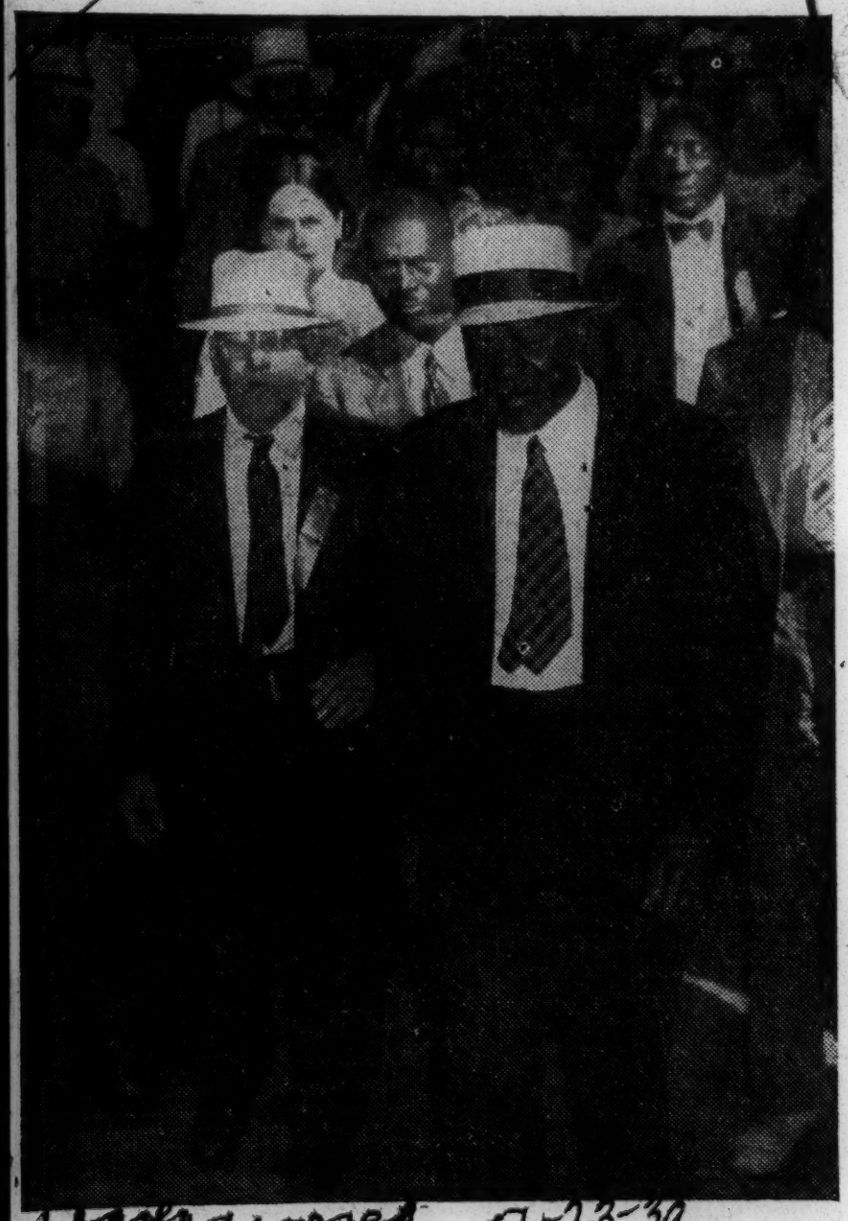
Rabbi David Mark, of the Jewish Temple of Atlanta, said, "In the chaos of modern times, what is required for the establishment of order and human dignity is the spiritual gift that you can give us."

He said that liberty is the right of all mankind, not the right of any single man and no group.

Lieutenant Governor Matthews of Ontario, Canada delivered the response to the welcome addresses on behalf of the invading group from the utmost parts of the earth He pointed out that it was the profound privilege to express gratitude on the part of the Congress for hospitality received here.

This period was followed by the roll call of nations. The Negro choir sang following the roll call which proved quite pleasing to the many hearers. The white choir was located on the stand with the officials. This group rendered music at different intervals during the day's session.

As Dr. Williams Arrived



Dr. L. K. Williams, of Chicago, (right) as he entered Union Sta tion Friday morning. A crowd of more than 2000 met the distin guished Baptist leader when he left his train. Dr. D. H. Crawford prominent Baptist official in the state, is entering the station with Dr. Williams, who is president of the National Baptist Convention Inc., and a vice-president of the Baptist World Alliance. (SNS Staf Photo).

Williams To Preside At Afternoon Session

Race Chorus Scheduled To Sing

(Other Pictures Page 4)

Dr. L. K. Williams, vice-president of the Baptist World Alliance, will preside this afternoon at 2:30 o'clock, when Dr. George W. Truett delivers the President's Address at Ponce de Leon baseball park.

The other colored feature of the day will be the appearance of the all-Negro chorus at the evening session. The singers were trained by Prof. Kemper Harreld.

Following a brilliant opening session Saturday, Baptist World Congress leaders last night made plans to start the ball rolling again this morning at 9:30 o'clock with a community service in the Fox theatre. Mrs. Ernest Brown, of London, will be the speaker.

Visiting ministers will appear in the pulpits of Atlanta and nearby Georgia churches this morning. Practically every church in the city will present a guest speaker at the 11 o'clock hour.

The first session at the park will get underway this afternoon at 2 o'clock with a band concert and mass singing.

Devotional services to be led by the Rev. W. Taylor Bowie, of London, will open the 2:30 program at the park.

Another band concert and mass singing will be conducted at the ball park this evening at 7 o'clock.

The fourth and final session of the day will start tonight at 7:30 o'clock. It will be in form of an inspirational and evangelistic meeting with President Truett presiding.

The Rev. Danila Pascu, of Rumania, will say the prayer, and addresses will be delivered by Dr. Robert E. Speer, New York; Mrs. W. J. Cox, Memphis, Tennessee; the Rev. J. B Middlebrook, of England; Dr. Gordon Palmer, Philadelphia, and Dr. L. R. Scarborough, of Texas.

The choir, under direction of Prof. Harreld, will sing at this hour.

Five Alliance Officers Colored Americans

Five members of the Baptist World Alliance official group are colored Americans.

The Rev. Lacy Kirk Williams, D.D., is one of the vice-presidents, members of the committee from the United States of America are the Revs. T. O. Fuller, James M. Nabrit and G. L. Prince. Mrs. S. W. Layten is a member of the committee at large.

Other officers and committee members of the Alliance are as follows:

The Rev. George W. Truett, Dallas, Texas, president; the Revs. A. W. Beaven, of the United States; N. J. Nordstrom, of Sweden; F. W. Simoleit, Germany; Manoel Avelino de Souza, of Brazil, and Mr. J. A. Packer, of Australia, vice-presidents.

The Rev. Clifton, D. Gray, of Lewiston, Maine, honorary associate secretary; the Rev. James Henry Rushbrooke, of London, England, general secretary.

Mr. C. T. LeQuesne, of London, and the Hon. Albert Matthews, of Toronto, treasurers of the eastern and western hemispheres, respectively.

Other members and the countries they represent are:

The Revs. M. E. Aubrey, B. Grey Griffith and Gilbert Laws, and Mr. H. L. Taylor, of Britain; the Rev. San Ba, of Burma; the Revs. H. H. Pingham and F. W. Patterson, of Canada; the Rev. M. Baranyay, of Hungary; Prof. L. Paschetto, of Italy; the Rev. Yugoro Chiba, of Japan; Prof. J. Riess, of Latvia; Prof. A. T. Ohrn, of Norway; the Rev. L. Miksa, of Poland; Dr. Gh. Simonca, of Rumania; the Rev. J. E. Ennals, of South Africa: the Revs. W. S. Abernethy, W. H. Bowler, M. E. Dodd, H. C. Gleiss, J. R. Sampey and L. R. Scarborough, of the United States of America; the Revs. Theodore F. Adams and T. G. Dunning, Mesdames John Nuveen, Ernest Brown and F. W. Armstrong; Dr. Frank H. Leavell and Frau Ruth Baresel, at large.

BETWEEN THE LINES

By DEAN GORDON HANCOCK

SEGREGATION AND CHRISTIANITY

Double-Duty Dollar in Action

The Baptist World alliance is history. It was a grand and glorious occasion and doubtless did some good. Meeting as it did in the heart of the South, it had many handicaps to overcome; but it came through without the loss of prestige. It is always fortunate for a great Christian conclave to meet under un-Christian auspices. In many ways it was unfortunate that the alliance met in Atlanta, although it is to be hoped that it had some liberalizing effects on Atlanta and Georgia; but more than once I concluded that Atlanta was interracially unprepared for such a meeting. Time and again Atlanta's hand had to be called to relent in its tight segregation methods.

Instead of "loosening up," Atlanta apparently "tightened up" on its segregation program. This was unfortunate indeed. However, under pressure, Atlanta yielded and granted unto its Negro guests a measure of decent treatment albeit such had to be literally wrung from it. When Atlanta marked off the meeting places by "conventions, etc.," it displayed an ingenuity in segregation that was marvelous, for Atlanta knew that if members of the National Baptist convention sat together, Negroes would automatically be segregated. Everybody knows that Atlanta segregates its Negro citizens and segregation was therefore to be expected; but such practices are always inimical to the best interests of Christian fellowship. The cause of Christianity loses whereever and whenever it must "Chamberlainize" its program.

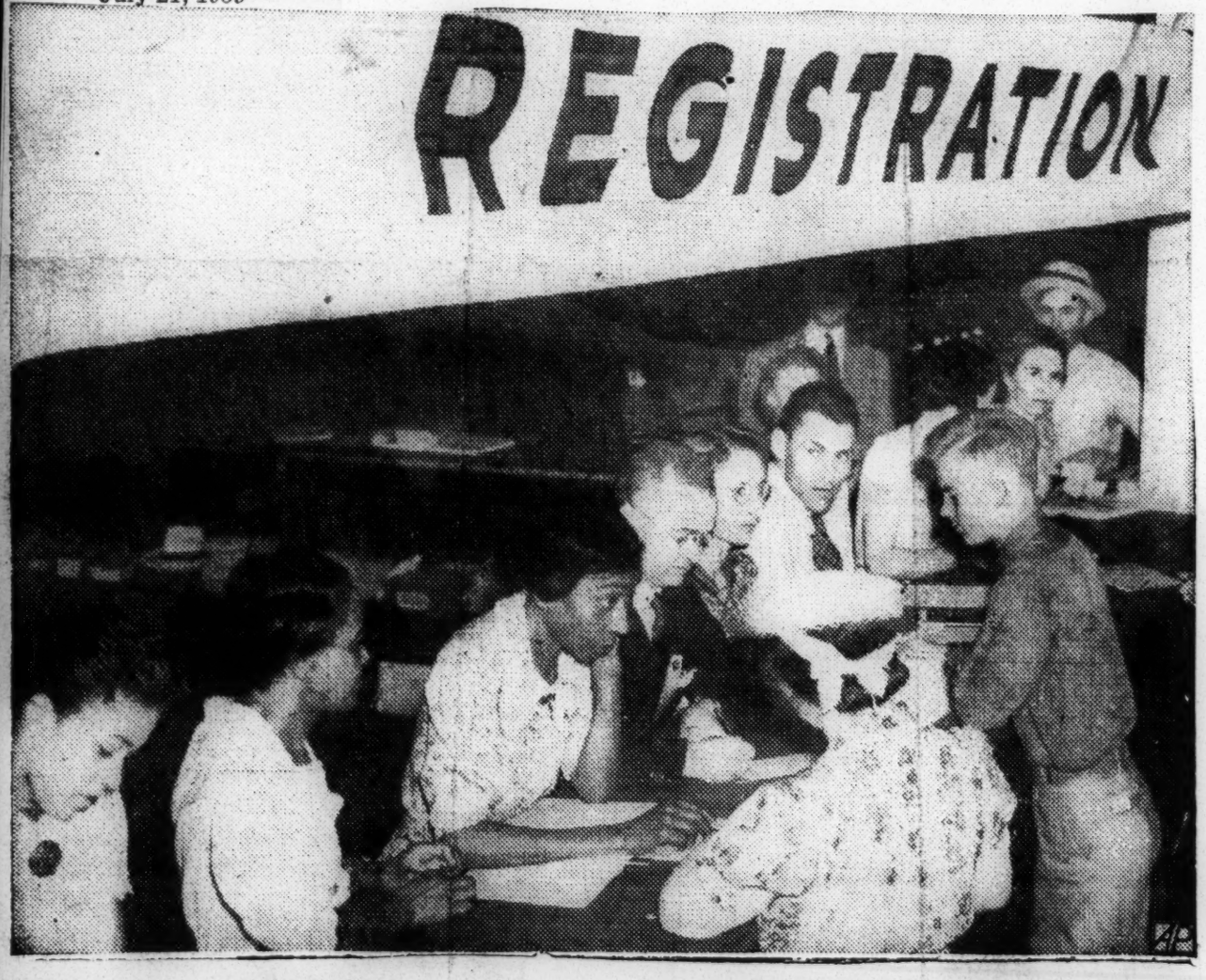
It was most unfortunate that so many of the speakers, including the retiring president, felt called upon to make derogatory references to the Catholic church. Time and again some speaker directly or indirectly riled the Church of Rome. This too in the face of the avowed purpose of the alliance to combat intolerance of every kind. The Anti-Catholic South took occasion to re-assert itself before the world. But intolerance is intolerance, and the South that is intolerant toward the Negro cannot hide its intolerance toward the Catholic even when it thus spoils its vaunted hospitality. Atlanta left no doubt that it was trying hard to put up a front, but there were many evidences that it failed to impress the world of its genuineness in matters interracial.

More important and more inspirational than the alliance itself was the opportunity to see Negro Atlanta and its progress in many lines of endeavor. Atlanta Negroes can boast of a residential section second to none in the country. What is more, the finest residential section for Negroes in most cities was inherited from the whites who moved out to more modern sections, but Negroes of Atlanta built their exclusive residential section, and therein the glory lies. There are several homes that could easily be called mansions and that Negroes planned these makes it the more remarkable that Atlanta can boast of the swellest residential section for Negroes in the country. The glory of Negro business in Atlanta is the Atlanta World, a Negro daily. The fires of inspiration have nowhere burnt so briskly as when I stood within the portals of the Atlanta World. Not only a Negro newspaper, but a Negro daily and Sunday paper, the only one in all the world. A majestic monument that Double-Duty Dollars built.

The Atlanta World boasts as fine a press as can be found in the country with a capacity of 6,000 copies the hour. It has day and night shifts with a total of 60 employees. This press prints 30 weeklies for different parts of the country. A visit to the office of the World alone would have been ample recompense for the trip to Atlanta. In fact, if the alliance did no more for the Negro delegates than give then opportunity to see the first and only Negro daily and Sunday paper in the world, it has done wonders for the pride and inspiration of the Negro race. Just whether the World employs 500 men and women and prints 60 weeklies can be largely determined by Negroes themselves.

The Double-Duty Dollar is the formula for the advancement of the Negroes of the country. Just whether this advance shall be slow or rapid is left with Negroes themselves. We need economic evangels crying aloud the gospel of the Double-Duty Dollar. Atlanta Negroes are being converted. A nationwide revival is our crying need. Double-Duty Dollar in action!

Athens, Ga., Banner-Herald
July 21, 1939



BAPTISTS PRACTICE RACIAL HARMONY AT CONGRESS

The Baptist World Alliance is practicing—as well a preaching—racial harmony at the International Congress in Atlanta, Ga. And so white persons and negroes worked side by side in registering messengers from all corners of the earth. "A very brotherly spirit," commented General Secretary J. H. Rushbrooke of London, England.

Thomasville, Ga., Press
July 28, 1939

Object Lesson

Macon Evening News

The example of the Baptist World Alliance in erasing the lines of racial prejudice in religioun is an inspiring one—just as is the keyote of religious liberty which was voiced yesterday by Dr. George W. Truett of Dallas.

The Baptist church always has been the most democratic of religious organizations—so democratic that it may be believed to suffer somewhat from the inefficiencies of all democracies. In contrast to the closely-organized and strictly disciplined organization of the Methodist Episcopal Church the Baptists are hardly an organization at all.

Almost all it takes to make one at least a nominal Baptist preacher is for him to say "I am a Bapist preacher," and to affirm that he is one of the faithful.

But in this very weakness of loose organization the Baptist denomination has the same strengths that democracies have. Within the broad bounds of what members of the denomination may believe—and these are hardly definable borders—there is entire spiritual freedom. One man's word is as good as another's. Some preachers have big churches and some just visit cross-roads meeting houses one Sunday out of four. But in the annual session of the Georgia Baptist Association the existing preacher has just as much opportunity to have his say as has the pastor of a rich and fashionable church.

There is no kow-towing to bishops, no heavy reverence to church superiors.

Dr. Truett suggested yesterday that religious freedom is the stem of all other freedom. In great measure he was right. Religious freedom is one of the essentials to mental freedom, which in turn is a part of the winged mind.

In religious freedom should be more than the intention to worship as one pleases. Part of it must be the fellowship of wanting everyone else to worship as he pleases, and to see in those others who worship the goodness of their best inclinations.

It doesn't make any difference whether one has pink, black or yellow skin, he is entitled equally to think for himself (if that he can do) and to make his own decisions on his own thoughts. No matter anything else about someone, he is entitled to recognition of a common bond with those others who try to think for themselves, whether it be in religion, science, music or whatnot.

And in the fellowship of common bond in these subjects, there is no room for prejudice.

It is not spitting in the face of the South's old tradition of suppression of the Negro to point out that some of the best painters, singers and scientists of the nation are Negroes, and that they command and deserve to command the admiration and respect of their colleagues of other races without regard for any racial consideration.

The same thing is true in religion. In religion there can be no question of race divisions, since the whole consideration of the subject is a spiritual instead of a physical one.

Therefore it was not only fitting but heartening to see that the representatives of the world's Baptists were at the same time so realistic and so spiritual as to place resresentatives of both the Negro and white races on the registration desk, and to have important sessions of the vast congress conducted by Negroes who have attained to eminance in the realm of religion.

It was an actual embodiment of what Dr. Truett was talking about in his discussion of religious freedom.

The Baptists in their annual association conventions engage in quarrels among themselves, and have no reluctance to indulge in discussions of their problems with somewhat less than perfect Christian charity and forebearing. Almost everybody does that. But the Baptists preserve beneath their differences an understanding of what they are agreed upon.

It is a saving characteristic.

And the fact that the denomination has reached such vast and worldwide acceptance is indicative of the fact that a loosely organized church in which every man is his own boss so long as he observes the primary rules of the game is what millions of men and women want.

It is reassuring to those who sometimes wonder whether democracy is a practical experiment. The Baptist church is a growing democracy, and that its many units, its many different kinds of churches and organizations, all can gather from the four corners of the world in a conference which is kept strictly out of any dictatorial ecclesiastical role is added evidence of the sound working democracy of the denomination's conception.

The world conference has given an outstanding lesson in tolerance, in understanding and in realism. It has been able to do so without anybody squawking a fake cry of "radicalism in the pulpit." It has been able to so with simple good sense.

Orangeburg, S. C., Times & Demo.
July 27, 1939

Baptist Congress Without Color Line

Contrary to custom in southern states, white people and negroes publicly sat together at the sixth international congress of the Baptist World Alliance in Atlanta, Ga., after some negroes had protested signs denoting separate sections of seats for white and negro delegations. Shortly afterwards the signs were removed and members of the two races took seats side by side in various parts of the convention hall.

LaGrange, Ga News
July 26, 1939

Bigoted Racialism Is Scored At Baptist World Congress

Color Challenge Pictured As Menace of Christianity

ATLANTA, Ga., July 26.—(UP)—"Bigoted racialism" was described for delegates to the sixth congress o the Baptist World Alliance today as a challenge which Christianity must meet or be destroyed.

Professor Gordon B. Hancock of Richmond, Virginia, speaking before a section of the congress on "the color challenge" pictured the "dominating strides of the White man who is master of our color-struck world' 'as "the outstanding fact of the twentieth century.

"This is neither an indictment nor an exoneration" he said, "it is one of the most stubborn facts of modern history.

"What is transpiring here and there throughout the world in the name of racialism proves almost conclusively that a world dominated by racialism that is implemented by science must be Christianized or destroyed.

"We have here not only a menace to the future of mankind, but a threat against organized religion and the church."

Meantime, at a meeting of Slov speaking messengers to the congress, the Reverend I. V. Neprash, representative of the all-Russia Baptist union, declared that Soviet "religious persecution not only continues, but is even on the increase".

Hungarian Official of Baptist Congress Claims His Country Will Throw Off Heavy Shackles of Iniustice

War Very, Very Possible in Near Future, Says Rev. Baranyay.

By WILLARD COPE.

The old saw about there being three sides to every question—your side, their side and the right side—is given striking illustration by the long-range vision, the philosophic attitude and the warmth of feeling of the Rev. M. Baranyay, chief executive officer of the Baptist Church of Hungary, as he talks of his country's dire plight.

A scholarly man, deeply thoughtful, of a race that for centuries stood as a barrier between western civilization and invading Tartars and Turks, the minister sheds additional light on questions which largely in this country may be grouped under the single term "Hitlerism."

"We in Hungary have held out our hands to those who have held out their hands to us," he says, gravely earnest. "Torn by the Treaty of Versailles, with two-thirds of our population and country severed from their natural ties, we have accepted friendship from those who offered it.

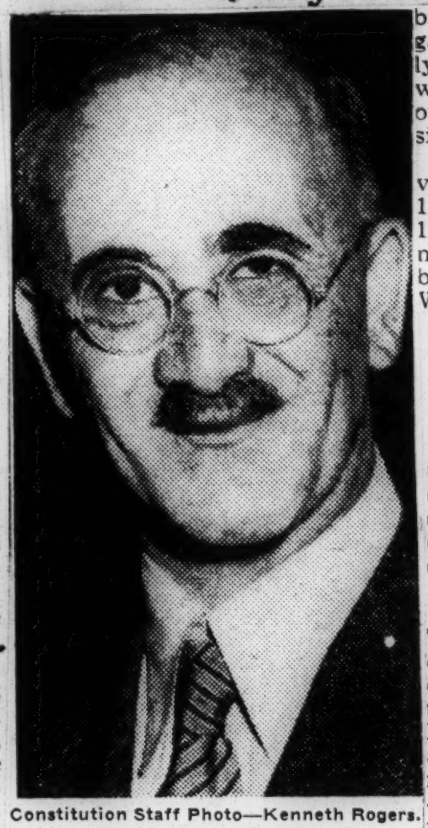
"In 1928 Mussolini opened the door of friendly interest. Later Hitler proferred his hand. No English, no French, no American heard our cry. Yet today we are ready to enter into sincere, honest relations with all the peoples of the earth who believe in justice and possess human understanding."

Important Messenger.

An important messenger to the congress of the Baptist World Alliance, the Rev. M. Baranyay, who is secretary general of what is called officially the Hungarian Baptist Convention, is in Atlanta concerned with the affairs of his church. But the chords of nationalism are easily sounded.

"War is very, very possible," he declares. "We have been upon the brink of war many times in recent months. But, somehow, within myself, I feel that there will be no war.

"I feel that the questions which must be solved with justice, questions which so profoundly affect my own country and my own people now legally a part of other countries, will indeed be solved justly, and by peaceful understanding.



Constitution Staff Photo—Kenneth Rogers.

REV. M. BARANYAY.

"After Munich and the readjustment in Czecho-Slovakia the Hungarians got back some of their territory and some of their people who had been placed elsewhere by the Treaty of Versailles. But much wrong still remains unrighted, and Hungary will not rest until she again has been made whole. Two and a half millions of our people remain under Yuoslavian and Rumanian rule. They suffer there, neglected. This cannot be allowed to continue always."

Into Race Origins.

Yet, having given this nationalistic view, the minister is willing to look far back into the origins of races and thus show his understanding of the ages-long processes of amalgamation of which the present system of German conquest is an expression.

"We are an old people," he says, very simply. "We do not have the exact records or proofs, it is true, but the best belief is that our forebears settled in what is truly Hungary in about the year 885. Racially we sprang from the peoples of western Asia who were forced over the Carpathians by expansion.

"We have known repeated invasion. The Tartars came in the 12th century, the Turks in the 14th, 15th and 16th centuries. For more than 150 years we fought back the Turks for Christendom. We were amalgamated into the Austro-Hungarian empire. And then the World War—although our prime minister was against entering that war—brought us despoilment and dissection at its close.

Believes Time Near When U. S. Must Take Hand in Affairs.

"We knew first the revolution of the liberal, Count Karolyi. Then we experienced the horrors of the Bolshevist revolution under the terrible Bela Kun. Weak undefended, we were invaded by Rumanian armies and despoiled anew. They plundered us of meat, of other food, of clothing—they even stripped our factories of their machines, although the machinery was thus rendered useless to them.

"Justice Must Come."

"These things we have suffered. It is no wonder that our cry is a cry for justice and will not be stilled."

As is true of so many foreign attendants at the convention, the Rev. Mr. Baranyay feels that America has a tremendous moral obligation to make peace again possible in the far lands of the earth.

'I long have felt that America was given its great freedom, its great opportunities, for a sublime purpose—the spreading of freedom. And I feel that it would be tragic indeed if America were now to ignore the evidences of her destiny and step aside from world affairs.

"Today I feel that America is at the eleventh hour and must meet beckoning fate, or decline. Already, however, there are signs to be seen that the white races will lose their opportunity, unless it is soon seized. America, already, I believe, has declined in some degree.

"This great country—and I spent two years here at the Southern Baptist Theological Seminary in Louisville, Ky.—seems to me to have a decision to make. It is whether it shall now exert its influence on the side of justice and peace, or later to send soldiers and armaments for a needless struggle in which it will become involved.

"Peace can yet be achieved by peaceful means—by the exertion of moral weight and power. Now is the crucial hour for this exertion of profound forces on the side of peace. It is America's opportunity to accept the bidding of providence."

CITY'S BAPTIST LEADERS TO AID IN WORLD RALLY

Congress in Atlanta Opens Tomorrow.

BY THE REV. JOHN EVANS.

The spiritual attention of nearly 200,000 adherents to the Baptist faith in Chicago will focus this week on Atlanta, Ga., where the Baptist World Alliance is holding its sixth congress. Dr. George W. Truett will deliver his presidential address this afternoon, and the chairman at this first of the formal sessions will be the Rev. Lacey K. Williams, pastor of Olivet church, 3100 South Parkway, and vice president of the alliance.

The Rev. Lacey K. Williams.

The congress brings together representatives from sixty nations and an attendance exceeding 50,000 delegates is anticipated. The chief topic of the congress will be a world-wide crusade of Evangelism, but important pronouncements will be made on religious liberty, separation of church and state, freedom of worship, the right to free assembly, and the freedom of the press.

Chicagoans to Speak.

On the chief topic—"Evangelism as the Primary Task of the Church"—an address on this subject will be given tomorrow by Dr. Charles W. Koller, president of the Northern Baptist Theological seminary, 3040 West Washington boulevard. On religious liberty, addresses will be made by the Rev. Edward Catlos, pastor of the First Bohemian church, 2421 Millard avenue, and by J. J. Zmhral, a district superintendent of the Chicago public schools and president of the national Czech organization.

The most important item on Tuesday will be the report of the commission on "What Baptists Can Do to Avert War and Promote Peace," discussion on which will be led by Dr. W. S. Abernethy of Washington, D. C. That evening the congress sermon will be preached by Prof. A. T. Ohrn of Norway and a combined choir of Negro churches will sing spirituals.

The report of the commission on "The Baptist Contribution to Church Unity" will be read on Wednesday morning, and most of the sessions that will be sectional except that in the evening at the stadium. There will be a missionary demonstration, with moving pictures of the orient showing the work of American missionaries and of Africa by the British, at which the chairman will again be Dr. Williams.

Report on Conferences.

Prof. Edwin E. Aubrey of the University of Chicago will open the discussion on Thursday morning on the report of the commission on the Oxford and Edinburgh conferences held last year. A Young People's demonstration will take place on Thursday evening and four out of the speakers are from foreign countries.

The first Baptist World alliance congress was held in 1905 at London England. The four subsequent were Philadelphia, 1911; Stockholm, 1923 Toronto, 1928, and Berlin, Germany 1934. It was at this last that Dr George W. Truett was elected president. His successor will be appointed

in Atlanta, and the speech of the president-elect will be given at the closing session on Friday night.

Chicago Baptist ministers attending this sixth congress include the Rev. Frank H. Farrington of Ravenswood; Dr. Archibald M. McDonald superintendent of the Chicago Baptist association; Dr. Ralph G. Schell of the Second Baptist church, 1857 Jackson boulevard; Dr. Herbert Virgin of North Shore Baptist; Dr. Charles H. Heimsath of Evanston; Dr. Charles A. Carman of Morgan Park, and the Rev. William Kuhn of Forest Park, who will address the German group at the foreign language sectional meeting on Wednesday.

CHURCH- 1939

Hundreds Of Colored Delegates Here For Baptist Congress

daily World 7-20-39

Atlanta, Ga.

African Prince and Wife To Arrive Saturday; Dr. L. K. Williams Will Be Given Big Ovation Friday

By REV. TASCHEREAU ARNOLD
(Religious Editor Atlanta Daily World)

Baptist World Alliance delegates and visitors are coming into the city in increasing numbers, according to Dr. W. W. Weatherspool, chairman of the registration of colored delegates, and Dr. W. A. Duncan, chairman of registration for white delegates.

Dr. Weatherspool stated that hundreds of Negro people have been served at the registration booth located in the City Auditorium. The white group is working in the same booth. Dr. Duncan stated that around 10,000 have already registered. Today delegates are expected to flood the auditorium.

An African prince, and his wife will arrive in Atlanta Saturday at 6:15 a. m.. to attend the Sixth World Baptist Congress. His name is J. Tanimola Ayorinde from Nigeria Africa. Other delegates to arrive from Africa will include: Dr. F. W. Simoleit, Cameroons; Rev. Martin S. Engwall, Congo; Rev. F. H. Sterne, Union of South Africa. Four are expected from Liberia,

..CHAMBER TO WELCOME

Members of the Atlanta Negro Chamber of Commerce were being urged Wednesday by J. B. Blayton, president, to join in the official welcome to be extended Dr. L. K. Williams, vice-president of the World Baptist Alliance Friday morning on his arrival in the city.

Mr. Blayton will begin the van guard of Atlanta's businessmen in welcoming the Baptist dignitary to the city. Dr. Williams is scheduled to arrive at the Union Station Friday morning at 9:25 a. m. Atlanta time via the L. and N. railroad.

The Chamber of Commerce members are to form a motorcade escort honoring Dr. Williams. it was disclosed.

coming International Tea in honor of the foreign delegation to be in attendance during the world-wide Baptist meet. This event. which bids fair to be one of the highlights of the meet, will be held on the campus of Spelman College Monday, July 24, from 5 to 7 p. m. "More than a thousand people will be entertained at this affair," Mrs. Geneva Haugabrooks. chairman of the Woman's Commission of the colored divison of the Alliance stated.

At a meeting at the city hall Tuesday night, committee heads made reports and the colored leaders made their position clear as to what they were expecting in regards to treatment of Negro people at the meet. The meet was successful and everybody seemed to have been pleased. Fine reports were made by the white and colored heads of committees.

Dr. L. K. Williams, vice president of the Alliance will arrive in the city Friday morning at 9:25 Atlanta time at the Union Station. A big welcome when he arrives has been arranged by the colored people of the city. A Negro choir will sing. and he will be escorted to his lodging place. Baptist leaders, church members and friends are expected to take part in the parade to be held in the honor of the world famous leader. who is president of the National Baptist Convention, Inc.

Dr. W. H. Jernagin, president of the National BYPU and SS Congress, will arrive in Atlanta Friday to complete plans for the International Tea. He will be one oi the principal speakers to the young peoplt during the meet. Mrs. S. W Layton, Philadelphia. Pa., will also be one of the main speakers She will be the only Negro woman on the program.

The housing committee will be located at the City Auditorium today throughout the meet. Rev. B. J. Johnson, chairman. stated that several homes had been secured, while Col. B. L. Bugg, chairman of white housing committee, stated that all who have sent in for home have been placed.

Dr. Louie D. Newton general chairman, said after a meeting held in the City Council with heads of committees 'Everybody from the Mayor down spoke one general note, 'We are ready' ".

Rev. Taschereau Arnold, editor-in-chief of the Souvenir program

WOMEN MEET TODAY

The Woman's Commission of the Baptist World Alliance, Mrs. Geneva Haugabrooks, chairman, will hold its final session today at 4 p. m., at the Haugabrooks Funeral Home.

All workers are urged to be present and hear final reports on plans for the International Tea to be given on Spelman College campus Monday, July 24, from 5 to 7 p. m.

according to information released by Mrs. S. B. Sawyer. secretary of the housing committee, and her assistant, Mrs. A. Bell.

Placards and decorations as well as flags have been place in business places on Auburn Avenue, the heart of the Negro business district. An air of welcome seems to be throughout the city. Baptist World Alliance badges and stickers, auto signs can be seen on people

IN CITY WEDNESDAY

Dr. A. M. Townsend, of Nashville, Tenn., was in the city Tuesday attending to business matters. Dr. Townsend stated that he would return during the Baptist World Alliance.

throughout the city. They seem to be proud to display them, and incoming visitors will have no trouble in locating some one to give them information.

Interest continues to rise in the stated that the book will be off the press around last of the week. He said the book would be Baptist history, featuring cuts of prominent leaders and special articles.

RACIAL HARMONY CITED AT PARLEY

News

Baptist World Alliance

7-20-39

Delegates Gather For Atlanta Meeting

Birmingham

ATLANTA—(AP)—Negroes working in the same registration headquarters with white persons were pointed out today by leaders as an example of racial harmony characterizing the Baptist World Alliance.

The arrangement—an unusual one for the South—found the Rev. W. A. Duncan, white chairman of registration, and his staff working over one counter and the Rev. W. W. Weatherspool, Negro chairman, and his staff busy at another counter.

They were registering messengers (delegates) of their respective races to the sixth congress of the alliance opening Saturday for a week of discussion and review activities, doctrines and policies.

In comment, Dr. J. H. Rushbrooke, of London, general secretary of the alliance, said a "very brotherly spirit" is prevailing between the races, and that he hoped its influence would be widespread.

"We are trying to express the Christian spirit in everything we are doing," said Dr. C. N. Ellis, Negro spokesman. "We are preaching Jesus and He knew no race or color."

Negroes have several important program assignments for the world religious meeting. Dr. L. K. Williams, Chicago Negro pastor and president of the National Baptist Convention, Incorporated, will preside Sunday when Dr. George W. Truett, of Dallas, Tex., president of the alliance, delivers an address.

One of the events of the Congress will be an international tea sponsored by Negro Baptist churches and religious organizations Monday on the campus of Spelman College in front of a chapel given the college by John D. Rockefeller.

Dr. Truett describes the alliance congress as "preeminently designed to magnify fraternity and inspiration." In an interview yesterday he called for a world-wide reaffirmation of the principle of the separation of church and state.

As the opening of the congress neared, attendance estimates rose slightly. Approximately 10,000 visiting messengers from nearly 60 nations, with a total Baptist population of more than 12,000,000, and 5,000 Negroes are now expected to be quartered in the city. Some 40,000 others from Atlanta and other Georgia communities are expected to attend. This makes a total of 55,000 instead of 50,000 previously estimated. More than 10,000 already have been registered.

The Way to Fight Prejudice

"Brilliant, powerful and cultured" were the adjectives used by the pastor of the Exchange Avenue Baptist Church Sunday in describing the Negro ministers of America who attended the Baptist World Alliance, ending its session in Atlanta last week.

"Do you know who towered above all the rest of the ministers of the world at that meeting?" asked the Rev. E. W. Westmoreland, pastor of the church, "it was our own colored ministers here in the United States."

Rev. Westmoreland went on to tell of the dignified presentation of Dr. Truett, by Dr. L. K. Williams, Chicago, president of the National Baptist Convention, and he said that one of the surprises of the sessions was the fluency and facility with which a "coal black, kinky haired native of Africa" addressed the Congress in the English language.

"Other delegates, coming from European, Asiatic and Oriental countries were unable to use English in their addresses, but this black man from the land of shadows, seems to have conquered universal speech, and assimilated all culture and presented himself to the congress as the real cosmopolitan."

It must have been illuminating to Rev. Westmoreland's audience to hear his remarks Sunday morning. This writer did not hear all that he had to say. A friend called and asked that we tune in on our radio and listen to Rev. Westmoreland's remarks. We have given only a small portion of what unquestionably was a graphic description of a memorable convention.

But can we build any higher than we find ourselves in racial esteem and accord, here in America, so long as in our social system we maintain laws which openly demote the citizenship status of black folk? How are white people ever going to be able to observe the shining virtues of Negroes standing aloof and apart as we do here in this country?

This writer has often said when referring to the conduct of white mobs "Father forgive them, for they know not what they do." George Washington Carver, the great scientist at Tuskegee, was once traded for a horse. Joe Louis would still be an unknown cotton picker had he remained in the state where he was born. We have placed a premium upon color here in America, and, as we said last week, the white church started a program of racial separation in the white church, during the days of slavery, which the church alone can correct.

We believe Rev. Westmoreland, as he talked Sunday morning, had arrived at a place where he wants to do something about race prejudice. We believe his eyes were opened to the truth as it is, while in Atlanta. But will Rev. Westmoreland have the moral courage to allow his congregation to hear from time to itme, some of the brilliant, powerful and cultured Negro ministers who live right here in Oklahoma City? Will he permit them to enter his pulpit and speak out of the fullness of their wisdom and souls?

Slowly, but surely the white church is beating back to right paths. More and more this sort of approach to the subject is being accepted. Especially should the Methodist church be commended for progress made in the field of race relations, but the only way to break down all of the propaganda which for several centuries has painted the Negro as a social pariah, is to allow the black man of virtue and worth to enter white forums as at Atlanta and there measure arms with the manhood of the world.

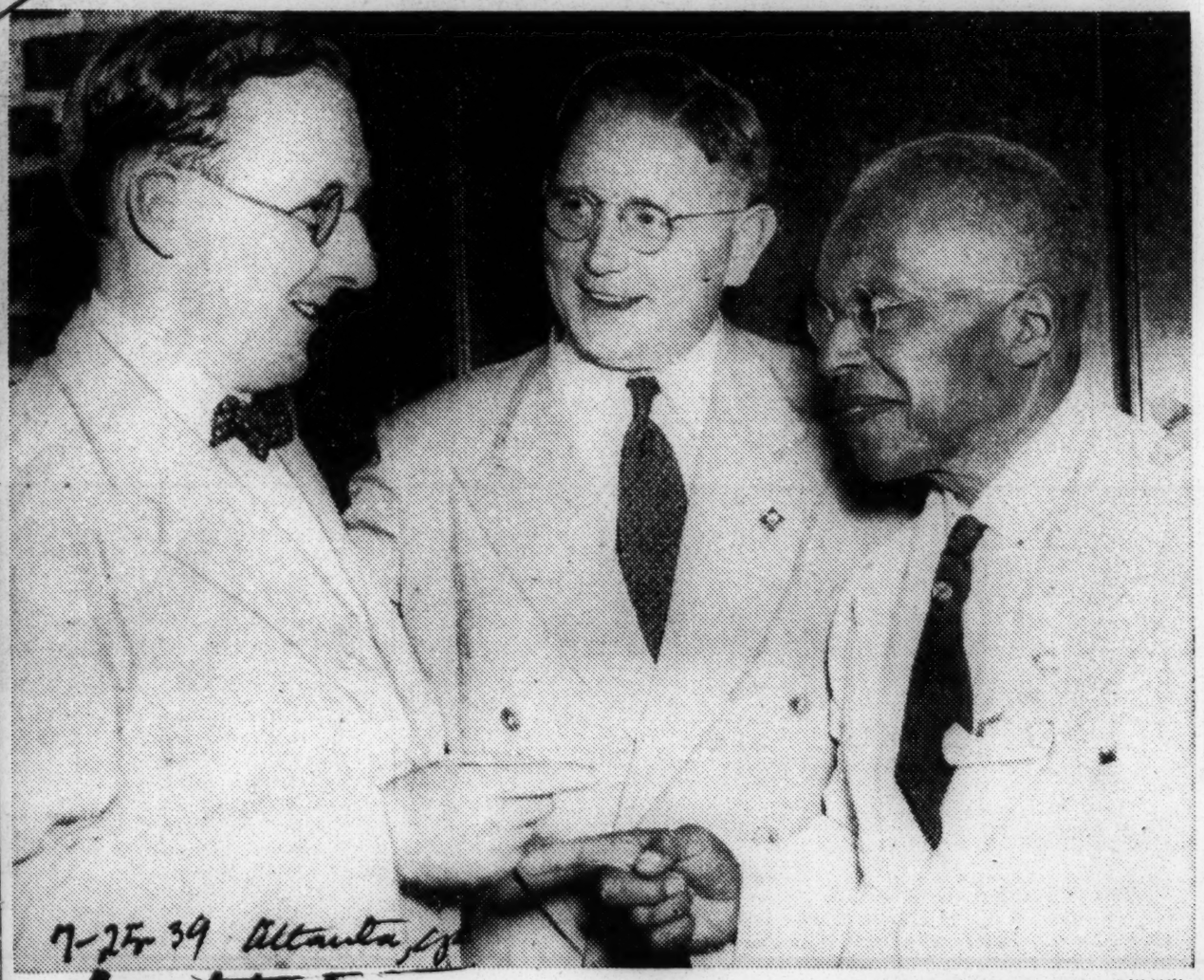
As Baptist Leaders Swung Into Action At Opening Of Sixth World Baptist Alliance In Atlanta, Georgia

"We believe this meeting will make clear the principles that Baptists have always stood for. We must continue the fight against those injustices practiced by many against their fellowmen."—Dr. G. L. PRINCE.

"Our problems are many, but we are not in despair. Our churches face the problems bravely. Our path has been watered by tears, but we move forward with faith and hope."—Dr. C. D. HUBERT.

"Many races have gathered here with one principle of faith underlying us—we love God. My brethern, we must make prayers at the House of God that we may be cleansed and purged by God."—Dr. L. K. WILLIAMS.

Assailed the Way Movie Stars Lived at Baptist Meet



7-25-39 Atlanta Ga Constitution

Constitution Staff Photo—Bill Wilson

Dr. Luther Wesley Smith, center, of Philadelphia, who yesterday at a Baptist World Alliance meeting charged that Hollywood movie stars are living in legalized adultery, confers with two other Baptist leaders—the Rev. E. A. Payne, left, of London, who was in charge of the pageant last night, and Dr. W. H. Jernigin, of Washington.

NEGRO BAPTISTS LAUDED BY BRITON

Constitution

Dr. T. G. Dunning, of London, Youth Leader, Speaks at Spelman College.

7-25-39

A British youth leader told negro Baptists yesterday "We praise His name for the marvelous effect you have had over your own people." Atlanta Ga.

Dr. T. G. Dunning, of London, president of the Baptist World Alliance Youth Conference, spoke at an international tea on the campus of Spelman College, given in honor of foreign messengers to the Baptist World Congress.

A musical and speaking program was presided over by Dr. W. H. Jernagin, Washington, D. C., negro minister.

A wave of applause swept the audience when a young churchman from Sweden told of how he was moved by the singing of Marian Anderson, American negro soprano.

Messengers from Spain and Germany brought greetings from Baptist youth of their countries.

The Constitution

PREAMBLE—The Baptist World Alliance, extending over every part of the world, exists in order more fully to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service and cooperation among its members; but this Alliance may in no way interfere with the independence of the churches or assume the administrative functions of existing organizations.

I. NAME—This Alliance shall be known as the Baptist World Alliance.

7-23-39 Atlanta Ga Constitution

II. MEMBERSHIP—Any general union, convention or association of Baptist churches, or conferences of native churches and missionaries, or general foreign missionary society, shall be eligible for membership of the Alliance.

III. OFFICERS—The officers of the Alliance shall be a president, seven vice-presidents, a correspondent from every country represented, a general secretary, an honorary associate secretary, and a treasurer from each hemisphere.

IV. EXECUTIVE COMMITTEE—The executive committee shall consist of the president, past presidents, vice-presidents, secretaries, treasurers, and twenty-nine other members, all of whom shall be elected at the general meeting of the Alliance, and shall enter an office at the close of such meeting. Of the twenty-nine other members, four shall be from Great Britain, nine from the United States of America two from Canada, and ten from other countries. The remaining four shall be chosen to represent special aspects of Baptist enterprise without regard to country.

V. ADVISORY COMMITTEE—In case of emergency or special need, the executive committee shall have authority to appoint an advisory committee on any matter pertaining to the objects of the Alliance.

VI. POWERS OF THE EXECUTIVE COMMITTEE — The executive committee shall have power

(1) To fill vacancies in the offices other than those of president and vice-presidents, and in the committees of the Alliance. In the event of death of the president, or his failure to act, the executive committee is authorized to select one of the vice-presidents to discharge the functions of president.

(2) To fix the time and place of the general meeting of the Alliance unless these have been determined by the Alliance in general meeting, and to make necessary arrangements therefor including the preparation of the programme.

(3) To nominate for appointment by the Alliance in general meeting a nominating committee and a business committee to serve during the sessions of the general meeting.

(4) To appoint such standing or special committees as it may deem necessary, and to determine their duties.

(5) To transact the business of the Alliance between general meetings.

(6) To arrange local, regional, or continental conferences, if and when it considers these desirable.

VII. MEETINGS—The Alliance shall assemble in general meeting ordinarily once in two years.

VIII. REPRESENTATION IN GENERAL MEETING—Each body represented in the Alliance may appoint messengers to the general meeting on a basis to be determined by the executive committee.

IX. FINANCE—Each constituent union, convention or association within the Alliance shall pay a membership fee, and shall also be invited to furnish its due proportion of the working expenses of the Alliance according to a budget drawn up from time to time by the executive committee.

X. AMENDMENTS — No change shall be made in this constitution except by a two-thirds majority of those present and voting at a general meeting after at least two days' notice of the proposed action.

Jackson Tenn.
Baptist and Reflector
Feb. 9 1939

The Baptist World Alliance

Sixth Congress, Atlanta, July 22-28, 1939

By Louie D. Newton, General Chairman

You'd be surprised, I expect, if you could spend a day in my study and read the mail and listen to the phone calls and the personal interviews regarding the many details relating to the plans for the sixth congress of the Baptist World Alliance to be held, God willing, in Atlanta, July 22-28, 1939.

One of the chief questions is, "When do they come?" I wonder how many times I have spoken those words, "Saturday, July 22, through Friday, July 28"? I wonder how many times I have written those words? But not too many, and I know I am not through answering that question, and that is fine. It shows that the people—Baptists and all the rest—are interested.

"And why start such a big meeting Saturday afternoon?" Well, I don't know why, nor do I know any reason why we should not. All of the other meetings of the Alliance have opened on Saturday afternoon at 2 o'clock. I think it is a good time to start a meeting.

And before you ask me, I will tell you what the program for that first afternoon is, but first, I must tell you what the watchword of the entire program is:

"Other foundation can no man lay than that which is laid, which is Jesus Christ." — I Corinthians 3:11.

Isn't that a wonderful Scripture for a world-wide meeting of Baptists! And will it not be wonderful, I ask you, to see and hear that throng as they stand at the sound of the gavel by President George W. Truett to sing, "How Firm a Foundation, Ye Saints of the Lord!"

After prayer, led by someone yet to be named, messages will be adopted to be sent the President of the United States and heads of other governments throughout the world. Then will follow the addresses of welcome from the various Baptist groups, voiced by the following brethren:

Dr. L. R. Scarborough, Dr. L. K. Williams, Dr. G. L. Prince, Dr. Ellis A. Fuller, and Dr. C. D. Hubert. The response to these addresses of welcome will be given by Dr. N. J. Nordstrom, vice-president of the Alliance, of Stockholm, Sweden.

And then the rest of the Saturday afternoon session will be devoted to the roll call of the nations. Do you know what that means? You don't unless you have been in a previous meeting of the Alliance. Let me indicate in a word how it works. The list of nations is called alphabetically, and as each nation is called, some appointed messenger comes forward to respond in a three-minute address. The other messengers from that nation stand as the spokesman brings the greetings from that nation. The flags of all the nations are unfurled, and the particular nation responding has its flag brought forward on the platform. Mr. Charles Sheldon, the organist for the Atlanta congress, will play the national anthem. And so on through the list.

We will not have time that afternoon to call the 70 nations, but before the session is adjourned, a choir of 2,000 Negroes will sing some of the favorite spirituals.

And then we will reassemble at 7:30 o'clock Saturday evening, with President Truett in the chair. Mr. John D. Hoffman will again lead the congregational singing, and Dr. E. R. Carter, for 56 years pastor of Friendship Baptist Church in Atlanta, will lead the prayer.

Welcome addresses will then be heard from the civic leaders, as follows: Mayor William B. Hartsfield of Atlanta, Governor E. D. Rivers of Georgia, United States Senator Walter F. George on behalf of the nation, who will read a special message of welcome from the President of the United States.

Response to these addresses of welcome from civic leaders will be made by Hon. Albert Matthews, LL.D., Lieutenant-Governor of Ontario, Canada. Mr. Matthews is the treasurer of the Alliance.

Then will follow welcome addresses from the other Christian groups of Atlanta by C. R. Stauffer, president of the Christian Council of Atlanta, and from the Jews of Atlanta and the nation will be a word of welcome by Rabbi David Marx, for more than forty years Rabbi of the Temple.

And then the roll call of the nations will be resumed, taking the rest of the evening session, which will close with more Negro spirituals.

I know you want me to go on with the program, but that will have to wait for later articles, by the kindness of the Editor. I wish here to answer one or more of the important questions in your mind.

For example, how can one go about getting a hotel or other type of reservation for the Alliance? Here is the answer: After February 1, our downtown office will open in the Municipal Auditorium, and you will please write, **after February 1,** to Colonel B. L. Bugg, Chairman of Housing for the white people and Rev. B. J. Johnson, chairman of Housing for the Negroes, Baptist World Alliance Headquarters, Municipal Auditorium, Atlanta, telling him which type of reservation you prefer, whether hotel, boarding house, or private home, and he will promptly answer your inquiry. And may I add just here that all persons who have already written for reservations will hear from either Colonel Bugg or Dr. Johnson, depending upon whether you are white or colored, immediately after February 1.

This matter of housing the 50,000 persons who are expected in Atlanta for the Alliance is a tremendous undertaking, and I am happy to tell you that we anticipate no insurmountable difficulties in this task. Our committees, white and colored, are working in beautiful harmony, and everyone will have a good place to stay in Atlanta if information requesting reservations reaches our committees before the meeting begins, and even for those who fail to make reservations, we expect to have provision made.

That is as far, I believe, as I had better try to go in this first article. The editors are most gracious to help us in trying to serve you by passing this and subsequent articles of information on to you. Meanwhile, let me say that we have more than twenty committees working carefully on this big job, and the happiest set of folks you ever saw are these men and women who are trying to get ready for you when you come to the sixth congress of the Baptist World Alliance in Atlanta, July 22-28, 1939.

And until I see you again, please remember to pray for us, and pray for Dr. Truett and Dr. Rushbrooke, and all who are to have part on the program, for Christ's sake. Thank you, and God bless you.

Appointed To High Position

MRS. GENEVA HAUGABROOKS —widely known business woman and fraternal leader who has been appointed to head the Women's Commissions committee for the World's Baptist Alliance, which meets in Atlanta July 22 to 28, at which time women from several nations will be in the city.

Mrs. Haugabrooks, who is a prominent member of the Mount Olive Baptist Church, will work in connection with Mrs. J. W. Awtry, prominent white business and religious leader, who heads the same committee for the white women in this section.

OTHER ACTIVITIES

In addition, Mrs. Haugabrooks is a worker on the finance and enrollment committees for the National BYPU Congress, director for the Intermediates of the State BYPU Convention of Georgia, first vice president for the Atlanta Baptist Association Woman's Auxiliary, third vice president of the District BYPU and president and founder of the City-Wide BYPU.

Dr. J. H. Rushbrooke, general secretary, London, England; Dr. George W. Truett, president, Dallas, Texas; Dr. L. K. Williams, vice president, Chicago, Illinois, are the leaders of the Alliance while Dr. Louie D. Newton, Atlanta, is general chairman of the local committee.

More than sixty thousand people are expected to attend the sixtn World Baptist Alliance, it was stated.

Atlanta Ga. Journal
April 24, 1939

Baptist Leaders Apprehensive War May Wreck Conference

More Than 50,000 Delegates Expected To Attend Congress Opening July 22

By MERRIMAN SMITH

United Press Staff Correspondent

Baptist leaders here are watching the tense European situation with apprehension, fearful that a general conflict might wreck plans for the sixth Baptist World Congress to be held here from July 22-28.

More than 50,000 delegates are expected for the congress which convenes once every five years to promote "Christian fellowship on behalf of international good will."

The delegates will come from every nation in the world, including the nations where worship is closely supervised or restricted by totalitarian governments.

A similar congress was scheduled in 1916 at Berlin, but was canceled because of the World War. The "war" congress was held seven years later in Stockholm, Sweden. The last meeting, however, was held in Berlin in 1934.

To Convene in Ball Park

"Freedom of worship" was certain to be the keynote of the congress when it convenes here July 22. The sessions will continue a week.

"Baptists have stood unremittingly and without compromise through the ages for freedom of worship, freedom of speech, freedom of the press, freedom to worship God or not, as one's conscience might dictate," said Dr. Louie D. Newton, pastor of Druid Hills Baptist Church, and chairman of the general congress committee.

Dr. Newton indicated similar sentiments would be voiced by thousands of delegates, including those from Germany, Italy, Russia, Poland and the crisis-torn areas of central Europe.

"We would ask no privilege for ourselves which we would not die to guarantee for others," Dr. Newton said.

"The approaching session of the Baptist World Alliance affords the Baptists of the United States a peculiar sense of satisfaction in having the opportunity to welcome groups from every nation on earth to a meeting in which complete fredom is assured.

Definite Expression Pledged

"Very definite resolutions will be adopted declaring the position of Baptists everywhere in the conviction that freedom of faith must be kept secure if civilization is to survive."

As added proof that the Baptists planned to stress international and interracial tolerance, congress program officials named the Rev. L. K. Williams, negro pastor and president of the National Baptist Convention, to preside over the session at which Dr. George W. Truett, president of the World Alliance, will speak.

Dr. Williams and Dr. G. L. Prince, another negro official of the National Baptist Convention, will deliver addresses of welcome.

Rabbi to Speak

Another welcome address will be made by a Jewish rabbi of Atlanta, David Marx.

International aspects of the huge denominational gathering also will be reflected in speeches of response by Principal N. J. Nordstrom, of Stockholm and vice president of the World Alliance, and Dr. Albert Matthews, lieutenant governor of Ontario, Canada, treasurer of the Alliance.

Baptist leaders disclosed that invitations to speak on world peace have been sent to outstanding American and British public leaders. Tentative acceptances have been returned, but the high public officials asked that their names be withheld until immediately before the congress because world affairs may necessitate last-minute cancelations.

Every Nation, Tongue And Tribe

THE UNITED STATES, the state of Georgia, and the City of Atlanta, will soon be the honored hosts of the greatest Christian body on earth,—the World Baptist Alliance. Only a few years ago Atlanta was the mecca of the great Ecumenical Council, the world federation of the Methodists.

The World Baptist Alliance comes in a new era and in the midst of a new crisis. Never before in our records was the test of the Fatherhood of God and the brotherhood of man so much on trial. For the most our Christian operations have been theoretical. Much of it pure veneer with not the least approach of Christianity in reality. The depression with its attendant hard times, privations and distress has mellowed the world into a much softer sentiment.

Distress and poverty know no quarter. Their footprints are on every shore and the whole world has come to realize as never before the significance of Christian brotherhood. For the first time the world is realizing that it must come to Christ. It knows by now that its only salvation lies in the preambles of the Bible and until intolerance is swept from the face of the earth there will be no room for the coming of the Kingdom of Christ.

This kingdom must come if we are to march out of this wilderness of depression into the new Canaan of prosperity Conditions we are experiencing are the debris of what we have sown and the whole proposition of our national and international recovery is waiting on us.

Atlanta will be host to every nation and tongue on earth They will come here with one accord—the propogation of the gospel as preached from the sermon on the mount.

We can in nowise do honor nor justice to the guests within our gates while we advocate bread on one hand and poverty and destruction on the other. Many of the nations coming got their Christian ideal from American missionaries. For the first time their representatives are setting foot on the soil from whence came the foundations of their faiths. This is the native land of their religion and surely it would be unfortunate for them to find out that the foundation on which their trust is laid is invested with petty prejudice, enforced poverty and regimented illiteracy.

We hope the proper sentiment will be manifest. We hope the conditions for the making of our guests welcome will not be mere "Sunday clothes" but a permanent spirit that will go on and on as long as the word of God is proclaimed among men.

The Baptists in this country have an enviable opportunity. The crisis, the war tension and the political and racial unrest so much in need of readjustment are laid with outstretched anatomy upon the operating table before them. As a great world group they have the first opportunity to treat at the grass roots of this mighty catastrophe.

As the delegates go they are bound to carry away impressions. From the newspapers and current happenings they will gain opinions and they will carry to all points of the compass what they have been led to believe of the land of which they have heard so much, and styled everywhere as the CRADLE OF DEMOCRACY.

Will the nation, the state and the city of Atlanta do justice to the unsurpassed opportunity and the enviable and epochal occasion?

CHURCH - 1939 CATHOLIC

Ordain Three Negro Catholic Priests At Bay St. Louis

BAY ST. LOUIS, La., Jan. 12—An impressive ceremony preceded and followed the ordination of three Negro priests who were members of the 1939 ordination class of St. Augustine Seminary. The ceremony was conducted by the Society of the Divine Word in which the Most Reverend Richard O. Garow, Bishop of the Natchez diocese officiated. Those who ewre ordained to the priesthood are: the Rev. John Bowman, S.V.D. of Washington, D. C.; the Rev. John Dauphine, S.V.D., of Port Arthur, Tex. and the Rev. Leo Woods, S.V.D. of Kokomo, Ind.

The ceremony [illegible] with a solemn procession from the faculty building to the chapel where the solemn pontifical mass was to be ceelbrated. The Bishop ascended the throne which was erected on the right side of the high altar and put on his pontifical robes in preparation for the Mass.

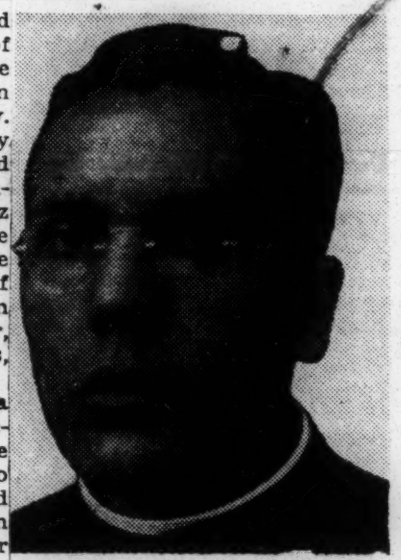
The recommendations of the candidates for the priesthood were read and they were charged with instructions. Following the ordination ceremony the new priests said the Mass in unison with the bishop. At the completion of the whole ceremony the procession went back to the faculty building where the newly ordained received the congratulations of the bishops, priests, sisters, parents, relatives and friends.

A banquet was tendered to the newly ordained, attended by the bishops, priests and friends. In the afternoon solemn vespers were held. They celebrated their first Mass simultaneously on Saturday morning and gave holy communion to their respective parents, relatives and friends.

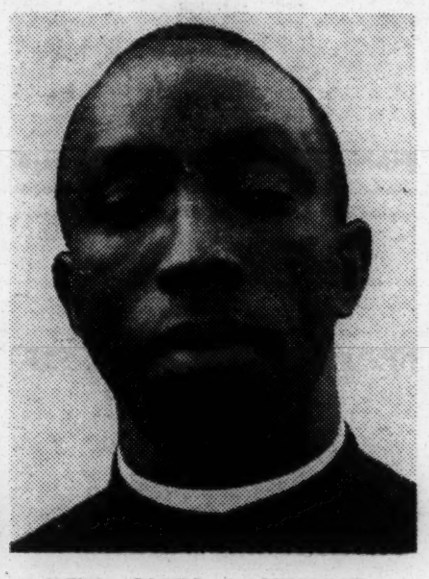
The Society of the Divine Word now has nine colored priests in the society and will shortly have two more who are studying in Rome. They will be ordained in the spring, it was announced.

A message of paternal devotion from Pope Pius XI sent by Eugenio Cardinal Parelli, secretary to the Pope was read. The radiogrammed message expressed devotion to the Negro cause.

NEWLY ORDAINED PRIESTS



REV. LEO WOODS



REV. JOHN DAUPHINE,

REV. JOHN BOWMAN,

Three newly ordained Catholic priests who received holy orders in St. Augustine's Catholic Seminary, Bay St. Louis, Mississippi on Friday last, with high church dignitaries participating. They are Rev. John Bowman, S. V. D., of Washington, D. C.; Rev. John Dauphine, S. V. D., Port Arthur, Tex., and Rev. Leo Woods, S. V. D., Kokomo, Ind. Pictures by Paddio.

Ordain 3 Negro Priests at Bay St. Louis

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TWO NEGRO CATHOLICS STUDYING IN ROME

BAR ST. LOUIS, Miss.—(ANP) —Two members of the 1939 ordination class of St. Augustine's seminary, conducted here by the Society of the Divine Word, are completing their theological studies at the Pontifical Gregorian university in Rome. They are the Rev. Joseph Bowers, S.V.D., of Dominica, British West Indies, and the Rev. George Claudere, S.V.D., of Opelousas, La., first seminarians of St. Augustine's to study in Rome.

Mobile, Ala., Register
January 21, 1939

More Spectators Comment On Gauci Holy Land Model

Exhibitions of the Gauci Brothers' world-famed working model of the Holy Land, hailed by thousands of Mobilians as a masterpiece of art and craftsmanship, continue daily and nightly in the Blacksher building at Broad and Government Streets.

Local showings will terminate on Sunday, January 29.

The exhibit is open week-days from 11 a.m. to 4:30 p.m. and from 7 p.m. to 9:30 p.m. The same hours prevail Sundays with the exception that the initial opening is at 1 p.m. instead of 11 a.m. Monday will be reserved for colored spectators.

Admission prices are 25 cents for adults and 15 cents for children. Net proceeds of the exhibit, sponsored by the Press Register, will be used to provide dental attention for needy pupils of Mobile public schools.

Among recent comments:

Eva Williams, Foley: "I think it is splendid work and have enjoyed it very much."

Dolores Fell, 700 Fulton Road, Episcopalian: "Words cannot express themselves."

Mrs. S. Q. Fell, 700 Fulton Road, Episcopalian: "Too wonderful for words."

Mrs. S. F. Helburn, Whistler, Baptist: "Wonderful."

Mrs. Jesse E. Hurdle, Whistler, Church of God: "It is a wonderful way to tell one about the Bible."

Mrs. D. L. Brown, 115 Glenwood, Presbyterian: "This exhibit has made the Bible stories very real to me."

Mrs. Lulu Gunn, Whistler, Baptist (adult teacher): "I am not too old to learn; we don't get too old to learn for we see the salvation of the Lord every day. I wish everybody could see this beautiful exhibit. It's the best I have ever seen."

Mrs. M. J. Davis, 301 Marine Street, Baptist: "It is the prettiest I have ever seen. Everyone should see it."

Mrs. B. B. Harris, 8 South Holmes Street, Prichard, Baptist: "Marvelous."

Ethel Bennett, 257 Adams Street, Church of God: "I'd never be able to express my opinion of this wonderful exhibit. It's half can never be told."

Mrs. Carrie Hetzel, 1410 East Gadsden Street, Pensacola, Fla., Assembly of God: "Everything was wonderful. Words cannot express how I enjoyed going through and looking over all your exhibition."

Miss Estura Hamlett, Prichard Assembly of God: "It was wonderful. It's half can never be told."

Mrs. Peter Soto, 301 Monroe Street, Catholic: "Gorgeous. The most beautiful exhibit I have ever seen."

Mrs. S. S. Joseph, 801 Davis Avenue, Catholic: "Beautiful. Most enjoyable hour I have ever spent."

H. E. Kassen, 502 South Broad Street, Catholic: "Educational to all —to man and child."

Mrs. H. McNeil, Prichard, Methodist: "Most wonderful thing I've ever seen or ever expect to see."

Mrs. Hattie Gould, Prichard Methodist: "The most wonderful and the most beautiful and inspiring thing I've ever seen in my life."

Ralph Britain, 51 Semmes Avenue, Catholic: "Wonderful."

Warren Weekley, Bay Minette, Ala., Presbyterian: "A member of the church, I have never seen anything explain the Bible so fully."

Billie Thompson, Stockton, Ala. Methodist: "Most interesting and educational."

Mrs. V. Daugherty, McIntosh, Ala. Methodist: "It is wonderful."

Newman Willis, Bay Minette, Baptist: "I have never seen such an interesting and educational exhibit."

D. C. Guest, Bay Minette, Baptist: "The best religious exhibit I have ever seen."

Mrs. D. M. Fulford, Ruleville, Miss., Methodist: "I believe God had a hand in the making of this masterpiece."

Edward A. Evans, Bay Minette Baptist: "As a Sunday school teacher, I have never seen anything more helpful."

H. I. West, Jr., Bay Minette Methodist: "It is very interesting to know it is the largest working model of the Holy Land in the world."

Mrs. H. C. McLaurin, Plateau: "Interesting and educational."

George Moore, 1564 Luling Street Methodist: "Educational and interesting."

Pat F. Rouse, 1317 Center Street Catholic: "Beautiful."

Margaret Ann Rouse, 1317 Center Street, Catholic: "I enjoyed it very much."

C. L. Murphy, 2 Hulbert Street Baptist: "There are no words to describe this work of art."

Frank Bunkley, 1561 Bruister Street, Methodist: "It is wonderful and inspirational. I am coming back again. Everyone should see it."

Nora O'Connell, 705 Charleston Street, Catholic: "Very interesting and educational."

CATHOLICS TO HONOR WOMAN IN BROADCAST

Courier

DENVER, Col., March 16—The life of Julia Greeley, aged saintly Catholic woman who died in Denver on the Feast of the Sacred Heart, June 7, 1918, will be reviewed in a series of radio programs to be broadcast of the Sacred Heart hour from Station WEW, St. Louis, Mo., beginning Sunday, March 19. Denver has never known another character like Julia Greeley, who was the first lay person whose body rested in state at the church. She was especially noted for her numerous deeds to kindness to the poor and needy of both races, although she was poor. It was a method of Julia Greeley to solicit funds, food and clothing from the more fortunate and take same to the more unfortunate.

POPE PIUS IS TAKEN BY DEATH

Atlanta, Ga.

VATICAN CITY—(SNS) Pope Pius XI, highest official of the Catholic church, died here Friday at 5:31 a.m. Vatican City time.

The Pointiff had suffered another heart attack Thursday, an injection of adrenalin, a powerful heart stimulant, being resorted to. The attack came while he was abed with a cold that apparently had been taking its normal course before the setback.

A battery of physicians was summoned to the Pope's bedside and a short time later princes of the Catholic church. Cardinal Schuster, of Milan, often mentioned as the successor to Pope Pius XI went to Rome immediately.

The Pope had withstood successfully the assault of several serious illnesses during the last fews years, being almost given up to die several times. Each time he showed marvelous reserve and withstood the attacks.

Greenville, S. C. New
March 16, 1939

Catholics To Establish Negro Parish In City

Church, Parish House, Convent And School In Greenville To Cost $75,000

Plans for the establishment of a Catholic church, parish house, convent and school for negroes at the southeast corner of Gower and Leach streets were announced last night by Father Joseph, a member of the Order of Friars Minor of the Province of the Most Holy Name, New York, which will operate the parish.

Construction of an $8,000 combination church and parish house will be started within two weeks and construction of a grammar school, convent and regular church at a total cost of $75,000 will be begun within a year, Father Joseph said.

FATHER JOSEPH RECTOR

Father Joseph, who will be the rector of the parish, came here six weeks ago from Asheville, where for the preceding two and a half years he had served in St. Anthony's parish for negroes. He said Greenville at present has 50 negro members of the Catholic church, of whom half are children under instruction.

The new parish will be known as St. Anthony's Friary. Six acres of land were deeded to the order yesterday by the Most Rev. Emmet M. Walsh, Bishop of Charleston.

FACES ON GROVER STREET

Only a small portion of the tract will be occupied by the first building to be erected, which will be 52 feet long and 30 feet wide, facing on Gower street. It will be two stories in height and of brick and frame constuction.

Ricker of New York is architect for the building and A. J. Durner and Sons, of Asheville, have been awarded the contract for construction. Father Joseph said that odd contracts on the building would be awarded Greenville bidders.

Father Joseph said that he had been given the utmost cooperation in the project since he has been in Greenville.

THANKS LOCAL CLERGY

"I would like publicly to thank," he said, "Monsignor A. K. Gwynn, Father Sidney F. Dean, Father Timothy McGrath, the Sisters of Mercy of St. Mary's and the Sisters at St. Francis. They have given me every help at their command in making plans for the establishment of the new parish."

Father Joseph said the church should be established for the use of parishioners by summer.

The convent will be erected as a place of residence for the sisters who will teach in the grammar school. The new parish will be situated in the most populous negro district of Greenville.

Bristol, Va., Herald-Courier
April 16, 1939

COLORED CATHOLICS IN SERVICES TODAY

Mass will be celebrated at 10 o'clock this morning at the St. Augustine Catholic church, colored, at Spencer and Russell streets. The sermon will be delivered by the Rev. R. Landoll of Cincinnati.

Evening services will be held at 7:30 o'clock, with the Rev. Landoll again preaching.

Wetumpka, Ala., Herald
November 16, 1939

At their four-day convention in New York City, the National Catholic Alumni Federation urged that Catholic institutions of higher learning, a number of which exclude Negroes, admit "without exception" those Negroes who are qualified. It was said that only 35,026 of the 13,000,000 Negroes in the nation are enrolled in Catholic schools.

CHURCH - 1939 CATHOLIC

"In Christ There Is No East, No West" Says Hymnologist

Philadelphia, Pa. 6-29-39

Six religious Orders and three races are in the top picture, taken last Sunday evening at St. Ignatius Roman Catholic Church, 43rd and Wallace streets. Standing, left to right, are: Rev. Frances Litz, C.S.S.R.; Rev. Wm. J. Walsh, pastor of St. Ignatius church; and Rev. William J. Lunney, O.S.A., of Villanova College. Sitting, left to right: Rev. John Baptist Kao, Chinese priest on an official mission here from General Chiang Kai-Shek; Rev. John W. Bowman, S.V.D., recently ordained priest; and Rev. Gerard Murphy, C.M., pastor of St. Catherine R. C. Church, Germantown.

Bottom photo gives general view of services as Father Bowman gave Holy Communion to white and colored Catholic parishioners. A white Seminary student is assisting Father Bowman.

★ ★ ★ ★ ★ ★

Hundreds of devout Catholics of all races, and many of the Protestant faith, filled St. Ignatius' Catholic Church, 43rd and Wallace streets, last Sunday, to attend the 11 o'clock Solemn High Mass celebrated by the Rev. John W. Bowman, recently ordained Negro priest.

Father Bowman is one of the 14 Negro priests in America. He was ordained last January 6th, which marked the end of 13 years in training for the priesthood. He attended the seminary of the Society of the Divine Word, at Bay, St. Louis, which prepares Negro boys for the priesthood.

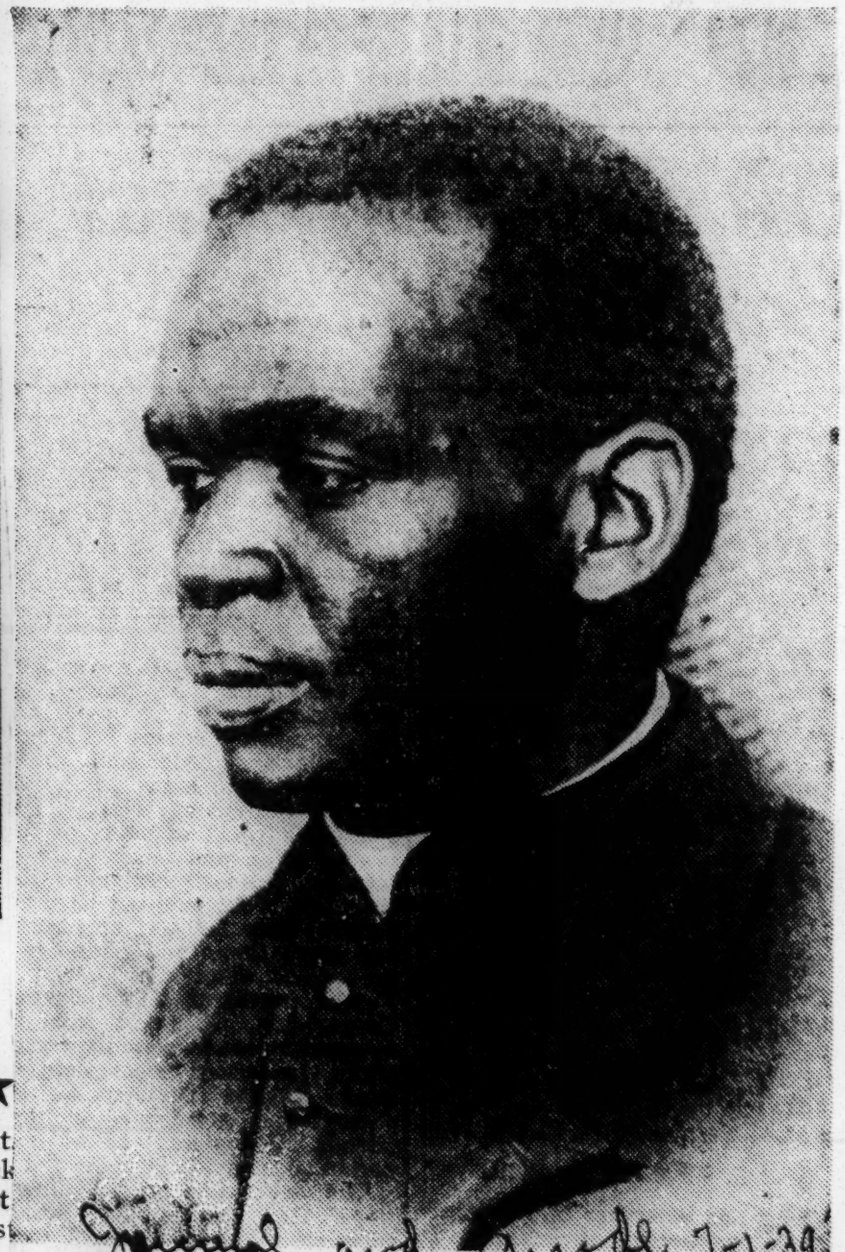
His assistants at the Mass were Rev. Clement A. Roach, rector of St. Peter Claver's Church, 12th and Lombard streets, the oldest colored parish in the city, as deacon, and Rev. Wm. Lunney, Augustinian priest, as subdeacon. Rev. Wm. J. Walsh, rector of St. Ignatius' and director of a Catholic interracial movement in Philadelphia, preached the sermon.

He pointed to the fact that the Negro was turning to the Catholic Church in increasing numbers, and that many Negro leaders were recognizing that the Catholic Church was the "greatest force ough which racial misunderstanding and intolerance were gradually being defeated."

Father Bowman was also the celebrant at Solemn Benediction, last Sunday night, when he was assisted by the Rev. Gerald Murphy, of St. Catherine's, Germantown, and Rev. John Baptist Kao, Chinese priest in the Franciscan Order, and representative of General Chiang Kai-shek.

Among the clergy present at the mass were the Rev. Fathers E. M Flannery, John J. Naun, assistant rectors, Edw. Curran, of St. David's, Willow Grove, and Charles McAleer.

First Negro Catholic Bishop in the World



THE HONOR OF BECOMING the first Negro Catholic Bishop in the world goes to Monseigneur Joseph Kiwanuka, who was recently appointed Bishop of Uganda. Bishop Kiwanuka will complete the Catholic education of his African Diocese of 1,800,000 inhabitants, of which more than 100,000 are already Catholics.

Pope Praised For Naming Race Bishops

2 Native Africans Slated For Consecration

NEW YORK CITY—(ANP) — Efforts of the Catholic church to provide native hierarchies in countries having a preponderance of one race, as evidenced by the planned consecration of two African Negro bishops next October by Pope Pius XII in Rome, were detailed here by Mgr. Thomas J. McDonnell, national director of the Society for the Propagation of the Faith.

Archbishop Francis J. Spellman, chairman of the society's Episcopal Committee presided at the meeting at Hotel Commodore, held in connection with the annual convention of diocesan directors of the society, which aids Catholic missions at home and abroad. Adressing the 100 delegates present, Mgr. McDonnell said:

"We know that the church was instituted for the salvation of mankind, regardless of race, color or clime. The church is ever becoming more conscious of the fact that her work will only become effective when she is established upon a permanent basis in each country with her own clergy ruled by a native hierarchy.

"The present Holy Father is following the example of his predecessor by personally consecrating native Bishops for areas in which the population is not of the white race."

U. S. Catholics of both races, in all sections of the nation, this week spoke in high praise of the recent Vatican announcement appointing the two African Bishops. They are: Bishop-elect Joseph Kiawanuka of Masaka, Uganda, Africa, and Bishop-elect Ignace Ramarosandratana of Miaranarivo, Madagascar.

Rev. Joseph M. Lynch, addressing the diocesan directors, condemned the theory of so-called white supremacy, declared that Christianity was not the privilege of a particular group. He said Christianity has destroyed national prejudices and overcome petty personal interests to reach all men in all places.

Another to speak in praise of the Pope's appointment of the African Bishops was the Rev. Aloysuys F. Coogan, national secretary of the Missionary Union of the Clergy.

Colored Group Felicitates Pope And Curley

Appreciation Expressed To Pius for Naming Of 2 African Bishops

Appreciation was expressed to Pope Pius XII, by the executive committee of the Federated Colored Catholics yesterday, in a cablegram, for his recent appointment of two African bishops. Felicitations were sent also to Archbishop Michael J. Curley upon his twenty-fifth anniversary in the bishopric.

These expressions followed the holdings of the fifteenth annual convention of the federation here at St. Augustine's, with a view to further advance the cause of education and religion among the colored population, and the elevation of the status of colored people in church and state.

Officers elected included Thomas W. Turner, president; Eugene A. Clark, William B. Bruce, E. L. Kenny, Mrs. Sabrina Edmonson, Dr. W. P. Dickerson, vice presidents; H. M. Smith, executive secretary; L. DeReed Holton, assistant executive secretary; Mrs. Marian Bruce, recording secretary; Miss Phoebe Penn, assistant recorder; Dr. Annie Gillem Green, treasurer; William A. Prater, field agent, and J. E. Quander, sergeant at arms.

Macon, Ga., Telegraph
September 12, 1939

Priest at Negro Mission Earned Cross in Last War

Father Sittler, Ex-German Soldier, Wants Peace as American Citizen Now

By FRANK HAWKINS

A man who won the German Iron Cross for bravery in the first World war is happy to be teaching Catholicism to Macon Negroes during the second.

The Rev. Father Alphonse Sittler, whose name sounds a little frightening if you say it too fast, is determined that he will play no part in the new war.

This ex-German soldier is going to be neutral: he wants to be a good American, for a good American is a man of peace and freedom.

Four years in the trenches with the Kaiser's army did not shake his Catholic faith and since the war he has spent many years in the service of his church, in Africa and in America.

Since December, 1933, he has been the priest in charge of St. Peter Claver church and school for Negroes at 430 Ward street. St. Peter Claver is another outpost in the vast work of the African Mission, with headquarters in Rome.

In any place except a mission an Iron Cross might look strange hanging on the wall only a few feet from a Crucifix. It is only natural, though, in the home of a man who has been both soldier and priest.

Wounds And Cross

The Iron Cross, incidentally, is all Father Sittler ever got out of the World war, except for his Decoration for Wounds. He even lost his nationality.

Father Sittler is not without a certain ironic humor.

"There were some," he said, "who did not get that much. There were many who got only the wooden crosses."

He was referring slyly to thousands of crosses at Verdun, above the graves of Americans, Germans and French alike.

Alphonse Sittler at the age of 19 had been graduated from college in Holland, where he had begun to study theology, for two days when his country went to war.

He had gone to his home in Strasbourg, a city of about 170,000 population, in Alsace-Lorraine, then a part of Germany. Two days with his family and he was called to the front.

Because he was an Alsatian, the Germans did not want him to fight on the Western front: it was too close to France, the people had too many common interests and blood bonds.

Fought at Tannenberg

They sent him to the Eastern front, to fight the Russians. He got his baptism of fire in the battle of Tannenberg in 1914, when the Germans took 90,000 Russian prisoners. That was the battle Hitler failed to celebrate late last month when German troops began to move into Poland.

He was first wounded on May 29, 1915, in the battle of Przemysl, in what is now Poland, where the Germans are now concentrating an attack. The city was then in Austria.

Father Sittler was shot in the leg and was hospitalized for three months.

Then in August, 1915, he went back to the front and fought with the German forces that took Wilna and Kovno, in Poland.

In 1916 they sent him to the Western front and he was wounded a second time, again in the leg, while fighting in Flanders. That was in June and he spent two and a half months in the hospital.

A third time they sent him back to the front, with the active regiment of the Grenadier.

In 1918 he fought against the American forces in the famous and decisive battle of Soissons on July 14, deep in France. A Macon man who fought opposite Father Sittler in that battle was Leo Sheridan.

Father Sittler was in Belgium when the armistice came. He returned home only to find that he had lost his nationality. Alsace-Lorraine had become a part of France.

So Father Sittler is a French citizen now and subject to call to fight in the French army beside his two brothers, who fought in the German army in the last war.

His brothers are fighting again this time on the other side. With them are their sons.

It is hard to Father Sittler to place his sympathy. He has fought with the Germans, he is now a Frenchman, his church does not condone war and he has first first papers as an American citizen. In two more years he will receive his second papers.

Father Sittler did not see his home from the time he entered the war until the armistice was declared. Then he entered the university in Lyons, France, and became a priest in 1923.

The Mission sent him to Kano, in Northern Nigeria, Africa, where he met the Prince of Wales in 1925.

He had a good time in Nigeria because he could hunt big game every day. That is the only thing about Africa that he misses in Macon.

Here From Africa

After seven years in Africa Father Sittler was sent to Macon in 1933. For two years, 1935-37, he was sent to Augusta, then back here.

Down on Ward street, in the heart of Pleasant Hill, Father Sittler has jurisdiction over the souls of 265 Negro Catholics and supervises the common school education of about 200 Negroes from the kindergarten through the eighth grade. He has the assistance of four Catholic sisters from Philadelphia.

"I like my life here," he said. "There is no reason why the American people should not remain neutral. There is no reason why they should not be happy. There is no reason why the German people should not be happy."

He thinks the German people are opposed to war, that they are forced into something against their will.

However, he maintains a wholesome respect for German military might.

"Afraid" for Allies

"I am afraid for France and England, I tell you. Those Germans might win the war if America will stay out. And what has America got to gain in a war?"

He also thinks highly of the French soldiers and the Russians, particularly the Cossacks, against whom he fought.

Father Sittler likens the union of Nazism and Communism through the German-Russian non-aggression pact to a Biblical incident.

"Hitler and Stalin," he said, "are like Pilot and Herod before Christ."

Should Russia and Italy come to Germany's aid, Father Sittler thinks it's curtains for the Allies.

There are going to be a lot more wooden crosses, he realizes, and maybe some more Iron Crosses, but he wishes neither.

Other Negro Bishops

TO THE EDITOR OF THE NEW YORK TIMES:

A dispatch from Rome to THE TIMES reporting the consecration by the Pope of twelve missionary Bishops, said that two of these Bishops were Negroes, and that it was the first time in church history that Negroes were elevated to the hierarchy.

This is not in accord with the records. Not only were there African Bishops in the Ages of Faith, but it is of special interest to note that Francis Xavier de Luna Victoria y Castro, who was consecrated Bishop of Panama in 1751, and died, aged 82 years, March 11, 1777, Archbishop of Chuquieaca, was a Negro and the first native of our Western Hemisphere to become a Bishop.

He was born at Panama in 1695, and his mother, a Negress, peddled charcoal in the streets to get the money to send him to the Jesuit college of which he was a brilliant graduate. He founded the University of St. Francis Xavier at Panama.

The late Dr. Arthur A. Schomburg of the New York Public Library, in his research work in the official archives of Seville, discovered documents relating to Bishop Victoria's career, and contributed a very interesting memoir of him in the Inter-racial Review for August, 1937.

Nearer home, and later, the second Bishop of Portland, Me. (1875), James A. Healy, "a scholar, a master of oratory and a man of sanctity," according to his biographer, was born in Macon, Ga., April 6, 1830, and had a mulatto mother. He was a graduate of Holy Cross College, and had a distinguished career as a priest of the Diocese of Boston before he was appointed Bishop of Portland. His brother, the Rev. Patrick F. Healy, was a Jesuit (1834-1910), named president of Georgetown University in 1873 and who during his incumbency modernized most of the buildings at that institution.

THOMAS F. MEEHAN.

New York, Nov. 1, 1939.

POPE ELEVATES TWO NEGROES TO BISHOPRIC

VATICAN CITY—For the first time in the history of the Catholic Church, two Negroes have been elevated to the bishopric. Pope Pius XII Sunday consecrated 12 missionary bishops, including the two colored churchmen.

They were the Most Rev. Joseph Kiwanuka, a native of Uganda, and the Most Rev. Ignatius Ramarosandratans, from Madagascar. Both were assigned dioceses in their native lands.

JOURNEY TO VATICAN FOR CONSECRATION

Are Among 12 Appearing In Impressive Rites By Pontiff

VATICAN CITY, Nov. 3.—Pope Pius XII, this week consecrated 12 missionary bishops, among them two black men, during an impressive ceremony in St. Peter's.

The two black men made bishops were the Most Rev. Joseph Kiwanuka, a native of Uganda, and the Most Rev. Ignatius Ramarosandratans from Madagascar. Both were assigned dioceses in their native lands furthering the church policy of creating native hierarchies.

This is the second time since his elevation to the papal throne that Pope Pius has bestowed ecclesiastical honors on black priests. Two months ago, two African priests who had distinguished themselves in the spiritual service of the church were made bishops and assigned to their respective communities.

Gratitude Expressed for Colored Catholics' Work

Catholic Welfare Officials Write Dr. T. W. Turner

WASHINGTON, D. C—Appreciation of the work done by the Federated Colored Catholics of the United States to right the social wrongs of the colored people and to promote a wider knowledge and practice of Christian social justice, is expressed by the archbishops and bishops of the administrative board of the National Catholic Welfare Conference in a letter to Dr. T. W. Turner of Hampton Institute, president of the Federation.

"Your activities foster the hope in us that you will be a great force, gathering strength with the years, to break down customs and practices which have placed on our colored brethren the ugly burden of crushing social injustices," the bishops write.

The letter is signed on behalf of the administrative board of Bishops by Archbishop Samuel A. Stritch of Milwaukee, and Bishop Emmet M. Walsh of Charleston, S. C.

The members of the hierarchy likewise express the hope that the "Christian family will emulate the chariety of Pope Pius XII towards the members of the Negro race." They call attention to the fact that in his recent letter to the American hierarchy, Pope Pius said: "We confess that we feel a special paternal affection, which is certainly inspired of Heaven, for the Negro people dwelling among you."

"SPECIAL AFFECTION"

"When the father of the whole church holds our colored brethren in special affection," the bishops declare in their letter to Dr. Turner "surely the Christian family will emulate his charity. It were a sham Christianity were we to try to exclude from the embrace of justice any man, or to make our charity narrower than the outstretched arms of Calvary."

Dr. Turner, in a communication addressed to the American Hierarchy, had cited the efforts made by te federation of which he is the head, to solve problems confronting the Negro in the Church as well as in the country as a whole, and told how in both spheres they had attempted calmly to enumerate and to evaluate the various attitudes assumed with regard to the Negro.

Recent figures reveal that there are approximately 300,000 colored Catholics in the United States at present and that their number is increasing rapidly year by year. Although there are few Negro priests in the United States the number of colored young men who are making collegiate and seminary studies preparatory to the priesthood is likewise increasing.

The 221 Negro Catholic churches in this country, as well as the many missions ocnducted for Negroes, are under the direction of 300 priests.

Praise Work Of Catholics Among Negroes

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300,000 IN U. S.

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Enterprise Story Causes Expose of Discrimination By Catholic Church; Priest Active in Segregation Movement

The inside story of the plot by Portland Catholics to segregate Negroes was revealed Thursday. The Portland Church's policy of open discrimination against Negroes which led to the establishment of a separate church was exposed by Mrs. Harriet C. Marshall, one of Portland's most prominent Negro members of the Catholic church. The sensational exposure was revealed in a letter written by Mrs. Marshall following an article appearing in the "Digesting the News" column of the Northwest Enterprise last week.

In the letter, which is printed below, Mrs. Marshall covers the policy of the Portland Catholic Church from 1924 until the establishment of the Chapel of the Little Flower a few weeks ago. The letter is as follows.

Mr. T. John Wood
Dear Mr. Wood,

I hope that I am the first one to congratulate you upon your splendid article, Digesting the News. I am a catholic, the only colored person in Portland that was outspoken against this terrible unjust and uncalled for action of the St. Vincent De Paul society. In 1924 Mrs. Morris Taylor donated two thousand dollars toward the building of Holy Rosary Hall which is just five short blocks from the colored church.

When the priest came to see me I asked him why did they want to put us by ourselves as there were not over fifteen colored catholics in the city. I tried in my humble way to point out to him the struggle our people were having to pay off the debts of the three churches, that the burden always fell upon the faithful few. I told him that he was not meeting the colored man of fifteen years agoo, that he was meeting the colored man of today. Our colored boys and girls are coming out of college and that they will demand their rights as Americans. I did my best to convince him of the unjustice to our race.

Just before he left the house, Mr. Woods, he threw his head to one side and squinted his eyes. Said to me, "Mrs. Marshall, just tell me how you feel in a white church?" I told him that I didn't go to church for the people. I only went to church for God. He did not like me because he found out I am not a "yes" Negro.

He called me up one day and said to me "Mrs. Marshall, I will give you the honor of naming the Mission. Mission! I said, I thought you said you only wanted to organize a club. So we began. Well, when he saw he couldn't bring me around to his way of thinking he come back at me with his insult about the colored people. He said, "The colored people are ignorant and they must be educated." I said no, it is not the colored people that are ignorant—it's the white people that need a little more Christianity in their hearts. For the pulpit and the press have more power than anything else in this world and when that power fails everything fails with it. He then asked me if I was opposed to the church. I told him yes, I was and I didn't care who knew it. He said I was the only one opposed to him. That he had made up his mind to go through with it and he was going through because the Archbishop had given his blessing upon it. (It strikes me funny now, his blessing.) And he didn't mind telling me he had already rented the place for our people. This is just the highlights of the two conversations we had.

I will tell you now why I opposed him. You will recall in the beginning of my letter I told you that Mrs. Taylor donated two thousand dollars to the Holy Rosary building fund. She was colored, so when the Priest wanted to start his Jim Crow church I asked him why didn't they let the colored people organize in one of the school rooms. I asked him to give us the same chance they gave the Filipinos. When they organized the catholics allowed the Filipinos the use of the Catholic hall. There are two-hundred and fifty of them. I said to him why didn't the catholics give the Filipinos a separate church because there were so many more of them. He didn't answer me. He just went ahead making plans to separate the colored people. Now you know and everyone knows that the colored people will have to worship in that store building. I never worshiped God in a store building and I never shall.

My husband was gassed while he was in France, my brother died and is buried in Flanders Field. They both died to make this country a better place in which to live and why should I let him (that priest) who has done nothing for this country, tell me what to do?

My uncle fought in the battle of New Orleans, my grandfather fought in the Civil War and my uncles were in the Spanish American war.

POPE'S SOLICITUDE HEARTENS NEGROES

New York Times 11-19-39

Both Catholic and Non-Catholic Leaders in America Praise Encyclical on Welfare

AID TO TOLERANCE SEEN

Better Race Relations Looked For—16 Present Views in Publication Here

American Negroes of all creeds are greatly heartened and encouraged by Pope Pius XII's concern for their spiritual and material welfare, as expressed in his latest encyclical, according to individual statements issued here yesterday by sixteen prominent non-Catholic and Catholic Negroes.

The statements were released by George K. Hunton, editor of The Interracial Review, a Catholic publication promoting good will among all races, but particularly between the whites and Negroes of the United States. Its editorial offices are at 20 Vesey Street.

The non-Catholic Negro leaders who praised the Pope's message were Elmer Carter, editor of Opportunity; Roy Wilkins, editor of The Crisis; Dr. E. P. Roberts, a trustee of Lincoln University; Robert Elzy, secretary of the Brooklyn Urban League; Dr. Walter N. Beekman, civic leader; George S. Schuyler, journalist; James H. Hubert, secretary of the New York Urban League; Franklin O. Nichols, research associate of the Citizens Housing Council, and George Streator, writer.

The following Catholic Negro leaders commended the message: Dr. Hudson J. Oliver, president of the Catholic Interracial Council; Maceo A. Thomas, president of the Catholic Laymen's Union; Archibald F. Glover, city engineer; Emanuel A. Romero, vice president of the DePorres Club; Captain Mathieu V. Boutte and Dr. Edward E. Best, associate editors of The Interracial Review, and Elmo M. Anderson, editor of Our Colored Missions.

Because of the Pope's solicitude for the American Negro, Mr. Carter said:

"The Catholic interracial movement which has done and is doing splendid work in the cause of race relations should now be assured of the support of all Catholics in America."

Mr. Wilkins wrote that "the recognition of the predicament of the colored people in America by Pope Pius XII must be gratifying to all American Negroes and their friends."

"The message uttered by Pope Pius XII is full of hope and inspiration," according to Dr. Roberts. "To have His Holiness make such an appeal to the membership of the great Catholic Church is of immense benefit to Negroes—Catholic and non-Catholic alike—all over the world. The Pope is praying that the Negro be given the blessings of religion, education and social justice." New York Times

Dr. Oliver's statement was typical of those by the Catholic Negro leaders. It follows: 11-19-39

"The Catholic interracial program will receive the maximum of encouragement in this timely and cordial utterance of our Holy Father. We earnestly hope that the indifferent will be roused from their apathy by the special stress which the Pope lays upon the problems of the Negro's spiritual welfare, and that the zealous will be inspired to greater efforts in this great cause.

"The Pope's words are particularly significant coming as they do but a few days after his exposition and refutation in his preceding encyclical of the deadly errors of racial intolerance."

Two New Bishops Are Not Catholics' First Colored

St. Francis Xavier Was First Native Of Western Hemisphere To Be Ordained

NEW YORK, (ANP)—Dispatches from Rome reporting that the two colored priests recently consecrated Bishops by the Pope were the first for the race was refuted by Thomas F. Meehan, writing in the New York Times.

According to the records, says Mr. Meehan, not only were there African Bishops in the Ages of Faith, but that Francis Xavier, consecrated Bishop of Panama in 1751, and Archbishop of Chiquieaca, "was a Negro and the the first native of the Western Hemisphere to become a Bishop.'

FOUNDED UNIVERSITY

Bishop Xavier died on March 11 1777, at the age of 82.

"His mother," says Mr. Meehan "was a Negro who peddled charcoal in the streets to get the money to send him to the Jesuit College of which he was a brilliant graduate. He founded the University of St. Francis Xavier at Panama. . . .

"Nearer home and later," continues Mr. Meehan, "the second Bishop of Portland, Maine, (1875) James A. Healy, was born in Macon, Ga., April 6, 1830, and had a mulatto mother.

BROTHER AT GEORGETOWN

"He was a graduate of Holy Cross College and had a distinguished career as a priest of the Boston diocese before he was appointed Bishop of Portland.

"His brother, the Rev. Patrick F. Healy, was a Jesuit, 1834-1910) named president of Georgetown University in 1873, and who during his incumbency modernized most of the building of that institution."

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"This is not in accord with the records. Not only were there African bishops in the Ages of Faith, but it is of special interest to note that Francis Xavier de Luna Victoria y Castro, who was consecrated bishop of Panama in 1751, and died, aged 82 years, March 11, 1777, archbishop of Chiquieaca, was a Negro and the first native of our Western hemisphere to become a bishop.

Mother Was Colored

"He was born at Panama and his mother, a Negro, peddled charcoal in the streets to get money to send him to the Jesuit college of which he was a brilliant graduate. He founded the University of St. Francis Xavier at Panama.

"The late Dr. A. A. Schomberg of the New York Public Library, in his research work in the official achives of Seville, discovered documents relating to the bishop's career, and contributed a very interesting memoir of him in the Interracial Review for August, 1937.

Cites Second Case

"Nearer home, and later, the second bishop of Portland, Maine, (1875) James A. Healy, a scholar, a master of oratory and a man of sanctity according to his biographer, was born in Macon, Ga., April 6, 1830, and had a mulatto mother. He was a graduate of Holy Cross college, and had a distinguished career as a priest of the diocese of Boston before he was appointed bishop of Portland. His brother, the Rev. Patrick F. Healy was a Jesuit (1834-1910) named president of Georgetown university in 1879 and who during his encumbency modernized most of the buildings of that institution."

Says Several Negro Catholics Became Bishops

WASHINGTON, Nov. 16—(ANP)—Discussing Negro bishops, Thomas F. Meehan, writing in the New York Times says:

"A dispatch from Rome to the Times reporting the consecration of 12 missionary bishops by the pope said that two of these bishops were Negroes, and that it was the first time in church history that

Catholic Alumni Urge All Schools To Admit Negroes

NEW YORK.—A resolution recommending that all Catholic universities and colleges admit qualified Negro students "without exception," was adopted here last week by the National Catholic Alumni federation.

The resolution was adopted unanimously at the final session of the federation and marked an important step in interracial brotherhood.

The resolution pledged "to leave no stone unturned whereby full opportunity may be secured for young colored men and women to become worthy American citizens, worthy Christians and worthy representatives of their race."

It states further that the doctrine of racism, "from which stems discrimination against our Negro fellowmen," has been denounced by the Pope and the American bishops.

The Alumni urged that Catholic institutions of higher learning "extend without exception, full educational opportunities to young colored men and women who have the ability and character" and recommended that "no man or woman shall be deprived because of race of proper living conditions and of the employment for which he or she is qualified."

James E. Armstrong of South Bend, Ind., a graduate of Notre Dame, was elected president of the Alumni federation for the coming year.

The resolution pointed out that only 35,026 Negroes are enrolled at present in Catholic schools.

Pope Pius XII And the Negro

THE second Encyclical of Pope Pius XII addresses to the American Hierarchy in which the supreme Pontiff expressed his paternal affection and deep interest in the welfare of the "Negro people dwelling amoug you," is the most important and far-reaching pronouncement affecting the status of the American Negro since the Emancipation Proclamation three-quarters of a century ago.

In pointing out the grave moral and social evils confronting the Church in America, problems affecting religion, marriage, family life and education, the Pope redefines and reiterates the age-old teaching of the Church on the Christian reconstruction of society and the establishment of the Kingdom of Christ.

American Catholics are enjoined to participate in the solution of the social question and to recognize the need of social justice and interracial justice.

The Holy Father, in his first Encyclical, condemned the heresy of racism and proclaimed the unity of all mankind, "unity in origin and in common destiny." And in the American encyclical he stresses: "Social restoration and the restrengthening of the bonds of love among all men" . . . "That each and every ablebodied man may receive an equal opportunity for work" . . . "The salaries of the workers, as is just, are to be such that they are sufficient to maintain them and their families" . . . "The commmon good and the dignity of the human person" . . . "The goods created by God for all men should in the same way reach all men."

Remembering that "the Christian construction of society," as defined in the papal encyclicals, comprehends the welfare of all mankind regardless of race or class it is highly significant that the present Pontiff, who is personally familiar with conditions in this country, should express a particular interest in the plight of the American Negro in the following words:

"We confess that we feel a special paternal affection, which is certainly inspired of Heaven, for the Negro people dwelling among you; for in the field of religion and education We know that they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessing and We pray fruitful success for those whose generous zeal is devoted to their welfare."

The Journal and Guide is happy to observe that this particular paragraph has been received with approbation by the Negro press and by leading Negroes—non-Catholic as well as Catholics. Commendatory editorials have appeared in the Catholic press from all parts of the country.

We believe that its effect will not be limited to Catholics. It is certain to challenge the interest of millions of non-Catholics of all races.

The impressive words of His Holiness in this Encyclical on the problems of the Church in America are certain to stimulate greater interest and zeal among Catholics in the cause of interracial justice; for the spiritual and maternal progress of the Negro.

A Great Man—CONRAD—A Great Catholic

Courier 9-16-39 Pittsburgh, Pa.

Famous Cincinnati Lawyer, Who Heads National Catholic Federation, Spent 50 Years In Service of Pennsylvania Railroad—Speech Here Indicates His Rugged Character and Spirit.

A career man . . whose march to success was achieved behind the fortifications of a rugged character and a spirit which failed to recognize the handicap of color . . is Attorney George W. B. Conrad, president of the National Catholic Interracial Federation, which met here last week.

Ohio born, the nationally-known Cincinnati lawyer has devoted his entire life to his first love—the Pennsylvania Railroad.

As an 11-year-old kid, he secured his first opportunity to serve the railroad, and he then advanced by successive stages until he was appointed an Assistant in the Legal department. During his rise he served as telegrapher, court reporter, stenographer and clerk.

Mr. Conrad's mother died when he was nine years old. He ran away from Xenia, Ohio, his birthplace, and went to Richmond, Ind. It was there that he came to the attention of John F. Miller, superintendent, who showed a deep interest in him. At his suggestion, the boy Conrad went to night school, mastering shorthand and telegraphy.

It was in 1896, that Conrad, then a young man, decided to get a college education. Oberlin beckoned, and for three years he attended that college, preparing himself for the study of law at the University of Michigan.

At both Oberlin and Michigan his forensic ability made him an outstanding student. He became an outstanding debater and orator. At Michigan he was a member of the Jeffersonian Literary Society. He became the alternate class orator of his class, which numbered 260.

Upon his graduation, he re-entered active service with the railroad and was appointed an assistant in the Legal Department, a position he held for more than 30 years.

In 1934, he was retired and placed on the Roll of Honor by the legal department. But in 1933, a year earlier, he became the vrst Negro to receive a service button in recognition of 50 years' service. The only other Negro to receive the 50-year service button is D. A. Woodyard of this city, who was honored this year.

As an evidence of Attorney Conrad's ability to think in a straight line, here are some excerpts from the speech which he made here during the convention.

"The American Negro is the greatest challenge to our claim as Catholics, espousing the True Faith. Prejudice and neglect as they exist, may not be laid at the door of the Mother Church, but are the resultant indifference of the Church's laity. . .

"The challenge goes to the young educated Catholic layman. Shall his mission be to practice Catholic basic principles '. . justice and charity . . or bigotry and indifference towards his fellow men. The splendid contribution made to the Negro group by Reverend Mother Katherine Drexell will always be an exemplification of true Catholic action. . . "

PRINCIPLES MUST BE PRACTICABLE

Again, in another part of his speech, Conrad said:

"Catholic principles must be made practicable and universal in their application to life's problems. They should not be changed in their interpretation to fit certain environmental conditions . . that is, to fit certain conditions of bigotry, snobbishness and intolerance.

"We must insist upon the interpretation of Catholic principles at all times and upon all occasions, and steadfastly rebel against anything subversive to our Holy Faith, whether it comes from the priest or layman. The Negro's material welfare and happiness must be given equal emphasis with his spiritual growth. As Negro Catholics, our next step should be, insistence from every standpoint, without evasion or equivocation, upon the practical enforcement by clergy and laity of Catholic principles, chief among which are justice and charity. . . "

Again:

The Negro apostolate offers the greatest harvest for laborers. There is no group of our citizenry so frequently in the limelight as the American Negro. This may be attributed, in part, to his many handicaps; for instance:

EDUCATIONALLY—denied many of the privileges of equipping himself in the higher colleges and universities of learning.

SOCIALLY—compelled to live in segregated areas and under wretched housing conditions.

ECONOMICALLY—handicapped by discrimination and bigotry.

INDUSTRIALLY—forced to face closed doors of private industry and lack of protection by organized labor.

POLITICALLY—used as a scapegoat and football to promote and advance the selfish interests of professional politicians.

Catholics Honor Father Wilson, Distinguished Negro Priest

Father Wilson Delivers Thought-Provoking Address on Democracy in New York City.

NEW YORK, June 15—The "so-called Negro problem" was termed the testing ground of American democracy by Rev. Father Gladstone Wilson, vice-chancellor of the island of Jamaica, at a farewell dinner offered in his honor, at the Town Hall Club room, here. Father Wilson was sent to New York to study social science at Fordham University, because his government had expressed the wish that Catholics take the lead in social work.

"Democracy and Americanism can indeed supply the needs of our ailing society," said Father Wilson, "but it is only democracy and Americanism that remains anchored to its christian roots. The equality that democracy implies can only be based on what the christian doctrine has taught for centuries, namely, on the common origin of all men in the natural order through Adam and in the supernatural order through Christ and in their common destiny of happiness in this world and in the next."

"After seven months in this country, I have received several indications of the strength and weakness of American democracy. If democracy is weakened or is threatened, it is not because its ideals are misplaced but because of the failure to give full application to its principles and because of the growing divorce from those moral values which alone can make the ideal possible of attainment. The most dangerous threat to American democracy is not the machinations from without but disintegration from within. The so-called Negro problem in America will, to my mind, determine the survival or collapse of democracy in this country."

Father Wilson pointed out the inconsistency of the American policy of protesting against the "horror of Jewish pogroms" and yet of allowing lynching to be "tolerated in the 'land of the true and the home of the brave'." Our protestations lose their value and can only be considered as "hypocritical" under these conditions. Referring to a visit which he had paid to the World's Fair, the Negro priest said that "unless the world of tomorrow develops paripassu on the spiritual plane with our material progress, then our civilization is doomed to destruction like many others that preceded it."

Speaking of the program of the Catholic Interracial Council, Father Wilson said, "it aims at a living Catholicism which will weld all Catholics into live and functioning members of Christ's mystical body. Each unit retaining its individuality and native endowments, each performing its distinct and specific functions for the welfare of the whole, all sharing in the life of the whole,—the keynote of success will be the individual modification of older attitudes. Both white and colored must learn to think more in terms of community interests rather than of personal aggrandisement; more emphasis must be placed on co-operation and less on color. White Catholics must learn not only to work for but to work with non-white Catholics. Colored Catholics must learn to substitute suspicion and fear bred by generations of indifference and discrimination for an attitude of co-operation based on the merits of the individual. One should not defend a colored brother simply because he is colored but precisely because one believes his cause to be just. This is idealism if you wish but an idealism which I feel is justified by experience and strengthened by the success that has already crowned the small efforts so far to bridge the gulf that years of forgetfulness and pettiness have dug."

Rev. Dr. Thomas J. McMahon, of Dunwoodie Seminary, speaking at the dinner, called Father Wilson "another Newman." Father McMahon who had studied at Propaganda College in Rome with Father Wilson said that like Cardinal Newman, Father Wilson was converted on a rational basis, he embraced Catholicity because he was convinced intellectually of its truth, and like Newman, Father Wilson has devoted his efforts to bringing others to the church, to giving them a better understanding and appreciation of the church. Father McMahon referred to the "gran rifiuto" of Father Wilson when he told how the young priest from Jamaica who had always stood at the head of his class at Propaganda College was offered a professorship at the college, but refused it because he felt that his services were needed among the poor rather than among the great intellectuals.

Other speakers at the dinner were: Rev. Father Timothy Shanley, formerly pastor of St. Benedict the Moor Church, where he acquired fame as the priest who inveigled Broadway stars into making appearances at his benefit performances, and now pastor of St. Matthews Church; Rev. Father John R. Ward of Resurrection Church; Dr. Edward E. Best, a Negro doctor and an officer of the Catholic Layman's Union; Reul M. Jordan; Negro lawyer; Elma Anderson, former chairman of the board of directors of the Catholic Interracial Council and the Hon. Myles Paige, a Negro judge. About 200 persons, both white and colored, attended the dinner.

First Catholic Bishop In World

PARIS, France—A photo of Mgr. Joseph Kiwanuka, who was recently appointed Bishop of Uganda, to become the first Catholic Negro Bishop in the world. Bishop Kiwanuka will complete the Catholic education of his African diocese of 180,000 inhabitants, more than 100,000 of which already are Catholic.

New Archbishop Confirms Colored Catholics In Harlem

NEW YORK, June 29 — Negro Catholics of this city were signally honored by the Most Rev. Francis J. Spellman, the newly installed Archbishop of the Roman Catholic Arch-diocese of New York by his choice of appearing in two Negro Catholic churches.

At St. Aloysius Church, the Archbishop, assisted by Negro altar boys, and a group of frock-coated prominent layman as a special guard of honor, confirmed the first group under his charge consisting of 20 men, 57 women and 26 children.

At St. Charles Church, the prelate had another group for confirmation composed of 59 men, 207 women and 48 children.

In his addresses the Archbishop said: "I am the leader of all the people. "I will do all that I can to foster Jesus Christ among you."

The Negro laity considered it important that the Archbishop selected two colored congregations for his first confirmations.

Among other significant statements he continued by asking the adherents "to be both soldiers of Christ and His apostles, leading others to acknowledge of the Catholic Church, her rules, her laws, her blessings and her mission."

In a fervent closing appeal, he asked his hearers, "to see that even if other Negroes were not converted to the church, see that they admire and respect the Catholic Church by the quality of their lives."

The Pope Appoints

HIS Holiness, Pope Pius XII, has appointed two native Africans as bishops of the church, one to be stationed in Madagascar as Apostolic Vicar, and another to represent the Holy See at Uganda.

The recognition is commendable, hastened of course by the knowledge that something noble must be done to repair the great loss in prestige suffered by the Catholic Church in Africa through the rape of Ethiopia by Mussolini with the full blessings of the Vatican.

It is reverently hoped that when Pope Pius shall have had ample surcease from the spiritual burdens imposed upon him because of the present world tension, he shall find it opportune to give similar attention to the status of Negro Catholics in the United States and the West Indies where segregation and discrimination abound from the common entree of church membership to the communion table where the Grace of God is supposed to be sufficient to rout all hates and prejudices.

New Catholic Archbishop Confirms 417 Harlemites

NEW YORK. — (C) — The Most Rev. Francis Joseph Spellman, recently installed Roman Catholic Archbishop of New York, succeeding the late Cardinal Hayes, chose to come to Harlem personally last Sunday and make his first confirmations as Archbishop in two Negro congregations.

Assisted by Negro altar boys and prominent Catholic Negro men as a frock-coated guard of honor inside the chancel of both churches, the Archbishop confirmed 20 men, 57 women and 26 children at St. Aloysius church, 209 West 132d street, and 207 women, 59 men and 48 children at St. Charles Borromeo's 213 West 141st street. All those confirmed were colored.

The new Archbishop emphasized the significance of his decision to give the Negroes of the archdiocese the honor of being the first confirmed since his elevation to the archbishopric.

An overflow congregation of 1,200 colored persons greeted the archbishop at St. Aloysius's, where he confirmed at 2:30 in the afternoon; and a throng of 1,000 more colored was at St. Charles Borromeo's. In his sermon at St. Charles, the Archbishop said: "By coming first to the colored people for confirmations, I want to affirm my devotion to the cause of Catholicity. I want to affirm that I am the Archbishop of all the people —and that I will do all I can to foster Jesus Christ among you."

The Archbishop said at both churches: "There is a great deal of work to do. Among the colored people we have not made the progress we would like." He said that the church has made only 10 per cent the progress among Negroes in the United States that it has made among the general population. Only one Negro in 50 is a Catholic, while one in five in the general population is of the faith. Of the 21,000,000 Catholics in the country only 250,000 are Negroes. Negro choirs of men and women sang at both churches.

New Archbishop Confirms Negro Catholics in Harlem

NEW YORK CITY.—(ANP)—Assuring the colored citizens of Manhattan that he was "the Archbishop of all the people," the Most Rev. Francis J. Spellman, newly installed Archbishops of the Roman Catholic Archdiocese of New York, last week chose two colored segregations in Harlem for his first confirmations as Archbishop.

He confirmed 20 men, 57 women, 26 children at St. Aloysius church, and 59 men, 207 women and 48 children at St. Charles Borromeo's, on W. 141st street. He was assisted by colored altar boys and colored Catholic leaders, in frock coats, the latter serving as guard of honor.

At both churches the Archbishop told the overflow audiences that the Catholic church has made only 10 per cent. the progress among U. S. Negroes that is has made among the general population. He said only one Negro in 50 is a Catholic, while in the general population, one in five is of the faith.

Of the 21,000,000 Catholics in America, only 250,000 are colored, he said, adding: "There is a great deal of work to do. Among the colored people we have not made the progress we would like."

Pope Pius Names Two African Negro Bishops

The Catholic Church's efforts to provide a native hierarchy in each country will be accelerated by the consecration of two African Negro bishops by Pope Pius XII at Rome next October ,it was disclosed on Tuesday, August 29, by Mgr. Thomas J. McDonell, national director of the Society for the Propagation of the Faith.

Mgr. McDonnell spoke at the annual convention at the Hotel Commodore of diocesan directors of the society, which aids Catholic missions at home and abroad.

Appointment of the two Negroes, Bishop-elect Joseph Kiawanuka of Masaka, Uganda, Africa, and Bishop-elect Ignace Ramarosandratana of Miaranarivo, Madagascar was announced served weeks ago by the Vatican, Mgr. McDonnell said they probably would be consecrated on October 16, or at least before Mission Sunday, October 22.

In answer to an appeal from the Rev. Joseph M. Lynch, the diocesan directors voted to raise $50,000 as the American quota toward the erection of the Bigard Memorial Seminary at Onitsha, Nigeria, Africa, the first regional Catholic seminary in Africa.

Father Lynch also revealed that nearly 7,000 Chinese, Japanese, Negro and other native priests are laboring in mission countries, and that 15,979 young men are in 264 seminaries training for the same work.

CHURCH- 1939

CATHOLIC

COLORED CHOIR TO AID WHITE CATHOLICS

UNION CITY, N. J., May 4—The Blessed Martin Colored Choral Group, from Harlem, New York City, in union with the friends of the Dominican Sisters of the Perpetual Rosary will give a concert of sacred songs at the Veronica Veil Auditorium, 14th and Central avenue, here, at 8:30 P. M., on Sunday, May 21st.

The Blessed Martin Choral Group has been under the able direction of the Rev. L. S. Cannon, O.P., Mus. M., for the past three years. Father Cannon has had wide experience in the formation and development of parish choirs, and under his guidance the Blessed Martin Choral Group has acquired an enviable reputation Their splendid rendition of difficult liturgical music at the Heckscher Theatre on January 8th of this year was received with the highest commendation.

The program will be colorful, including selections of liturgical music of the Middle Ages, classics from Bach, Handel and modern composers, combined with the more simple but lovely Negro Spirituals.

The concert will be given solely for the benefit of the Dominican Sisters of the Perpetual Rosary, in whose famous Blue Chapel the National Shrine of Blessed Martin de Porres was erected a few years ago.

Pope Appoints 2 Negro Bishops; U. S. Catholics Praise Church's New Attitude Toward Race

Pope Pius XII Shows Liberalism in Appointment—This Act Condemns Racial Superiority Theories Practiced in the Past.

NEW YORK CITY, Sept. 7—(ANP)—Efforts of the Catholic church to provide native hierarchies in countries having a preponderance of one race, as evidenced by the planned consecration of two African Negro Bishops next October by Pope Pius XII in Rome, were detailed here on last Tuesday by Mgr. Thomas J. McDonnell, national director of the Society for the Propagation of the Faith

Archbishop Francis J. Spellman, chairman of the society's Episcopal Committee presided at the meeting at Hotel Commodore, held in connection with the annual convention of diocesan directors of the society, which aids Catholic missions at home and abroad. Addressing the 100 delegates present, Mgr. McDonnell said:

"We know that the church was instituted for the salvation of mandkind, regardless of race, color or clime. The church is ever becoming more conscious of the fact that her work will only become effective when she is established upon a permanent basis in each country with her own native clergy ruled by a native hierarchy.

"The present Holy Father is following the example of his predecessor by personally consecrating native Bishops for areas in which the population is not of the white race. The late Pope Pius XI, was the first to consecrate a non-white Bishop when he elevated the first six Chinese Bishops to the Episcopacy."

U. S. Catholics of both races, in all sections of the nation, this week spoke in high praise of the recent Vatican announcement appointing the two African Bishops. They are: Bishop-elect Joseph Kiavanuka, of Masaka, Uganda, Africa, and Bishop-elect Ignace Ramarosandratana of Mioranarivo Madagascar. Mgr. McDonnell said they probably would be consecrated on Oct. 16, or at least before Mission Sunday, Oct. 22.

Rev. Joseph M. Lynch, addressing the diocesan directors, condemned the theory of so-called white supremacy, declared that Christianity has destroyed national prejudices and overcome petty personal interests to preach all men in all places.

Another to speak in praise of the Pope's appointment of the African Bishops was the Rev. Aloysuys F. Coogan, national secretary of the Missionary Union of the Clergy, who said: "In Uganda, Madagascar and Senegal, Catholicism is firmly rooted. For the church takes firm root among peoples only when they are capable of giving her priests and Bishops. These black-skinner bishops now have the full plentitude of the priesthood. They rule their particular dioceses in union with and under the direction of the Holy See."

Father Lynch, who is secretary of the Society of St. Peter the Apostle for Native Clergy, also revealed that nearly 7,000 Negro, Chinese, Japanese and other native priests are laboring in mission countries, that nearly 16,000 young men are in 264 seminaries training for the same work.

NO ONE EVER BEFORE HAS MADE A PHOTO AT THIS SERVICE

Photograph made in the chapel of Oblate Sisters of Providence, in Baltimore, as six Catholic novices take final vows. The convent, founded in 1828, to teach refugees from San Domingo and Haiti, is the oldest colored order of nuns in the United States. The sisters conduct schools and orphanages in Baltimore, where the mother house is located, in Washington, in Leavenworth, in St. Louis, in Normandy, Mo.; has four houses in Cuba, two in Russia, one in Santa Clara, and one in Cardenas. There are 170 sisters in the various houses, forty of whom are in Baltimore, where they conduct a school for girls. Tuition is $250 a year.

Richmond, Va., Times-Dispatch
May 4, 1939

Religion

Negro Welfare Unit Is Formed By Catholics

Meeting under auspices of the Most Rev. Peter L. Ireton, D. D., coadjutor bishop of Richmond, nearly 100 members of the Catholic clergy of the Richmond Diocese, which embraces most of Virginia and part of West Virginia, gathered yesterday at the Cathedral Boys' School for their semiannual conference. The Most Rev. Eugene J. McGuinness, D. D., bishop of Raleigh, N. C., also attended the conference, accompanied by a large delegation of his clergy.

Speakers at the meeting were the Rev. William J. Walsh and the Rev. Clement J. Roach, C. S. Sp., both of Philadelphia, who addressed the priests on the work of the Clergy Negro Welfare Conference. Bishops Ireton and McGuinness also spoke on the work being done at the present time among Catholic Negroes of their respective dioceses. An open forum followed the addresses of the main speakers.

An outgrowth of this meeting was the formation of a Richmond-Raleigh unit of the Clergy Negro Welfare Conference. The Rev. Arthur J. Taylor, director of the Society for the Propagation of the Faith for the Diocese of Richmond, was elected permanent chairman of the unit. The Rev. James B. Albert, S. S. J. of Norfolk, was elected recording secretary and the Rev. Julian Endler, C. P. of New Bern, N. C., corresponding secretary.

Plans were made by the new organization for general meetings at regular intervals. Sectional meetings also will be held at which the work of the organization will be discussed and plans made for its development.

The Clergy Negro Welfare Conference was organized about five years ago in the Northeast section of the country for the purpose of discussing the Negro problem as it affects the Catholic Church in the United States. Success of the organization in the Northeast section led to the formation of a Midwest conference and brought an invitation by Bishops Ireton and McGuinness last fall to establish a unit in this section of the country.

It was announced at the organization meeting here that committees to carry on the work of the conference will be appointed later by the chairman and the two bishops.

—Staff Photo.

ATTEND MEETING HERE—Catholic clergy of the Richmond Diocese held their semiannual conference at the Cathedral Boys' School yesterday. Among those present were (above, left to right) the Most Rev. Peter L. Ireton, coadjutor bishop of Richmond; the Most Rev. E. J. McGuinness, D. D., bishop of Raleigh, N. C.; the Rev. William J. Walsh of Philadelphia, and the Rt. Rev. Msgr. Felix F. Kaup, V. G.

Catholics Open College Doors To Colored Youth

NEW YORK CITY, July 6—(ANP)—More than 150 delegates attending the Catholic Press Association's 29th annual convention here, last Saturday, heard Association President Charles R. Ridder read a statement from Father John La Farge, S. J., thanking the Catholic press for its "forthright cooperation in the cause of the disadvantaged, American Negro and its support of the Catholic interracial movement." Father LaFarge, widely known authority on race relations, spoke for the Catholic Interracial Council, composed of prominent white and colored Catholics and the "Interracial Review", its official publication.

The statement declared that within the last two months six more Catholic colleges have stated their willingness to admit Catholic Negro students, that the number of such colleges is increasing every year. The statement urged Catholic editors to support the movement and declared:

"May we remind the writers of these editorials that something further needs to be said from the point of view of the thousands of Negro Catholic readers—some of whom have been denied admittance to Catholic colleges solely on the ground of color. (We are not referring to the sections of the country where the laws prohibit Negroes from attending the so-called 'white' colleges.)

"We are confident that if consideration is given this unhappy problem, that in the future editorials on this subject by our Catholic editors will discuss not only the obligation of Catholic parents to select a Catholic college for their sons and daughters, but also will point out the obligations that devolve on Catholic college authorities whenever duly qualified Negro students apply for admittance to their institutions."

2 African Negroes Named By Pope Pius as Bishops

Wireless to THE NEW YORK TIMES.

VATICAN CITY, May 31.—Pope Pius today appointed two African natives Bishops. They are the first Negroes chosen from African missions, it was stated at the Vatican.

One of them, Monsignor Ignatz Ramarosandratana, is of the Malgash tribe. The other, Monsignor Josef Kiwanuka, is a Bantu. The former was named Apostolic Vicar of Marionarivo, Madagascar, and the latter of Masaka, Uganda.

In these appointments Pope Pius is following in the footsteps of his predecessor, who named eighteen Chinese Bishops, eight East Indians, three Annamites, two Japanese, one Ethiopian and one Senegalese.

The World This Week

Two African Negro Bishops have been appointed by Pope Pius. Chosen from African missions, they are Monsignors Ignatz Ramarosandratana and Josef Kiwanuka. The former will be Apostolic Vicar of Marionarivo, Madagascar, and the latter of Masaka, Uganda. The Catholic Church is more and more recognizing Negro leadership. It is high time.

"NONE SHALL BE DEPRIVED BECAUSE OF THEIR RACE"

By TED POSTON
(Staff Correspondent)

NEW YORK CITY, Nov. 2.—While Pope Pius XII was consecrating the first two African bishops in the history of the church of Rome Sunday, the National Catholic Alumni Federation ended its four-day convention here by demanding that Catholic institutions of higher learning drop their bans against Negro students and admit all qualified men and women without exception.

The resolution, striking at American prejudice in Catholic institutions, was adopted in the closing session of the biennial convention at the Hotel Pennsylvania here.

A few hours before, the Pope had elevated twelve new bishops in Rome and made a slashing attack on totalitarianism and its disregard for the principles of Christian life.

TWO NEGRO BISHOPS CONSECRATED IN ROME

The two Negro bishops, consecrated in the impressive ceremony and assigned to dioceses in their native lands, are both noted scholars in the Catholic hierarchy, and one was once a professor of Latin in the Vatican. They are: the Rev. Ignatius Ramaronandratana, a Malgash from Madagascar, who is now Bishop of Marinarivo, and the Rev. Joseph Kiwanuka, a native of Uganda, who is now Vicar Apostolic of Masaka, Africa.

The Catholic Alumni Federation adopted here pledged Federation members to co-operate with the church's apostolic work on behalf of the Negro race in this country, and to work constantly to help young Negro men and women become worthy American citizens, worthy Christians and worthy representatives of their race.

The resolution demanded that: "No man or woman shall be deprived because of their race, of proper living conditions and the employment for which they are qualified, and that Catholic institutions of higher learning shall, without exception, extend full educational opportunities to young colored men and women who have the ability and character to avail themselves thereof.

"We consider it our duty not merely to affirm these things but to put them into practice in our daily lives, and insist that such practices be incorporated in the lives of our fellow Catholics and fellow citizens."

The message, distributed in eight languages, Latin, English Dutch, Polish, Spanish, French German, and Italian, continued:

"In order to give eternal expression to these our intentions, we have chosen the forthcoming Feast of Christ the King (October 30) to raise to the episcopal dignity at the tomb of the Apostles twelve representatives of widely different peoples and races.

"In the midst of the disruptive contrasts which divide the human family, may this solemn act proclaim to all our sons, scattered over the world, that the spirit, the teaching and the work of the church can never be other than that which the Apostle of the Gentiles preached."

Pope Pius XII Consecrates 2 Negro Bishops

Declares Program To Pursue Course For Equal Rights

(Reprinted from last week's Late Edition)

VATICAN CITY—Pope Pius XII consecrated two colored missionary bishops Sunday, in the first consecration of members of the race by any Pope, following a condemnation of racism in the encyclical.

The two consecrated were: the Most Rev. Joseph Kiwanuka, a native of Uganda, and the Most Rev. Ignayiud Ramarosandratana of Madagascar. Each was assigned to his respective native land.

Two white Americans were also on the list of 12 consecrated. They are: the Most Rev. Louis L. Morrow of Weatherford, Texas, who became bishop of Krishnagar, India, and the Most Rev. W. F. O'Shea, who became bishop of Keijo, Korea.

In this his first encyclical, Pope Pius, who served many years as secretary to the late Pope Pius XI emphasized that his predecessor had often pleaded for equal rights for all and that he intended to follow the program.

"Those who enter the church, whatever be their origin or their speech, must know that they have equal rights as children in the house of the Lord, where the law of Christ and the peace of Christ prevail," said the encyclical.

Pope Greets Black Envoy To Vatican

VATICAN CITY, Nov. 17—In a brief address delivered in French, Pope Pius XII, last week, told Nicola Abel Lege, new Haitian minister to the Holy See, that peace will be restored to the world only if the heads of governments renounce the cult of force.

"The world," the Pope said, "will enjoy peace and order, which is an indispensable condition for peace only if responsible men in the government of peoples and in their reciprocal relations renounce the cult of force used against the right and, recognizing human morality as insufficient and precarious, accept the authority of the Creator as the basis of all individual and collective morality."

The address was occasioned by the presentation of credentials by the new Haitian minister to the Vatican.

Haiti, like other sovereign states, has always maintained diplomatic relations with the Holy See. The Haitian diplomat was received with the pomp usually accorded to accredited foreign representatives.

COLORED CATHOLICS OF UNITED STATES PRAISED FOR WORK

WASHINGTON, D. C., Nov. 30—Appreciation of the work done by the Federated Colored Catholics of the United States to right the social wrongs of the colored people and to promote a wider knowledge and practice of Christian social justice, is expressed by the archbishops of the Administrative Board of the National Catholic Welfare Conference in a letter to Dr. Thomas W. Turner of Hampton Institute, president of the Federation.

"Your activities foster the hope in us that you will be a great force, gathering strength with the years, to break down customs and practices which have placed on our colored brethren the ugly burden of crushing social injustices," the bishops write.

The letter is signed in behalf of the Administrative Board of Bishops by Archbishop Samuel A. Stritch of Milwaukee and Bishop Emmet M. Walsh of Charleston, S. C.

The members of the hierarchy likewise express the hope that the "Christian family will emulate the charity of Pope Pius XII towards the members of the Negro race." They call attention to the fact that in his recent letter to the American Hierarchy, Pope Pius said: "We confess that we feel a special paternal affection, which is certainly inspired of Heaven, for the Negro people dwelling among you."

"When the father of the whole Church holds our colored brethren in special affection," the bishops declare in their letter to Dr. Turner, "surely the Christian family will emulate his charity. It were a sham Christianity were we to try to exclude from the embrace of justice any man, or to make our charity narrower than the outstretched arms of Calvary."

Dr. Turner, in a communication addressed to the American Hierarchy, had cited the efforts made by the federation of which he is the head, to solve problems confronting the Negro in the Church as well as in the country as a whole and told how in both spheres they had attempted calmly to enumerate and to evaluate the various attitudes assumed with regard to the Negro. They had done this. Dr. Turner pointed out, that their conclusions might be brought to the serious attention of the Catholic hierarchy.

Recent figures reveal that there are approximately 300,000 colored Catholics in the United States at present and their number is increasing rapidly year by year. Although there are few Negro priests in the United States the number of colored young men who are making collegiate and seminary studies preparatory to the priesthood is likewise increasing. The 221 Negro Catholic churches in this country, as well as the many missions conducted for Negroes, are under the direction of 300 priests.

No Discrimination Against The Race By Catholic Group

Father Smitz Takes Issue With Church Accusers

11-17-39

Portland, Ore. — Following a story last week to the effect that Negro Catholics are discriminated against here, representatives of the Northwest Enterprise and the Seattle Urban League, met in a conference with Father Smitz in the Chapel of The Little Flower, Tuesday. Below is a communication from Father J. M. Smitz which takes precedent over a story prepared by the Enterprise.

A further defense of the Catholic attitude towards Negroes will be found on the editorial page of this issue. Both communications are printed in keeping with this newspaper's policy of fairness in presenting both sides of the story.

Father Smitz's letter:

Editor, Northwest Enterprise:

The sense of fairness and desire for justice which impelled the Northwest Enterprise to fly in her banner, the caption: "a paper all love and respect," will prompt we trust, the printing of the other side of the "plot to segregate Portland Negro Catholics," lately given such glaring notice in its columns.

By coincidence, or maybe by Divine Providence, on Monday, November 13, when the Northwest Enterprise appeared in Portland, with its remarkable expose of the 'plot,' there also appeared in the Oregonian of that day a telephoto of the solemn consecration of twelve Catholic Bishops at Rome. The picture reveals all twelve prelates robed in white silk and gold seated at the side of the Holy Father —and God be praised—lo! three of their number were Negroes. The contradiction that this picture offered to the alleged story of Negro discrimination on the part of the Catholic Church is too graphic and apparent to warrant amplification.

It is not a matter of coincidence, however, but rather a result of the activity of the Blessed Martin League of Oregon, that at a time when the Catholic Church is accused of discrimination, (1) for the first time in Oregon history the "suspected" Society of St. Vincent de Paul boasts four Negro members, two of whom are also members of the Archdiocesan Particular Council, and one on the Board of the Blessed Martin League; and (2) also for the first time in Pacific Coast history the Archdiocesan Curia of the Legion of Mary has three Negro lady members, one of whom was recently appointed the secretary of that state-wide body. If this is the kind of discrimination and segregation practiced by the Catholic Church in Portland, then what is wanted is not less—but more of the same.

From the beginning of the undersigned's interest in the cause of the Negro people in Portland, there has been a sustained opposition on the part of one Catholic lady, whom the Northwest Enterprise describes as "one of Portland's most prominent Negro Catholics." That such opposition is not considered popular, praiseworthy or welcome is evident from the following testimonial dated May 24, 1939:

"To whom it may concern:

"The undersigned colored members of the Catholic Church of Portland, Oregon, freely and willingly hereby testify that they are heartily in accord with the establishment of the Blessed Martin Social Center and its location at 21 Northeast Broadway, and that they are definitely not in sympathy with, moreover deeply deplore, any action on the part of Catholics or others that seeks to oppose or otherwise obstruct the function of said Social Center.

"The undersigned also wish to go on record as asserting their unqualified support of the present Social Center Director's plans as approved by the Most Reverend Archbishop Howard, and willingly agree that a copy of this testimonial receive dignified publicity."

This document bears the signatures of twenty Catholics and six others under instruction. (Photostatic copies of the original testimonial will be supplied at cost prepaid).

As a boy I was reared by good Catholic parents to respect older people and to honor the priesthood. It is not fitting, therefore, for me to engage in a rehearsal of personal differences or to expose my side of a controversy hinted at in last week's paper. To do this would only protract a needlessly unpleasant situation and bring distaste to fairminded and intelligent readers.

The personal investiagtion by representatives of the Northwest Enterprise and Urban League of Seattle into the alleged "plot" in Portland led to what most Portland people already knew, i.e. that the affair was only a mental "tempest in a teapot." The Seattle representatives have been satisfied, as Portland civic group leaders have been for some time, that no injustice whatsoever is being done Portland Catholic Negroes; but, rather to the contrary, that the foundation for much lasting good is being laid. In fact, there has been naught but praise for the appearances of the premises and the activities of the Blessed Martin League and Chapel.

In concluding may I suggest that there is plenty of work to do for all groups interested in advancing the Negro cause without wasting time and retarding progress by casting suspicion on one another's progressive activities and trying to settle personal grievances. There is one maxim I like to quote anent this, that of the great emancipator, "With malice toward none; with charity for all; with firmness in the right as God gives us to see the right; . . . and let us bind up the nation's wounds . . . " It is perhaps not idle to suggest that throwing sharp stones will never heal wounds.

Respectfully yours,
(Rev.) J. M. Schmitz
Director,
The Blessed Martin League of Oregon

Republic Of Peru Proclaims Race Man As Patron Of Social Justice

NEW YORK CITY, Dec. 22—Blessed Martin de Porres, the humble Dominican lay brother whose cause for sainthood is now being prosecuted at the Vatican, has been formally proclaimed patron of social justice for Peru, his native country, by the Peruvian president, Oscar Raimundes Benavides.

News of this event was received here last week by Rev. Norbert Georges, O. P., director of the Blessed Martin Guild, from Archbishop Juan Domingo Vargas of Lima, Peru, official protector of the Apostolate of Blessed Martin in Peru.

Bishop Vargas also wrote that a bronze tablet had been erected at the site of Blessed Martin's birthplace in Lima by city officials.

Work Praised

President Benavides' proclamation came as a climax to the great religious-social celebration of the 300th anniversary of Blessed Martin's death on November 3, 1639, at Lima. Its text follows:

"Since the Third Centenary of the death of Blessed Martin de Porres is being celebrated at this time, and since it is the duty of the state to exalt the values incarnated in Peru;

"Since among them, one of the greatest is Blessed Martin de Porres, not only for his excellent virtues solemnly recognized by the Catholic church, but also because he is the Precursor in Peru and all America of the works of social service and security on account of his influence in the foundation of the College of the Holy Cross, destined to protect orphans and assure them a future;

"Since, because of his parentage, and his charity for unfortunate of all classes he is the symbol of interracial fraternity and class solidarity, the two great foundations of national unity; we decree

"1. That Blessed Martin de Porres be considered as Patron and Special Protector of all works of social justice in Peru;

"2. That this decree be made known to the Archbishopric of Lima that proper measures may be taken there."

Revered by Millions

Blessed Martin is revered by millions of persons in North, Central and South America, and in other parts of the world. Born at Lima Peru on December 9, 1579, at the age of 22 was admitted to the Dominican Order as a lay brother.

For the next 38 years until his death he worked among the poor of Lima, earning the title of "the Father of the Poor." Pope Gregory XVI in 1837 officially declared him Blessed.

CRUSADE AGAINST BANS IN CATHOLIC COLLEGES OKAYED

Pittsburgh, Pa. Courier 11-25-39

By TED POSTON
(Staff Correspondent)

NEW YORK, Nov. 22.—The crusade against color bans in American Catholic institutions of higher learning, inaugurated by the National Catholic Alumni Federation and carried forward by The Pittsburgh Courier, was given impetus this week by the recent encyclical of Pope Pius XII to American Catholics, in which special mention was made of the Negro's need in the fields of education and religion.

The Pope's concern for the spiritual and material welfare of Negroes in the United States, expressed in the special encyclical, was hailed by sixteen prominent Negro leaders here whose statements were released to The Courier by George K. Hunton, white, editor of Interracial Review, a Catholic publication, with offices at 20 Vesey street.

CONFESSES FEELING OF PATERNAL AFFECTION

The Pope's statement, which followed action of the National Catholic Alumni Federation in demanding that all Catholic institutions of higher learning here drop their bans against Negro students, read:

"We confess that we feel a special paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education, we know that they need special comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessing and pray fruitful success for those whose generous zeal is devoted to their welfare."

The statement, addressed to all American Catholics, may have a definite effect on the heads of Catholic institutions here who ban Negro students.

FATHER O'HARA HAS NOT YET ANSWERED COURIER

Father John F. O'Hara, president of Notre Dame University, South Bend, Ind., has already been asked by Robert L. Vann, publisher of the Pittsburgh Courier, whether he will change his present policy of excluding Negro students in view of the action of the Alumni Federation.

Prominent New Yorkers who hailed the Pope's statement on the Negro question here, included: Dr. E. P. Roberts, a trustee of Lincoln University, who said.

"The message uttered by Pope Pius XII in his second encyclical is full of hope and inspiration. To have His Holiness make such an appeal to the membership of the great Catholic Church is of immense benefit to Negroes — Catholic and non-Catholic alike— all over the world."

Elmer A. Carter, editor of Opportunity:

"The Catholic interracial movement which has done and is doing splendid work in the cause of race relations, should now be assured of the support of all Catholics in America.

Pope Pius Appoints Four African Bishops To Work Among Countrymen

Defender 5-12-39 clipping file

History Of Catholic Church Shows That Rome Was Presided Over By Three African Popes During Early Christian Era

By HENRY WATTS
(Interracial Review)

A few weeks ago it was reported in the press that Pope Pius XII had promoted two Negro ecclesiastics to the episcopate. The secular journals seemed to find something extraordinary in this. However, there is more to come. For news from Rome is that two more colored priests are to receive episcopal consecration. The word colored is used rather than Negro; because while both the new prelates are natives of Africa, only one may properly be described as a Negro.

The high distinction of being the first African Bishop, certainly in modern times, goes to His Excellency the Most Reverend Joseph Kiawanuka, a native of Uganda, who is appointed Vicar Apostolic of Masaka, in the Uganda territory.

His Excellency was born June 11, 1899, in the village of Nakibare, of Catholic parents. Entering the Order of the White Fathers in 1930, after he made his studies at Bakulasa and Katigondo, he was sent to the Angelicum in Rome where, in 1932, he took the degree of Doctor of Canon Law magna cum laude. The new Bishop is renowned for his wide knowledge of Latin as well as for his elegance and proficiency in speaking the Church's language. Bishop Kiawanuka is, by the way, the first native of Uganda to enter the Order of the White Fathers.

Of the recently appointed bishops-elect, the first is Monsignor Joseph Faye, of the Holy Ghost Fathers, who was ordained priest by Cardinal Verdier at Notre Dame, Paris, on October 25, 1931.

Father Faye comes from a remarkable Catholic Negro family. His father, who was in the employ of the French Company of Carabane, used to attend Mass every morning at half-past five, before starting out for his day's work. It was the custom for the whole family to assemble every day for family prayers in common, and from such a household it is not at all extraordinary that there should have come vocations to the priesthood and the religious life. Of the five children of the elder Mr. Faye one is the bishop-elect, another son is a seminarian. The three daughters entered religion. One of them, now dead, was a religious of the Daughters of the Sacred Heart of Mary; the two surviving daughters are novices in the Sisters of St. Joseph of Cluny.

The new ecclesiastical territory, of which Father Faye is to be Prefect Apostolic, lies somewhat to the south of Senegal, between British Gambia and Portuguese Guinea. This is a fertile and populated district known as Casamance. It has been detached from the Apostolic Vicariate of Dakar and erected into a new Prefecture Apostolic. It was a Sedhiou, in this same territory, that Joseph Faye was born May 22, 1905.

After his studies at Ngasobil and the School of the Missions at Allex, in France, Joseph Faye entered the novitiate of the Congregation of the Holy Ghost, making his religious profession October 26, 1927. The new territory over which he will exercise episcopal jurisdiction as Prefect Apostolic counts 8 Holy Ghost Fathers, 2 Brothers, 7 Sisters, and 88 catechists, who work among 11,247 Christians and 1,186 catechumens.

The other native African who has been nominated to the episcopate by Pius XII, is Monsignor Ignatius Ramarosandratana, a secular priest, Malagasy by race, who is appointed Vicar Apostolic of Miarinarivo, in Madagascar.

This bishop-elect is a former pupil of the Jesuits, under whom he made his studies at St. Michael's College, Tananarive. On February 18, 1925, together with eight companions, he was ordained to the priesthood by Bishop De Saune in the cathedral of Tananarive. It is important to observe that these nine newly-ordained priests were the first secular Malagacy clergy in Madagascar. Not, be it noticed, the first secular Malagasy clergy in were already five native Malagasy priests in the Society of Jesus.

The two Africans who will shortly be consecrated Bishops of the Catholic Church, while chosen for the fidelity and piety of their lives, were the choice of the Holy See for intellectual reasons as well. Monsignor Faye was, from 1932, a professor in the junior Seminary of Poponguine, a post which he held until he fell victim to the dreaded sleeping sickness of Africa, from which he made a complete recovery.

Although the four recently appointed Bishops-elect are referred to as the first African Bishops, they are by no means the first ranks which Africa has given to the church. In the first centuries of Christianity three of the Popes certainly were Africans; whether they were of European extraction or of the colored race has never been definitely settled. This much is certain—there have been three African Popes.

Nothing more pointedly proclaims the universality of the Catholic Church than the appointment of clergy, native to the missionary countries, as rulers and administrators of that church. And, by the way, it is interesting to note that the Society of Jesus is promoting this apostolate of universality by the ordination and professing of members of races other than the white race in the ranks of the Society.

Catholic Youths in Convention Condemn Lynching, Discrimination

Student Crusade at Catholic University Includes Negro Delegates

The Catholic Student Mission Crusade closed its eleventh four-day national convention at Catholic University, Saturday, going on record as opposed to racial discrimination, especially in Catholic institutions of learning, and supporting anti-lynching legislation.

These two issues were included in resolutions unanimously endorsed by the body of young Catholics from high schools, colleges and universities.

The convention also made an urgent plea against participation of American youth in any European war.

Delegates at Sessions

A number of colored delegates attended the sessions, outstanding among them being Alexander Leedy of Bay St. Louis, Miss., who was a member of the resolutions committee, and James Jackson of Jacksonville, Fla., who was highly acclaimed for his tenor voice during one of the programs.

Two colored priests were also among the delegates—the Rev. Vincent Smith of St. Louis, and the Rev. Charles Bowman, of Bay St. Louis, Miss., a native of this city. He was recently ordained.

The late Rev. George Chachere, who was educated in a Catholic school in Rome, was a member of the executive board of the organization when he died shortly before the convention convened.

In passing the anti-lynching resolution, the Crusade, in its own words, incorporated in the resolution, said that it was passed to assure "the thirteen million colored citizens of the United States that Catholics repudiated all mob violence against life."

In voting on the anti-discrimination legislation, the Catholic youth made known that this resolution was a renewal of their action in preceding conventions, condemning racial discrimination and inviting the "affiliation of colored citizens with Catholic institutions of learning."

Pope Pius to Consecrate 2 African Negro Bishops

New York, Aug. 30 [Special].—The Catholic church's efforts to provide a native hierarchy in each country will be accelerated by the consecration of two African Negro bishops by Pope Pius XII at Rome next October, it was disclosed yesterday by Msgr. Thomas J. McDonnell, national director of the Society for the Propagation of the Faith.

Hit Prejudice, Raise $50,000 For Africans

Catholic Seminary To Be Erected In Nigeria, Africa

"NATIVE CLERGY"

Set Consecration Of Newly Appointed Bishops For October

NEW YORK, Aug. — The Catholic Church's efforts to provide a native hierarchy in each country will be accelerated by the consecration of two African Negro Bishops by Pope Pius XII at Rome next October, it was disclosed here on Tuesday by Mgr. Thomas J. McDonnell, national director of the Society for the Propagation of the Faith.

Mgr. McDonnell spoke at the annual convention at the Hotel Commodore of diocesan directors of the society, which aids Catholic missions at home and abroad.

"We know," Mgr. McDonnell told 100 diocesan directors, "that the church was instituted for the salvation of mankind regardless of race, color or clime. The church is ever becoming more conscious of the fact that her work will only become effective when she is established upon a permanent basis in each country with her own native clergy ruled by a native hierarchy."

Examples Set by Pius XI

"The present Holy Father is following the example of his predecessor by personally consecrating native bishops for areas in which the population is not of the white race," he continued. "The late Pope, Pius XI, was the first to consecrate a non-white bishop when he elevated the first six Chinese bishops to the episcopacy."

Appointment of the two Negroes, Bishop-elect Joseph Kiawanuka of Masaka, Uganda, Africa, and Bishop-elect Ignace Ramarosandratana of Miaranarivo, Madagascar, was announced several weeks ago by the Vatican. Mgr. McDonnell said they probably would be consecrated on October 16, or at least before Mission Sunday, October 22.

In answer to an appeal from the Rev. Joseph M. Lynch, the diocesan directors voted to raise $50,000 as the American quota toward the erection of the Bigard Memorial Seminary at Onitsha, Nigeria, Africa, the first regional Catholic seminary in Africa.

Condemning the theory of so-called white supremacy, Father Lynch said Christianity wa snot the privilege of a particular group. It has destroyed national prejudices and overcome petty personal interests to reach all men in all places, he added.

"We in America," he declared, "can hardly visualize the spirit of faith and generosity that infuses native African youths eager to be adjudged worthy of the dignity of the priesthood."

Father Lynch also revealed that nearly 7,000 Chinese, Japanese, Negro and other native priests are laboring in mission countries, and that 15,979 young men are in 264 seminaries training for the same work.

A CATHOLIC MISTAKE

The Catholic Church is getting ready to make a very serious mistake in its interracial policy if we are to believe the report that it is planning the establishment of a high school for colored girls in New York City.

Heretofore colored Catholic girls in New York City have been attending the parish high schools along with white Catholic girls, as is proper in a state which not only has no separate public schools for Negroes and whites but has numerous laws on its books outlawing all sorts of discriminations and separations based on color.

As reported from a reliable source, the Catholics plan to turn over to the occupancy solely of Negro girls, a 75-year-old high school in a predominantly Negro district which girls of both groups have been attending.

The white girls will be scattered around to high schools in predominantly white districts, contrary to the usual practice of schooling pupils in their own parishes.

The new Archbishop Francis J. Spellman and his colleagues have been poorly advised if they think this jim crow scheme will make a hit with Negroes.

On the contrary it will go a long way toward undoing all that the Roman Catholic Church has done in recent years to win over Negro converts.

It is useless to make a few Negro priests, to finance interracial work and to admit a few Negro students to a handful of Catholic colleges, if Negro children are to be segregated in parish schools in states where racial segregation is neither the law nor the custom.

Advocates in the Catholic Church of a stronger, more sincere and more Christian interracialism have been jubilant of late over the real progress that has been made in breaking down race prejudice and racial segregation.

They had better advise their leaders that the establishment of the contemplated jim crow policy in such a center of liberalism as New York will only arouse the suspicion and antagonism of Negroes all over the country.

Catholic Resolution Passed To Admit Negroes To Study

NEW YORK—The National Catholic Alumni Federation in its closing session in New York recently took an important step when it adopted unanimously a resolution that Catholic colleges and universities be recommended to admit qualified Negro students "without exception."

The resolution pledged "to leave no stone unturned whereby full opportunity may be secured for young colored men and women to become worthy American citizens, worthy Christians and worthy representatives of their race."

The convention urged that Catholic institutions of higher learning "extend without exception, full educational opportunities to young colored men and women who have the ability and character" and recommended that no man or woman shall be deprived because of race of proper living conditions and of employment for which he or she is qualified."

Chicago CME Conference Plans Special Race Program

Chicago, Oct. 21 (ANP)—A special program designed to aid the Negro in his fight for better educational, social, economic and health conditions will be a major feature of the 53rd annual Sutheastern Missouri and Illinois conference of the CME church to be held here at St. Paul's from Tuesday, Oct. 24, thru Thursday, Oct. 29, it was announced this week by Bishop James A Bray who presides over this district.

Five bishops and several general officers are expected to attend the sessions along with more than 500 ministers and laymen from the Chicago, Detroit and St. Louis areas Rev. W. L. Liddell is pastor of the host church.

Addresses by Dr. Paul Douglass internationally known professor at the University of Chicago, who will speak Friday afternoon on "Interracial Goodwill" and by Dr. A. W. Palmer, president of the Chicago Theological seminary, who talks Frinoon on "The Church's Need of Militant Leadership." are highlights of the special program.

A panel discussion on what the church can do to promote community health programs will be held Friday afternoon preceding Prof. Douglass address, fhose talk will be the main feature of the interracial symposium. There are also special noonday lectures scheduled for Wednesday and Thursday by Dr. Bertram Doyle, secretary of education, Nashville, and Bishop R. A. Carter of Chicago.

In addition to the regular sessions there will be a musicale Friday night featuring a choir of 400 voices a missionary society exhibit Saturday morning, a youth conference Saturday afternoon and a young people's declamation contest that night. St. Paul's new Sunday school rooms will be dedicated Sunday morning.

Prelates who will be present, in addition to Bishop Bray and Carter, are Bishops J. H. Moore of Holly Springs, Miss.; C. H. Phillips of Cleveland; J. A. Hamlett of Kansas City, Kas; and C. L. Russell of Washington. Other general officers besides Dr. Doyle who will be here are Prof. G. F. Porter, Jackson, Tenn., financial secretary; the Rev. J. S. Boyd, Memphis, general secretary Superannuated Ministers department, and the Rev. F. L. Lewis Shreveport, general secretary of missions.

CME BISHOPS DISCUSS RACIAL PROBLEMS

When the Southeastern Missouri and Illinois annual conference of the CME church convened in Chicago last week, a large portion of the program was given over to discussion of the race's educational, health, social and economic problems. The photograph shows three bishops of the connection as the conference which drew more than 1,500 communicants from the Deroit, St. Louis and Chicago area, began last Tuesday night.

Left to right are Bishop James A Bray, Chicago, who presided; Bishop R. A. Carter, Chicago, who delivered the noonday address Thursday, and Bishop C. L. Russell of Washington, who preached the communion sermon Tuesday night. (ANP)

Gainesville. Fla Sun
February 8, 1939

Colored Methodist Plan Annual Conference Here

The East Florida annual conference of the Colored Methodist Episcopal Church will hold its forty-ninth session in Gainesville Feb. 22-26, it was announced today by the Rev. Robert W. Wells, chairman and sponsor.

Daily sessions will be held in th St. Paul C. M. E. Church, the night services will be held in Lincoln High School, corner Seventh and West Columbia Streets.

Rev. Wells stated that it would take about $500 to cover expenses of the conference and requsted donations to help the cause and asked that such donations be sent to him at 829 West Seminary St.

DENOMINATION HAS NEARLY $60,000 CASH BALANCE ON HAND

Church Leaders from All Parts of Country Discuss Plans for Future—Reports Show Growth in All Phases of Work.

JACKSON, Tenn., May 11—Pursuant to the call of Bishop Charles H. Phillips, the General Connectional Board and the various Departmental Boards, held their annual session here for four days, in the auditorium of the C. M. E. Publishing House.

The General Connectional Board was composed of the nine Bishops, the 14 general officers, 40 representatives from the 40 annual conferences of the church, nine delegates at large, one from each of the nine Episcopal district of the church, and the three members of the auditing committee.

Bishops in attendance at the meeting were: Bishops Charles H. Phillips, Cleveland, O., senior bishop of the church and president of the annual conferences in the First Episcopal district; Randall A. Carter, Chicago, of the Second Episcopal district; J. A. Hamlett, Kansas City, Kas., of the Third Episcopal district; John W. McKinney, Sherman, Tex., of the Fourth Episcopal district; Henry P. Porter, Jackson, Tenn., of the Fifth Episcopal district; James A. Bray, Chicago, of the Sixth Episcopal district; John H. Moore, Holly Springs, Miss., of the Seventh Episcopal district; William Y. Bell, Washington, D. C., of the Eighth Episcopal district; Charles L. Russell, Washington, D. C., of the Ninth Episcopal district.

The Fourth Episcopal district, the two conferences in Oklahoma, presided over by Bishop McKinney, and the Ninth Episcopal district, which embraces North Carolina, South Carolina, Virginia and the New England and Middle Atlantic Seaboard section, reported 100 per cent of the general funds allotted these Episcopal districts. Bishop Russell presides over the latter Episcopal district. Each reported slightly more than was allocated by the general conference. Bishop Russell's districts also reported several new church enterprises and an appreciable membership increase.

In the total sum raised and reported for the general upkeep of the church, the Third Episcopal district presided over by Bishop Hamlett and including the three conferences in Tennessee, the Louisiana and Kansas-Missouri annual conferences led with $17,055.22, followed by the Second Episcopal district, embracing the five annual conferences in Texas, presided over by Bishop Carter.

The total receipts, according to report of G. F. Porter, financial secretary, showed receipts to be $131,397.05, with a net cash balance on hand of $59,642.70.

The following general officers were present and made reports covering their activities in the interest of their respective departmental boards: Rev. W. P. Pipkins, general publishing agent, Jackson; Editor Luther Stewart, Christian Index, Jackson; George F. Porter, financial secretary, Jackson; Rev. F. L. Lewis, general secretary of missions and church extension, Shroveport; Rev. Bertram W. Doyle, general secretary of education, Nashville; Rev. J. B. Boyd, general secretary of the department of conference claimants, Memphis; Rev. J. M. Reed, general secretary of evangelism, Little Rock, Ark.; Rev. J. R. Starks, editor of the Western Index, Dallas, Tex.; Rev. C. E Chapman, general secretary of the department of public relations, Kansas City; Rev. B. Julian Smith, general secretary of the general board of religious education, Jackson; E. F. Durr, general secretary of lay activities, Birmingham, Ala.; Rev. L. C. Jones, editor of the Eastern Index, Philadelphia, Pa.; Dr. W. S. Martin, superintendent of the Colins Chapel Connectional hospital, Memphis, and Dr. Mattie E. Coleman, president of the Women's Connectional council, Nashville, whose report was made by Mrs. Rossie T. Hollis, executive secretary, Nashville.

Kingstree, S. C., Record
September 7, 1939

COLORED METHODIST CONFERENCE HELD HERE RECENTLY

The Florence district conference church school institute and Epworth league convention held its thirtieth session August 24-27 at Mt. Zion Methodist church in Kingstree.

This was a great conference from every angle. The district superintendent, the Rev. C. C. Reynolds, dispatched the business of the conference in a masterly way.

The Rev. H. H. Cooper was the entertaining pastor and adequate preparation had been made by the pastor and his wife, the officers and members of the charge for the entertainment of the conference.

Wednesday morning, after a heart touching devotional service, communion was administered by the Rev. C. C. Reynolds, D. S., and H. H. Cooper, resident pastor.

A deep spiritual atmosphere was aroused in the beginning as pastors report showed such a great gain in small saving and increase of members.

On Wednesday evening welcome addresses were made on the behalf of the church by Prof. J. McAllister, on the behalf of the schools by Prof .W. M. Anderson and on behalf of the churches of the city by the Rev. E. E. Cromwell. Greetings were also extended delegates and friends by the mayor of Kingstree, his honor, Mayor T. M. Gilland.

During the convention the following ministers preached great sermons the Rev. M. C. Cooper, N. W. Green T. J. E. Curry, A. J. Pogue and Frank Quick.

On Thursday the conference was graced with the presence of ministers from other districts, among whom were the Revs. Brown, Wright, A. J. Mack, D. S. Curry, and Dr. Thomas and Howard. Other high lights of the day were Dean H. Pearson and Dr. J. B. Randolph, president of Claflin college, who brought "Echoes from the Uniting Conference."

Youth Day was observed on Friday. The papers read showed beyond a doubt evidence of a deep religious conviction of the young people of various communities.

The junior choirs of Cumbersland, Mars Bluff, Hemingway and Nesmith and Kingstree furnished music.

Visitors who spoke on this day were the Rev. C. C. Clark, Prof. T. H. Pinckney, J. P. Burgess and C. W. Caldwell. Others were the Revs. P. R. Tiller, Jones and Newman.

Financial reports were made from each charge. They were good.

On Saturday a program was sponsored by the Epworth league institute. Reports were concluded. The seat of the next conference will be on the Springville charge.

C.M.E. Youth Closes At

HOLLY SPRINGS, Miss., July 28—The South Central C.M.E. Youth Regional conference held here at Mississippi Industrial college July 17-23 attracted a delegation of nearly 500 from our states.

Bishop J. H. Moore, local resident bishop who presides over the seventh Episcopal district, presided over the session and gave a brilliant resume of the activities of the church. He praised Dr. W. M. Frazier, president of M. I. college, for the fine way he handled the housing of the delegates.

Commenting upon the great strides that are being made by the forces of the CME church in Mississippi Bishop Moore observed: "Everything, every interest of the church is moving forward in Mississippi. We have respected all obligations of the church both general and local. During the last 14 months more than ten thousand dollars have been paid on the bonded debt of Mississippi Industrial college. In addition to this we have raised an equal sum for teachers' salaries, maintenance and other necessary current expenses.

Funds at Bank

"Then, too, Mississippi has set a new 'high peak' record in raising General funds for the maintenance and upkeep of the general church. The spirit is high, the interest is keen and there is no dissenting voice. The district conference season now upon us will bring net receipts in excess of five thousand dollars, probably as much as six thousand dollars."

Dean R. L. Young said that during his four years in his position he had seen the school enrollment grow from 67 to nearly 250; from 20 ministers and 47 other young and old persons to more than 50 ministers registered and more than 150 young people, women and other persons, plus 300 other persons who did not register for the leadership credit courses offered by the school. "All dormitory facilities were exhausted at the beginning of the second day," he said. "Many were turned away for lack of dormitory accommodations."

He also said the leadership training schools had brought on "great moral awakening to the church as to its moral responsibility to the people. The schools have had telling effect in increased interest on the part of both young and old people throughout the state."

Praise Bishop Moore

There was unanimous and lavish praise bestowed upon Bishop Moore for the marvelous accomplishments and improved morale and increased, intense interest in church work along all lines. Under his 14 months' administration there has been restoration of confidence of the creditors and the people in their ability to cope with the critical financial situation which he faced 14 months ago.

The administration officers were Bishop Moore, Dr. B. Julian Smith, Chicago, general secretary of the board of religious education, under whose auspices the Regional Youth Conference and Leadership Training school were held; Dr. E. A. Paul, Jackson, Tennessee, general director of the Department of Leadership Training in the Colored Methodist Episcopal church; Mrs. R. P. Nebblett, Water Valley, Mississippi, who for four years has been the general counselor from the Methodist Episcopal church, South; Rev. E. L. Siggers, Corinth, Mississippi, registrar; and Rev. Roy L. Young, Meridian, Mississippi, who served his fourth year as dean of the Leadership Training school.

Faculty Members

The following persons served as faculty members and forum leaders: Bishop Moore; Bishop J. Arthur Hamlett, resident bishop of the Kansas City area and presiding bishop of the Third Episcopal district, which embraces the three annual conferences in Tennessee, the Kansas-Missouri conference and the Louisiana conference; Mrs. R. P. Nebblett, Dr. B. Julian Smith, Dr. E. A. Paul, Reverends C. E. Chapman, Kansas City, Missouri, general secretary of the Department of Public Relations; D. M. Montgomery, Tougaloo, Mississippi; E. L. Siggers, Corinth, Mississippi; J. L. Tolbert, Tupelo, Mississippi; P. R. Shy, Nashville, Tennessee; Mrs. R. L. Young, Meridian, Mississippi; Mrs. Margaret Jacks, Cleveland, Mississippi; Miss A. E. Kelly, Water Valley, Mississippi; Mrs. A. Oliver, Clarksdale, Mississippi; Rev. Roy L. Young, dean, Meridian, Mississippi, and Miss Johnnie M. Childress.

Bishop Hamlett Leads

Bishop J. H. Hamlett and Mrs. Young led the Youth Forum, associated by Reverends Shy and Tolbert. The Ministerial Forum was in charge of Rev. Chapman and Dr. Smith. In addition of several hundred young people

CHICAGO C. M. E.'s PLAN PROGRAM TO AID RACE

Courier 10-21-39 Pittsburgh, Pa.

CHICAGO, Oct. 19—(ANP)—A special program designed to aid the Negro in his fight for better educational, social, economic and health conditions will be a major feature of the 53rd annual Southeastern Missouri and Illinois conference of the C.M.E. Church, to be held here at St. Paul's from Tuesday, October 24, through Thursday, October 29, it was announced this week by Bishop James A. Bray who presides over this this district.

Five bishops and several general officers are expected to attend the sessions along with more than 500 ministers and laymen from the Chicago, Detroit and St. Louis areas. Rev. W. L. Liddell is pastor of the host church.

Addresses by Dr. Paul Douglass, internationally known professor at the University of Chicago, who will speak Friday afternoon on "Interracial Goodwill" and by Dr. A. W. Palmer, president of the Chicago Theological seminary, who talks Friday noon on "The Church's Need of Militant Leadership." are highlights of the special program.

A panel discussion on what the church can do to promote community health programs will be held Friday afternoon preceding Prof. Douglas' address, whose talk will be the main feature of the interracial symposium. There are also special noonday lectures scheduled for Wednesday and Thursday by Dr. Bertram Doyle, secretary of education, Nashville, and Bishop R. A. Carter of Chicago.

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Prelates who will be present, in addition to Bishop Bray and Carter, are Bishops J. H. Moore of Holly Springs, Miss.; C. H. Phillips of Cleveland; J. A. Hamlett of Kansas City, Kas., and C. L. Russell of Washington. Other general officers beside Dr. Doyle who will be here are: Prof. G. F. Porter, Jackson, Tenn., financial secretary; the Rev. J. B. Boyd, Memphis, general secretary, Superannuated Ministers' department, and the Rev. F. L. Lewis, Shreveport, general secretary of missions.

W. S. BOOTH NEW CHRISTIAN SCIENCE HEAD

The election of W. Stuart Booth, C.S.B., a Trustee of The Christian Science Publishing Society, to be a Director of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, was announced yesterday by The Christian Science Board of Directors. Mr. Booth succeeds Mr. William R. Rathvon, deceased, and will be nominated for the other positions heretofore occupied by Mr. Rathvon. Mr. Booth has resigned as a Trustee of the Publishing Society.

A native of Iowa, Mr. Booth removed to Denver, Colo., in early boyhood. He was educated in the public schools of Denver, after which he engaged in business for a number of years. He became interested in Christian Science about 44 years ago. He received class instruction in October, 1895, after which he devoted part of his time to the practice of Christian Science. Since 1911 he has given all of his time to Christian Science work. He is a member of The Mother Church also of First Church of Christ Scientist, Denver, Colo., which he joined in 1896, and in which he served as First Reader. Mr. Booth later served for nine years as Committee on Publication for the State of Colorado.

Mr. Booth became a teacher of Christian Science following instruction by the Board of Education in the Normal Class of 1919.

In June, 1925, he was elected a member of the Christian Science Board of Lectureship of The Mother Church, which position he resigned in June, 1932, to join the editorial staff of the religious periodicals of the Christian Science organization as an Associate Editor. Mr. Booth became a Trustee of The Christian Science Publishing Society in May, 1935 and a member of the Trustees for Gifts and Endowments in September, 1935.

CHURCH - 1939

A CHURCH IN BUSINESS

In New York's Harlem a colored church on West 133rd street, has taken a significant step which may lead to economic independence for the race if other churches will follow its lead.

The Refuge Church of Christ three months ago opened a co-operative store across from its edifice, carrying fresh vegetables, canned goods, staples and fresh and cooked meats,, with Virginia hams from Virginia as a specialty.

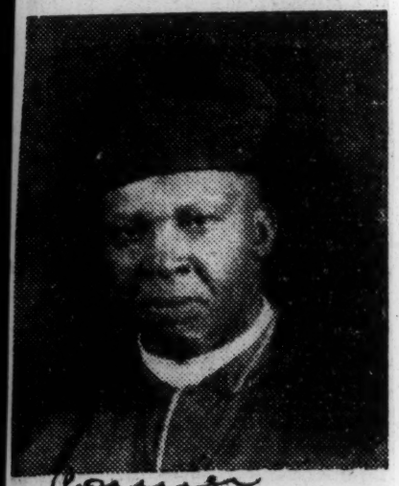
Patronage is from the neighborhood and the profits go back to the neighborhood, according to the pastor, Bishop R. C. Lawson, famed locally as the radio "Cry Aloud" minister.

At the same time the church maintains a training school at Southern Pines, N. C., for poor children of the parish at a cost of only $4 a week for tuition and board.

How much better this is than standing around wailing about what the white folks should do about our difficult socio-economic conditions and concentrating on begging for funds.

Sometimes it does seem that the "ignorant" preachers like Rev. Lawson and Father Divine possess more real vision than many of our polished graduates from swank theological seminaries.

SENIOR BISHOP



Father L. H. Treadwell, New Orleans, senior bishop of the Church of God in Christ of Faith Tabernacle who will preside at the seventh annual convocation of the church in New Orleans, September 17 to October 1.

CHURCH OF CHRIST

CHURCH- 1939

CHURCH OF GOD IN CHRIST

250,000 Christians Don't Drink, Smoke

Afro-American 1-14-39 Baltimore, Md.

Members of Sect Cannot Take Oath, Go to War, Nor Live Common-Law; Bible Is Literal Guide

BALTIMORE—There are 250,000 Christians in the United States who do not smoke, chew or drink, according to Elder Cornelius Range, State Overseer of the New England States for The Original Church of God in Christ, Inc.

Elder Range, accompanied by his father, was an AFRO visitor, Thursday.

"We believe in a righteous life," the Elder declared. "The communicants of our church may not smoke, chew or drink. If they violate these regulations they are expelled.

Bible Is Literal Guide

"We believe in the Bible just as it is written from Genesis to Revelations.

"We keep literally the commandment 'Thou Shalt Not Kill,' and therefore, would not go to war under any circumstances. We didn't answer the draft in the World War. Under the rules of our church, we will suffer the consequences from refusing to bear arms.

"We may not fight personally, either. We believe in the power of God to keep our tempers in place so even if someone spits in our face in public we go on as if it never happened.

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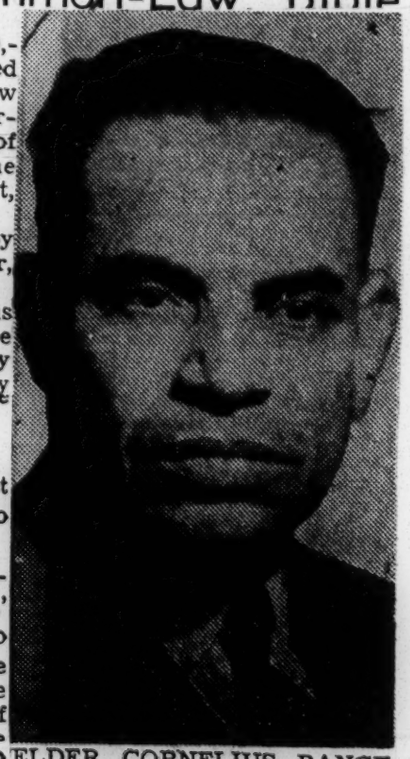
"The Bible forbids us to take an oath. Therefore, we never swear and when called to court or in making out legal papers, we substitute 'I affirm' for 'I swear.'

"Sin puts you out of our church. Common-in-law marriages are unknown because any member who lives with a woman and is not married to her would be automatically excluded.

"We are sometimes referred to as the footwashers. First, we have communion in the church and then the footwashing. Members volunteer to take basins of cold water and pass from one communicant to another. Those who take communion, immerse both feet in the water. The other persons come behind with a towel and dry them.



ELDER CORNELIUS RANGE

100 in 15 Minutes

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"We also believe in baptism in the river or pool and not simply sprinkling."

According to Elder Range, the difference between his church, The Original Church of God in Christ, Inc., and a similarly named denomination, The Church of God, is that the latter believes in women preachers.

Selma, Ala., Times Journal
February 19, 1939

Annual Assembly At Negro Church Here

The annual assembly of the Church of God (colored) will open Sunday at the local church opposite the old Payne School building on Eugene Avenue, the keynote of its programs to be inter-racial understanding and goodwill as exemplified between the white and black races in the south. Delegates from all sections of Alabama are expected to attend the meeting which will continue for 10 days, and interested white citizens, as well as colored, are invited to attend the sessions.

Each day's program will begin with a prayer service at 6:30 a. m. and at 9 o'clock a ministerial session will be held. Morning worship is set for 11 o'clock, there will be an afternoon service at 2 o'clock. and at 7:30 o'clock in the evening the general service will be held with a special sermon.

The Rev. J. H. Bryant, of Selma, is chairman of the Central District; the Rev. A. B. Craig is chairman of the state board; Mattie Rhodes is state secretary, and C. Jacob Jones is chairman of the state radification committee. All will take part on the program.

Texas Church Of God Mixes Races

The above picture typifies the amalgamation of races in attendance at the Church of God in Christ Convention in session in Houston, Texas. Reading left to right, a Mexican, a colored, a white and another colored member of the church are seen performing the church's rites during one of the spiritual sessions. —(Houston Informer Staff Photo.)

250,000 Christians Don't Drink, Smoke

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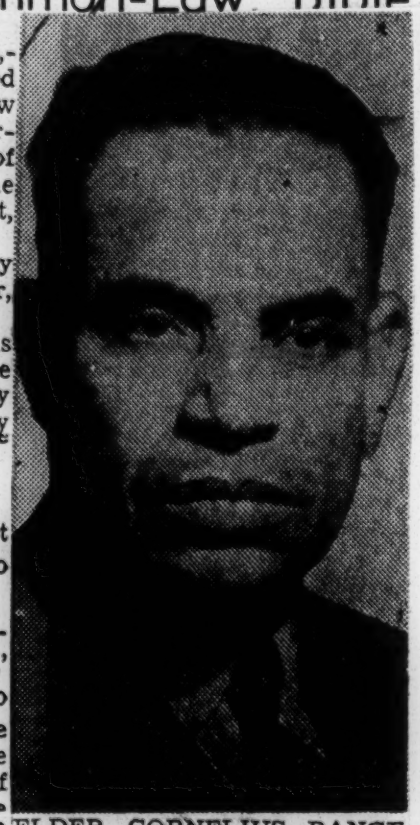

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Mobile Ala. Press
January 28, 1939

The Colored Interdenominational Ministerial Alliance has elected the following officers for 1939: Revs. B. F. Mallard, president; B. B. Williams, vice president; A. Ellison, secretary; R. F. Faulkner, treasurer. The chairmen of various committees were appointed as follows: Program committee, Rev. M. P. Sawyer; executive committee, Rev. J. D. Cauthen; civic committee, Rev. J. A. Hunter; committee on education, Rev. R. F. Faulkner; social committee, Rev. L. J. Duncan.

Chattanooga, Tenn., Daily Times
February 14, 1939

Rev. Reynolds Preaches

The Interdenominational Ministers' alliance, colored, heard the Rev. W. H. Reynolds in a sermon at their regular meeting in Warren chapel, African Methodist Episcopal church, yesterday morning.

The Rev. Reynolds, former secretary of the body, preached on "Co-Operation" and urged the ministers to give support to the progressive activities of the Negro race. The Rev. R. J. Gordon is president of the organization.

MONTGOMERY, ALA. JOURNAL
MAR. 6. 1939 M15

Inter-Denominational Alliance Is Slated

TUSKEGEE INSTITUTE, Ala., March 6.—The State Inter-Denominational alliance will be held at Tuskegee institute, Wednesday, March 15, Rev. Harry V. Richardson, chaplain, announced today. The opening session is scheduled to begin at 9:30 o'clock and will be held in the assembly room of the home economics building on the campus.

"The purpose of the alliance, Rev. Richardson said, "is to provide an opportunity for the ministers to meet and discuss problems which confront the church as a whole." Previous meetings have been most helpful and far-reaching in beneficial results, it was stated.

The discussion for the meeting will be devoted to "The Church and Southern Life: How can the White and Negro Churches Cooperate to improve conditions in Southern urban centers and in Southern rural areas."

Among the prominent ministers who will appear on the program will be Dr. Mar A. Dawber, executive secretary of the home missions council of the Federal Council of Churches. an expert in the field of the rural church; Dr. W. F. Calhoun, of Montgomery, Alabama; T. M. Campbell, field agent, agricultural extension service, United States department of agriculture, Tuskegee institute, and the Rev. Harry V. Richardson, executive secretary of the alliance, also of Tuskegee institute.

TUSKEGEE MINISTERS ALLIANCE ORGANIZED

By REV. E. E. GRIMMET

Several weeks ago there was organized in the city of Tuskegee an Interdenominational Ministerial Alliance with the young and progressive pastor, Rev. A. W. Wilson as president. The object of the new organization is to get together as ministers and advise and counsel on the numerous civic and religious problems arising and to bring to bear the influence of the ministry as a group upon the many issues of common concern. While such is the principal objective of the Alliance, we do not forget to stress the ethics and decorum on the part of our own Ministerial group Rev. O. J. Remsen, D.D., pastor of the Butlers Chapel A.M.E. Zion Church was chosen to be Expositor or teacher of the Sunday School lesson, giving a preview each week of the same. These expositions are proving very stimulating and helpful. Last Tuesday, March 14, the weekly message was brought to us by Rev. Chas. W. Kelly, pastor of the Greenwood Bapt. Church, who spoke on the "Holy Spirit." The address was well prepared and delivered in such a way that the Holy Spirit fell upon all present who heard it. It is hoped that the Alliance will be a great influence for good in the community, helping all the churches, since it is composed of all the local ministers regardless of creed or denomination.

State Interdenominational Ministerial Alliance

The State Interdenominational Ministerial Alliance met in its sixth annual meeting Wed. March 15 in the Home Economics Building, Tuskegee Institute. The meeting was called to order by Rev. I. H. Bonner, pastor of the A.M.E. Church, Selma, Ala., who is president of the organization and the Rev. Mr. Daly of Montgomery, Ala., acting as Secretary. Some thirty white and sixty five Negro ministers answered the invitation of the Executive Secretary, Rev. H. V. Richardson, and came. The general theme was "The Church and Southern Life."

There were two white main speakers and two colored, with general discussions and questions following. Dr. Elsworth Smith of Berea College, Berea, Ky., spoke on the subject, "How White and Colored Cooperate to Improve Conditions in Southern Rural Areas." Dr. Smith pointed out that no human need is outside of the church's privilege to help. Mr. T. M. Campbell, Field Agent, Federal Extension Service, who is an authority on Southern Life, especially as it affects the rural Negro as sharecropper and tenant laborer.

After dinner in the School Cafeteria and recreation, the afternoon session resumed the topic. Rev. W. F. Calhoun, Presiding Elder A.M.E. Church South, Montgomery, Ala., spoke on "How Can White and Colored Churches Cooperate to Improve Conditions in Southern Urban Centers." Some of the high points in Dr. Calhoun's message were, "No person can lift a people above his own conception of God." We must bring our conception from the realm of fancy to that of fact. God is equally concerned about all his children, regardless of color or creed. The door of opportunity opened to one race should not be closed in the face of another race. It is impossible to save a race or civilization without saving all. Civilization cannot be saved through the Gospel of Salvation only. Education must be a part of the process of redemption. Salvation must be thought of in terms of saving the total personality. The goal we hope to accomplish cannot be reached over night. To reach that goal it takes patience, faith, persistence plus the best religion that God can give." Dr. Calhoun's message was vigorously applauded and will be long remembered. Dr. H. V. Richardson, Executive Secretary of the Alliance spoke most effectively on both phases of the general topic. He said that all the Negro race was not the Amos and Andy type of persons. And its the work of the ministers of both races to acquaint the people with the better and highest qualities and expressions of the Negro.

Several selections were sung by the Institute Quintette to the delight of all present, receiving many enchores. Mrs. Alberta Sims conducted an hour of music instruction, in appreciation of the Spirituals. She rendered most effectively, "I Heard of a City Called Heaven, I've Started to Make it My Home." The Committee on Resolutions and Findings reported through its chairman, Rev. A. S. Turnipseed, pastor of the M.E. Church South, Tuskegee. The Alliance closed to meet one year hence, after the best meeting yet in its history.

Atlanta Ga. Journal
April 7, 1939

Sunrise Services at Atlanta University

The colored Interdenominational Ministerial Alliance will sponsor a community Easter sunrise prayer meeting at 5:30 o'clock Sunday morning in the athletic bowl of Atlanta University.

Rev. W. R. Wilkes, of Allen Temple A. M. E. Church, will deliver the message. A chorus composed of students of various colleges and choirs of participating churches will be directed by Professor Kemper Harrold, of Morehouse and Spelman Colleges. Instrumental music will be by Doko Band and a brass quartet from Morehouse College.

The Georgia Power Company has arranged special street car schedules from all parts of the city to accommodate those wishing to attend the service.

FREEDOM IN GOD GOAL OF CHURCH SINCE SLAVE DAY

1st Congregational Finds Fight Is Just Begun.

BY PHILIP KINSLEY.

What organized religion has meant and may mean to Chicago is given one definite answer under the tall gray steeple that dominates Union square on the near west side, in the history, the work of today and the dream of the future of the members of the New First Congregational church, at Washington and Ashland boulevards.

The very stones of the church tell the story, a soaring, time-weathered fortress of freedom. It begins with Philo Carpenter, Chicago's first druggist and one of the roots of the church, who made it a center of the anti-slavery struggle and the fight for human rights. His farm once covered much of this section, and the streets Ann, May, and Elizabeth were named for his daughters. Here the Chicago Theological seminary, now adjacent to the University of Chicago, had its start under Carpenter. Here the city rises from the ashes of the great fire has its finest resurrection.

Newer, Greater Era Looms.

The evolution of the neighborhood into a factory and rooming house district, sometimes called the "graveyard of churches," has wrought its changes in the outlook and functions of the church, but it has retained its original loyalties and strength in a marked degree. Today, under the leadership of a new minister, the Rev Oswald W. S. McCall, one of the outstanding preachers of the English speaking world, the church has entered upon a new and greater era many of the members feel.

They speak of it as the cathedral of Congregationalism in downtown Chicago.

In this old voice of a vital religion the faith of the Pilgrim fathers is turning to a new goal without leaving its foundation stones. These stones are a part of the very concept of this nation, for American history is said to have really begun with the Mayflower compact, which ended with the words: "In the name of God amen." Political liberty and religious toleration, written into the constitution of the United States, are the children of this thought, wrought in the evolution of Puritanism, the coming of the Ark and the Dove to St. Mary's, Md., with militant and liberal catholicism, the heroism of Roger Williams and the unbending strength of the Quakers. It is one voice today, the spiritual heritage of the freedom of human personality—in God. It may be the most potent voice in America in dark days to come.

Plan to Spread Education.

Faith in freedom and faith in education is the sap of this tree. As the church starts out for work this fall there are plans for a spread of education, not only in preaching that meets the intellectual need by embracing scientific and historic fact, but in music of five fine united choirs, in adult education classes, in work with students of the district and with the children of the neighborhood. Dr. McCall outlines it this way:

"We believe in freedom of worship and freedom of thought. We would enchain no man. We would set men free from themselves and free from fear, from superstition and ignorance. We are still against all slavery, whether intellectual, ecclesiastical, political, or economic. We believe in the knowledge that grows. Here here is no stuffiness, either of doctrine or of customs! There's room to think. There's room and encouragement to love as Christ has loved us. High though our spire reaches from the city's pavement, our prayers, our faith, our hopes are higher. We lift men far beyond its utmost reach as we meet beneath its shadow."

Reflects a Radiant World.

There is a thought here of Chicago, a cosmopolitan center bordering blue waters, with noble avenues, temples and institutions; a center that rivals Alexandria in the days of its greatness, when freedom of thought had its greatest flowering under the Greeks, when Christians of the first century met with Jews and Buddhists and Persians in the temples and along the wide, colonnaded streets, and the story of the Galilean conquered and swept the world. Not a world "grown gray with thy breath," as Swinburne would have it, but one grown radiant with a new, indwelling urge to truth, love and justice.

One enters this church on a Sunday morning to find a brown toned auditorium, with a robed choir of 140 or more facing the congregation from the balcony under the great organ. The organ, gift of A. R. Dole, chairman of the board of the Hooker Glass and Paint Manufacturing company and one of the trustees and benefactors of the church, is one of the finest in the country, a special example of the organ builder's art. It has 5,466 pipes ranging from a half inch to 32 feet in size. William Lester, the organist, can make it whisper or thunder, and it takes the choir and congregation on its wings, from the thought of Sabbath rest by Galilee, the gentle peace of the hills, into the march of armies and the heights of the Hallelujah chorus.

Thoughtfulness Marks Service.

The light from tall windows of greenish gold, set with many symbolic ornamentations of 13th century English Gothic, comes down in soft radiation upon choir, minister and congregation. Men, women, and children form the united choirs, under the direction of Dr. George L. Tenney, for many years director and also teacher of music, Greek and Latin at the Lewis institute. The choir is noted for its annual production of "Elijah," "The Messiah" and other works, and this year presented "The Fulfillment," an Easter choralog arranged for reader, choir, and organ by Dr. McCall.

The service here is characterized by thoughtfulness rather than by routine, or what Dr. McCall calls "the heresy of externalism." Valuing thoroughly the form and ritual of religion as a necessary channel, yet he bears down always on the mental attitude, "the great desiring after goodness," the recognition of the God within each person and the necessity of reconciliation to Him in spirit and behavior. This liberalism, this modernism, does not outline an easy path. He keeps his eyes on the distant scene in speaking of the famine of Jacob's time or the present depression. The life that moved in the ancient seas and produced limestone could not know the stones that made this church. He goes to nature and its laws and finds a moral law of gravity, great, fundamental spiritual laws unchanging and eternal, and translates them into a solution of modern problems.

A Native of Australia.

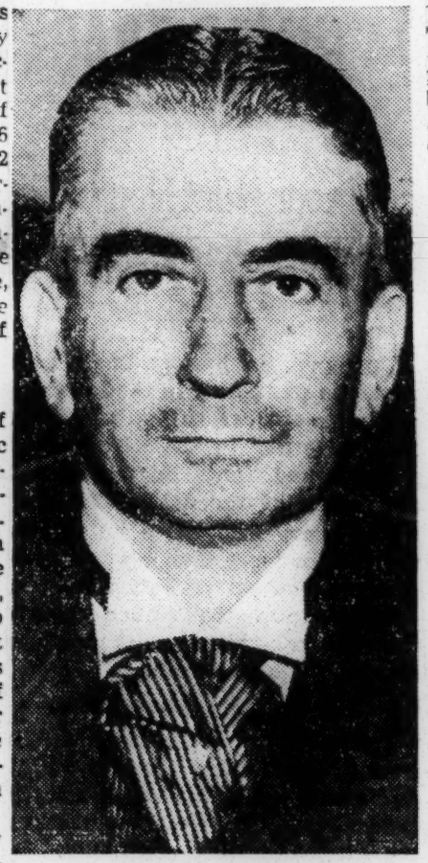
Dr. McCall came here last February from the First Congregational church of Berkeley, Cal., where he was pastor for 17 years. He is an Australian by birth, and served during the last war in Egypt, England, and France. He has been the preacher on many occasions at the City Temple, London.

The new assistant minister is the Rev. Eric H. Arendt, who came recently from the First Congregational church of Los Angeles. He is from Beloit college and the Chicago Theological seminary. He is in charge of the educational programs and has in planning a youth church within the folds of the old, a training in corporate worship.

The old Carpenter chapel next door to the church is the center of many activities, including music. The church offices and social halls have recently been redecorated and refurnished and the old sagging roof repaired at a cost of $75,000. The church has a rather large endowment from its union with the old Union Park and two smaller churches in the course of history. Its 1,050 members are scattered widely, the majority living in the suburbs.

Leads Church

(Story in adjoining column.)



[TRIBUNE Photo.]

The Rev. Oswald W. S. McCall, pastor of New First Congregational church, which is spoken of as the cathedral of Congregationalism in downtown Chicago.

A Liberal Religious Center.

Frederick J. Newey, a lawyer and trustee of the church, has spent 26 years in its work and feels that now it is entering upon a new phase and perhaps its most important one. A liberal religious thought center, a vital, intelligent preaching, is well worth promotion and effort, he thinks, in what is practically downtown Chicago. This and its neighborhood, institutional function, call forth his support.

Tenney S. Ford, an engineer on the staff of the board of local improvements for 32 years, has been a member of this church since 1893 and is active in choir work and on various committees. It is the center of life for him and his family.

Beryl B. Collins, a lawyer and master in chancery of the Superior court, is enthusiastic about the work and prospects of this church. He has worked in it for many years and "gets a kick out of it," he says.

R. D. Spaulding, an official of the Continental Illinois National Bank and Trust company, who has been active in its work most of his adult life, says the church has a wonderful future and the outlook now is more hopeful than in any time for the last ten years.

Hold Annual Youth Camp.

H. Walter Wright, an insurance man, is the director of the Boy Scout and other boys' work in the church. G. Bruce McNair of the Howe Scale company is chairman of the committee on boys' work. William Bowen an engineer, is head of the young people's department. One of the attractive things for youth in this church is the annual camp at Bridgeman Mich., where the church maintains a permanent camp. A home for girls is maintained next to the church.

Miss Albertine Bischoff, church secretary, is the center of much institutional life. Trained in business and also in social service work, she finds that of the church the most satisfying. Nothing else, she thinks, provides so good a motivation for life, a key and a power that does not fail. The recent church conference at the Bridgeman camp gave direction and inspiration to many of the church's activities this year. Here the discussion groups got together after a morning swim, setting up exercises flag raising ceremony and breakfast and asked themselves whether the modern Sunday school has run to seed, why they go to church anyway and what they would alter there, or in the choir, if they had the power of God. They reached certain conclusions, such as the work outlined here and then began to do something about it.

Shoeless Seer Prayed For Huey

NEW ORLEANS—(ANP)—"Mother" Kate, who moved up from washerwoman to prophetess because "a voice came to her," stopped getting messages from the air last week, and through all of darker New Orleans flew the word.

As it must to all seeresses, and to all washerwomen, death came to the barefoot ruler of New Orleans' barefoot "cult of St. Michael's." Stricken Sunday as she was singing at the head of one of her congregations, Kate Wilson Francis died at Charity hospital, a self-made queen at 42 big church but he was shot the next week.

Nearly two decades ago, Mother Kate heard something and deserted the tubs. It said "work for the Lord" and "take off your shoes" at the same time, and Mother Kate did both. In time she thrived, put a gold crown on her head, drew dozens of assistants, put crowns on 28 of them, and sent them out to set up temples of their own.

HUSBAND QUITS WORK

Finally, her clientele grew so thick that even her husband, Louis Francis, was able to give up his street paving job and devote all his time to operating the organization.

Mother Kate heard spirit messages, gave cures, "talked religion" and fought hoodoos, especially fought hoodoo. Once, says the story, she directed a woman to look under her porch, and the woman found a "devil" there, a little baby devil, as big as your fist, that looked like a snail. "Mother" put it in a bottle and displayed it to her followers, as an example of scourges she was able to overcome.

She organized big barefoot parades every July, and at the head of the march she walked up and down Rampart Street, Louisiana Avenue, and other big streets showing the strength of her cult.

She led prayers "for city and state," for Huey Long, for Mayor Walmsley, for all authorities. Legend among her followers is that Huey Long once was so impressed with word of her work that he planned to give her a

WEARS TWO GOWNS

Up at 2431 St. Anthony, Mother Kate settled recently as her latest stop in a series of transfers from one neighborhood to the other. There she gathered her aides and carried on as before, till Sunday night when she suffered a stroke and had to be taken from her temple.

Her followers didn't have much trouble picking the outfit for Mother Kate's laying away. She had red sateen ones, green ones, white ones; but best of all, she liked the pink-gold one, that matched her crown. And she'll go to the grave wearing both.

EPISCOPAL BISHOP, A NEGRO, TO RETIRE

Dr. Demby, Nearing 70, Has More Degrees Than Any Other Minister in the South

ONLY NEGRO OF THIS RANK

Late Bishop Gailor Was His Mentor—One of the Leading Hebrew Scholars in Church

Copyright, 1939, by NANA, Inc.

MEMPHIS, Tenn., Jan. 21.—When the Right Rev. Edward Thomas Demby, Bishop of colored work in the Episcopal Diocese of Arkansas and the Province of the Southwest, is officially retired on Feb. 1 it will remove the first and only Negro Bishop in the Episcopal Church of the United States. He is the only Negro listed in Who's Who from Tennessee, and his degrees—Bachelor of Divinity, Doctor of Sacred Theology, Doctor of Divinity, Doctor of Letters, Bachelor of Music and Doctor of Laws—outnumber those of any other minister in the South.

Honors are taken lightly, however, by this modest, soft-spoken clergyman. For forty years he has been achieving them. Asked if it were true that he was one of the outstanding Hebrew scholars in the church, he folded his hands and, in a voice filled with devotion for his old chief, the Right Rev. Thomas F. Gailor, Bishop of Tennessee for forty-three years, said, "That is what Bishop Gailor said."

Dr. Gailor Long His Mentor

The late Bishop Gailor, who was head of the national church for six years, was not only Dr. Demby's chief for more than twenty-five years but his mentor under whom he rose from minister to Bishop.

When Dr. Demby came under Bishop Gailor's sponsorship he had six degrees, had been principal of a private school in Denver, which had 200 white and 20 Negro students, and had been the only Negro to teach school in Victoria, B. C., where he also established a lecture bureau.

In 1905 he built the largest Negro congregation in America at Key West and was so successful that a white Episcopal congregation asked him to come to its church, a call which he declined.

Up a Memphis alley one day Bishop Demby found a large Negro family in distress. He looked after them and became interested in one of the children and directed his education. Today the little colored boy has become the Rev. George Stams, who succeeded Bishop Demby as rector of Emanuel Church here and head of the Gailor Industrial School near Memphis.

Twenty Years a Bishop

Bishop Demby was born in Philadelphia in 1860 and began his studies as a delicate child under private tutors. Later he was graduated from Lincoln College. He became a priest in 1899 and a Bishop in 1918.

When he came to Bishop Gailor's diocese in 1907 he took charge of Hoffman Hall, Episcopal school for theological students at Fisk University. Later he opened Gailor Industrial School and went to Waco, Texas, to teach in the public schools and at Paul Quinn College.

Creating a Negro Bishop in the Episcopal Church was part of the forward movement of the late Bishop Gailor, and today Bishop Demby said:

"I hope I have pleased him. He was so fine, so cultured—such a magnificent man of God."

Harlem Church Gutted By Fire; $500,000 Loss

Spectacular Five-Alarm Blaze Destroys St. Martin's P. E. Church

NEW YORK, Jan. (ANP)—The burning of St. Martin's Episcopal church at the corner of 22nd street and Lenox avenue, Thursday morning was the first five-alarm fire Harlem has had in the past few years. The fire completely destroyed the church entailing a loss of $500,000.

Cutting the interior, the fire left only the stone walls standing and they, according to the fire chief, constitute a hazard.

Burning steadily from 3.45 A. M. until long after daylight, the edifice was a skeleton after the flames were brought under control by 21 engine companies.

Frederick Palmer, 50, an assistant caretaker, who slept in the basement, was rescued by firemen and taken to Harlem hospital in a serious condition from smoke poisoning.

Bishop William T. Manning, inspecting the ruins at 11.15 a. m. the following day, assured the Rev. John H. Johnson, rector of the church, that temporary quarters would be found for services.

In 1925 the church was ruined by a similar blaze, but at that time it was tenanted by a white congregation. Immediately after it was rebuilt, the colored congregation took over the edifice and continued worshipping there.

Bishop Demby, First Prelate To Retire Soon

PHILADELPHIA — (A N P)— After a long and distinguished service in the Southwest Province which included the dioceses of Arkansas, Texas, Kansas, Missouri, Oklahoma and New Mexico, covering 660,000 square miles of territory —the Rt. Rev. Edward Thomas Demby, Episcopal Bishop Suffragan and the first of his race to reach this office in the United States, will retire in February.

The venerable churchman last Sunday concluded his final tour of his district at a meeting conducted by St. Augustine's church. Still active and vigorous, the Bishop said his retirement would not be complete and he is considering offers to conduct lecture courses at several schools. Bishop Demby prepared for the priest-hood in Denver at St. Mathews hall.

After his ordination as a deacon, he went to Tennessee and became successively a priest, arch deacon and bishop. Other colored Episcopalians have been elevated to the bishopric, but they were assigned to Haiti and Liberia. Bishop Demby was the first to be so honored in this country.

Bishop Demby Retiring Soon

PHILADELPHIA, (ANP).—After a long service in the Southwest province which includes the dioceses of Arkansas, Texas, Kansas, Missouri, Oklahoma and New Mexico, the Rt. Rev. Edward Thomas Demby, Episcopal Suffragan Bishop, will retire in February.

The venerable churchman last Sunday concluded his final tour of his district at a meeting conducted by St. Augustine Church. Still active and vigorous, the Bishop said his retirement would not be complete and he is considering offers to conduct lecture courses at several schools.

Bishop Demby prepared for the priesthood in Denver at St. Mathew Hall.

After his ordination as a deacon, he went to Tennessee and became successively a priest, arch deacon and bishop.

Greenville, S C News
January 27, 1939

Epiphany Service At Negro Church Planned

The service of the Epiphany, or the feast of lights, will be held at St. Phillips Colored Episcopal church on Logan street at 7:30 o'clock Sunday night.

A delegation from Epiphany church in Spartanburg will conduct the service.

EPISCOPAL BISHOP, A NEGRO, TO RETIRE

Dr. Demby, Nearing 70, Has More Degrees Than Any Other Minister in the South

ONLY NEGRO OF THIS RANK

Late Bishop Gailor Was His Mentor—One of the Leading Hebrew Scholars in Church

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MEMPHIS, Tenn., Jan. 21.—When the Right Rev. Edward Thomas Demby, Bishop of colored work in the Episcopal Diocese of Arkansas and the Province of the Southwest, is officially retired on Feb. 1 it will remove the first and only Negro Bishop in the Episcopal Church of the United States. He is the only Negro listed in Who's Who from Tennessee, and his degrees—Bachelor of Divinity, Doctor of Sacred Theology, Doctor of Divinity, Doctor of Letters, Bachelor of Music and Doctor of Laws—outnumber those of any other minister in the South.

Honors are taken lightly, however, by this modest, soft-spoken clergyman. For forty years he has been achieving them. Asked if it were true that he was one of the outstanding Hebrew scholars in the church, he folded his hands and, in a voice filled with devotion for his old chief, the Right Rev. Thomas F. Gailor, Bishop of Tennessee for forty-three years, said, "That is what Bishop Gailor said."

Dr. Gailor Long His Mentor

The late Bishop Gailor, who was head of the national church for six years, was not only Dr. Demby's chief for more than twenty-five years but his mentor under whom he rose from minister to Bishop.

When Dr. Demby came under Bishop Gailor's sponsorship he had six degrees, had been principal of a private school in Denver, which had 200 white and 20 Negro students, and had been the only Negro to teach school in Victoria, B. C., where he also established a lecture bureau.

In 1905 he built the largest Negro congregation in America at Key West and was so successful that a white Episcopal congregation asked him to come to its church, a call which he declined.

Up a Memphis alley one day Bishop Demby found a large Negro family in distress. He looked after them and became interested in one of the children and directed his education. Today the little colored boy has become the Rev. George Stams, who succeeded Bishop Demby as rector of Emanuel Church here and head of the Gailor Industrial School near Memphis.

Twenty Years a Bishop

Bishop Demby was born in Philadelphia in 1860 and began his studies as a delicate child under private tutors. Later he was graduated from Lincoln College. He became a priest in 1899 and a Bishop in 1918.

When he came to Bishop Gailor's diocese in 1907 he took charge of Hoffman Hall, Episcopal school for theological students at Fisk University. Later he opened Gailor Industrial School and went to Waco, Texas, to teach in the public schools and at Paul Quinn College.

Creating a Negro Bishop in the Episcopal Church was part of the forward movement of the late Bishop Gailor, and today Bishop Demby said:

"I hope I have pleased him. He was so fine, so cultured—such a magnificent man of God."

White Students Make Negro Office Holder

GREENSBORO, N. C.— Harry Johnson, Avon, N. Y., student at St. Augustine's College, Raleigh, was elected to one of the offices of the Episcopal student conference of the Diocese of North Carolina which brought together students from 14 colleges at St. Mary's house, Episcopal Student center at Woman's College (white) here recently.

The officers were installed at the closing service Sunday, April 16, at St. Mary's house by the Rev. Alden Drew Kelley, (white) of New York city, Rev. Alden is the national head of student work for the Episcopal church.

BISHOP DEMBY SAYS NEGRO WANTS OPPORTUNITY TO EARN LIVING; NOT SOCIAL EQUALITY

Claims Race Problem Should Be Left to Youth of Both Races For Solution—Adults of Today Live Too Much In the Past.

By JOHN R. WILLIAMS

LITTLE ROCK, Ark., Feb. 2—Bishop E. Thomas Demby, aged 70, of the Southwest diocese, and first Negro bishop of the Episcopal Church in America, made his last official visitation here Sunday at St. Philip's Church, and in a stirring address before a packed house of both races pointed out dangers confronting America today because the South does not recognize and appreciate present economic trends.

"Railroads lose millions of dollars annually because of jim crow laws. Business establishments with headquarters in the North enjoy thriving trade here because they show consideration to the Negro. By discriminating against Negroes, southern business loses millions of potential customers who buy when they have money.

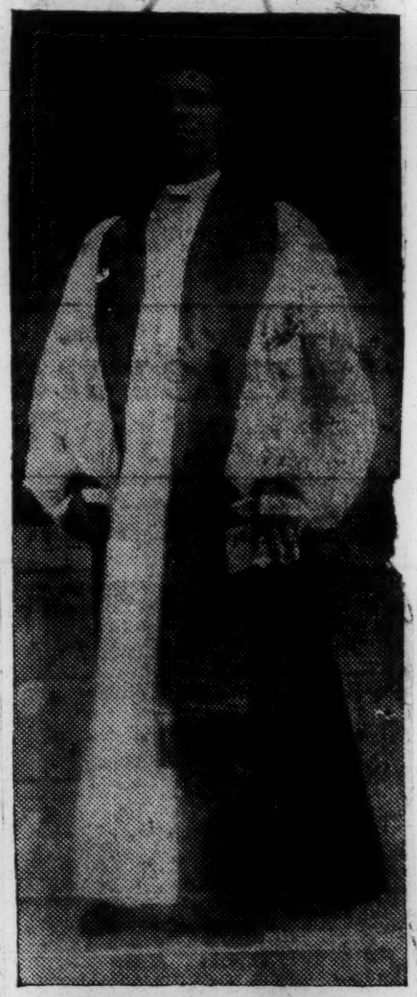
"If the Negro could say to the white race, 'we don't want to intermingle to the point of marrying', I believe 50 per cent of the problem would be solved. You don't have to eat, sleep and live with the Negro to give him a chance to live," he declared.

Bishop Demby emphasized that the Negro does not seek so-called social equality, but only an opportunity to work, earn and enjoy moderate comforts.

Stabilization of the rural South by enabling tenants to acquire farms, homes, schools and churches and by providing the Negro with steady income by crop subsidies was recommended. Southern agricultural areas are unable to care for their youth, which flocks unschooled and untrained to the cities, destined too often for slum districts, red lights, relief rolls, rackets and thuggery, he said.

Bishop Demby praised the Farm Security Administration as a forward step for the South. But solution of the rapidly mounting race problem is not immediately forthcoming. "My experience throughout the years convince me that the problem must be turned over to the young people of both races. Others are living too much in the past," he concluded.

Episcopal Bishop Retires



THE RT. REV. EDWARD THOMAS DEMBY

Bishop in the Arkansas Diocese of the Episopal Church and one of the most distinguished churchmen in America who retired last Wednesday at the age of 78 years, after serving the church for 40 years. He possesses six college degrees, is listed in Who's Who, and is a foremost student of Hebrew.

Bishop E. Thomas Demby, Leading Hebrew Scholar And Educator Retires At Age Of 69

MEMPHIS, Tenn.—When the Rt. Rev. Edward Thomas Demby, Bishop of the Colored Work in the Episcopal Diocese of Arkansas and the Province of the Southwest was officially retired on February 1st, it removed the first and only Negro Bishop in the Episcopal Church of the United States. He is the only Negro listed in Who's Who from Tennessee and his degrees—Bachelor of Divinity, Doctor of Sacred Theology, Doctor of Divinity, Doctor of Letters, Bachelor of Music and Doctor of Laws—outnumber those of any other minister in the south.

Honors are taken lightly, however, by the modest, soft-spoken clergyman. For forty years he has been achieving them. When asked if it were true that he was one of the outstanding Hebrew scholars in the church, he folded his hands and in a voice filled with devotion for his old chief, the Right Rev. Thomas F. Gailor, Bishop of Tennessee for Thirty-three years, said, "That is what Bishop Gailor said."

DR. GAILOR LONG HIS MENTOR

The late Bishop Gailor who was head of the National Church for six years, was not only Dr. Demby's chief for more than twenty-five years but was his mentor under whom he rose from minister to Bishop. When Dr. Demby came under Bishop Gailor's sponsorship he had six degrees, had been principal of a private school in Denver which had 200 white and 20 Negro students and had been the only Negro to teach school in Victoria, B. C., where he established a l[illegible]re bureau.

In 1905 he built t[illegible]argest Negro congregation in Am[illegible] West and was so succ[illegible] white Episcopal congregation asked him to come to its church, a call which he declined.

Bishop Demby became interested in the Rev. George Stams when just a little boy and directed his education. Rev. Stams later succeeded Dr. Demby as rector of Emanuel church here and head of the Gailor Industrial school near Memphis.

TWENTY YEARS A BISHOP

Bishop Demby was born in Philadelphia in 1860 and began his studies as a delicate child under private tutors. Later he was graduated from Lincoln College. He became a priest in 1899 and a Bishop in 1918 When he came to Bishop Gailor's diocese in 1907 he took charge of Hoffman Hall, Episcopal school for theological students at Fisk University. Later he opened Gailor Industrial school and went to Waco, Texas to teach in the public school and at Paul Quinn College.

In speaking of Bishop Gailor with regard to his recent retirement, Bishop Demby said, "I hope I have pleased him. He was so fine, so cultured—such a magnificent man of God."

Knoxville Tenn., Journal
June 27, 1939

Knoxville To Lose Great Spiritual Leader

To all those who believe that preaching of the word of Jesus Christ can and should be a positive, vital force, news of the impending departure of the Rev. Louis C. Melcher from St. John's Episcopal Church of this city will bring a feeling of regret.

The Rev. Mr. Melcher, after eight years of service, has accepted a call to become rector of the historic Trinity Parish of Columbia, S. C.

Since coming here from Clarksville, Tenn., the Episcopal rector has made important contributions to Knoxville's community life, both in church and lay circles. He has seen the membership of his church increase, has established St. Luke's Parish for Negroes and has found time to preach in missions in this vicinity, often conducting three and four services a day. Establishment of Tyson Center at the University of Tennessee also has been under his direction.

In the field of community betterment, through such organizations as the Community Chest and St. John's Orphanage, his work for a better and finer Knoxville has been carried on vigorously but without fanfare. He has shown that a churchman need not stop his work at the church's door.

Accepting the call to the South Carolina parish, he should find the opportunity to carry out, on even a broader scale, the ecclesiastical and humanitarian work which he has done here. He will leave behind him a host of friends who have been attracted by his warm fellowship and his splendid example.

NEGRO YOUTH CAMP OPENED AT SPARTA

Bishop Barnwell To Be Banquet Guests July 17.

Special to THE CONSTITUTION.

SPARTA, Ga., July 13.—The Duncan J. Scott Memorial Camp, a religious training camp for negro youth, sponsored by the Department of Religious Education and the Council of Colored Churchmen of the Protestant Episcopal church, diocese of Georgia, was opened today at the Country Life Center near here.

Using as a theme "Out of Doors With the Master," the camp will feature a daily program of activities, including swimming, hiking, nature study, industrial art, handicraft, baseball, basketball, tennis and daily lecture courses.

The Rt. Rev. M. S. Barnwell, bishop of the diocese, will be guest speaker, and will be honored by the camp at a banquet July 17. The executive council of the diocese will be entertained July 18.

NAMING OF NEGRO BISHOP TALKED BY CHURCH GROUP

Sewanee Synod of Episcopal Church Favors Move for South

(The Associated Press)

Tampa, Fla., Nov. 16.—A prolonged discussion among Southern Episcopalians over the election of a negro bishop to administer the activities of the 10,000 negro members in nine Southern states ended today with the recommendation of the Sewanee provincial synod, meeting here, that such an appointment be made.

The House of Bishops of the entire Episcopal Church, it was explained, would be asked by the Southern province to form all negro congregations into a missionary district, to be administered by a negro missionary bishop.

Opponents of the resolution said that creation of a negro missionary district would remove the negro church members from the ruling hand of the white church.

The synod ended its three-day meeting today.

Mrs. Fred Ramsey of Knoxville, Tenn., was re-elected president of the women's auxiliary to the national council. Other officers elected were Mrs. Beverly Slan of Columbia, S. C., vice-president; Mrs. Alpha Nash of Sarasota, Fla., representative to the national board; Mrs. Frank McLeod of Sumter, S. C., chairman of Christian education; Mrs. Reuben Ragland of Jacksonville, secretary-treasurer.

Eight officers of the province of Sewanee, including the Southeastern states, re-elected were: The Rev. Frank Puley of Leesburg, Fla., secretary; the Rev. Porter Hall of Allendale, S. C., assistant secretary; Warren Kearney of New Orleans, representative to the national council; Dr. Alexander Guerry of Sewanee, Tenn., the Rev. Printice Pugh of Nashville, Tenn., and the Right Reverend Almon Abbott, bishop of Lexington, Ky., provincial council; Frank Deering, treasurer, and the Rev. Gardner C. Tucker of Mobile, Ala., historiographer.

Tampa, Fla. Tribune
November 17, 1939

EPISCOPALIANS VOTE TO HAVE A NEGRO BISHOP

Recommend It as Annual Meeting Ends Here

A long fight to have a negro bishop elected to administer the activities of the 10,000 negro members in the fourth province of the Episcopal church came to an end eysterday with the adoption of a resolution by the Sewanee provincial synod meeting here, recommending such action be taken.

Adoption of the resolution means that the house of bishops of the entire church will be requested by the province to form all negro congregations into a missionary district and to elect a missionary bishop for the district or fourth province, officials said.

The house of bishops will meet at the national convention at Kansas City next year.

A Surprise Climax

Presentation and adoption of the resolution, which is expected to cause repercussions in some quarters, was a surprise climax to the fourth province meeting which ended shortly after noon at St. Andrew's church.

It was explained that election of a bishop and creation of a missionary district would remove the negro members of the church from under the ruling hand of the white church.

The resolution was presented by the provincial commission on negro work.

Mrs. Fred Ramsey, of Knoxville, Tenn., was re-elected president of the auxiliary at its final session. Other officers are Mrs. Beverly Sloan, of Columbia, S. C., first vice president; Mrs. Alpha Nash, of Sarasota, representative to the national board; Mrs. Frank McLeod, of Sumter, S. C., chairman of Christian education, and Mrs. Reubew Ragland, of Jacksonville, secretary-treasurer.

Shows Big Growth

It was announced by Alexander Andrews, of Raleigh, N. C., chancellor of the diocese of North Carolina, that the Episcopal church in the fourth province has shown a bigger growth than the general population within the area. The church has shown a growth of 50.53 percent as compared to 31.42 percent in the nine states of the province.

A request was made by the general session of the synod to the liturgical commission (prayer book) of the general church to have services for children drawn up and distributed throughout the church and that such services be incorporated into the next revision of the American Book of Common Prayer.

Macon, Ga., Telegraph
November 17, 1939

NEGRO IS WANTED BY EPISCOPALIANS

Churchmen Vote to Group All Members of Race Under Own Missionary Bishop

TAMPA, Fla., Nov. 16 (AP)—A prolonged discussion among Southern Episcopalians over the election of a Negro bishop to administer the activities of the 10,000 Negro members in nine Southern states ended today with the recommendation of the Sewanee provincial synod, meeting here, that such an appointment be made.

The house of bishops of the entire Episcopal church, it was explained, would be asked by the Southern province to form all Negro congregations into a missionary district, to be administered by a Negro missionary bishop.

Opponents of the resolution said that creation of a Negro missionary district would remove the Negro church members from the ruling hand of the white church.

The synod ended its three-day meeting tolay.

Mrs. Fred Ramsey of Knoxville, Tenn., was re-elected president of the women's auxiliary to the national council. Other officers elected were Mrs. Beverly Slan of Columbia, S. C., vice president; Mrs. Alpha Nash of Sarasota, Fla., representative to the national board; Mrs. Frank McLeod of Sumter, S. C., chairman of the Christian education; Mrs. Reuben Ragland of Jacksonville, secretary-treasurer.

Alexander Andrews of Raleigh, N. C., chancellor for the diocese of North Carolina, reported that the Episcopal church in the Southern (fourth) province showed a growth greater than the increase of population within the area.

Eight officers of the province of Sewanee, including the Southeastern states re-elected were: Rev. Frank Pulley of Leesburg, Fla., secretary; Rev. Porter Hall of Allendale, S. C., assistant secretary; Warren Kearney of New Orleans, representative to the national council; Dr. Alexander Guerry of Sewanee, Tenn., the Rev. Prentice Pugh of Nashville, Tenn., and the Rt. Rev. Almon Abbott, bishop of Lexington, Ky., provincial council; Frank Deering, treasurer and Rev. Gardner C. Tucker of Mobile, Ala., historiographer. The latter is the oldest active Episcopalian clergyman in this country.

Rt. Rev. Frank A. Juhan of Jacksonville, bishop of Florida as president of the synod as a holdover.

NEGRO PLAN APPROVED AT EPISCOPAL SESSION

Naming Of Bishop For 100,000 Members Sanctioned

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A Minister Who Ministers

"Old Mose" rang Parson Hughes' doorbell one day to ask, "Parson Hughes, can't you do something to help me get that old-age pension?" The parson did. At right is the parson in his vestments.

Parson Hughes Has Door Always Open

Dynamic Concord Minister Is Welfare Agency All By Himself, Organizes Widely Known Boys' Club, and Finds Time to Be Rector of Church.

BY MARY LINN COLLINS.

"Listen here folks! You must have thought that other fellow was sending me the money I need. He didn't. I've got to have it right away for Opportunity No. 9 I wrote you about yesterday. Let me hear from you at once.

"Parson Hughes."

That's the way Parson Hughes conducts his agony column in the Concord Daily Tribune. But it is seldom he has to strike that urgent note, because usually the money comes pouring in before ink is dry on the first appeal.

Parsons calls himself Concord's "village beggar". And he is. He begs for money, coal, food, sheets, car or train fare—just anything the current "opportunity" requires. The calls come to his door, made directly by the persons in want or referred to him by the Red Cross, the welfare department, the Salvation army or the doctors. They are approved by these service agencies before he makes his public request in the form of a "little piece in the paper." When more than enough money for the immediate case comes in, Parson authorizes a local coal dealer to credit the Salvation army with so many tons of coal.

SPECIALISTS PLEASED.

Before Concord had its present hospital, Parson Hughes took his hospital cases to Charlotte, where he arranged for Duke foundation rates and "cashed in on his college friends" among the specialists. He always gets the immediate attention of the right man for the case. And the specialists, instead of being bored with his incessant calls, have thanked him for sending them cases for clinical study, some of which have been written up in medical journals.

Concord people have confidence in Parson. Many have brought him sums voluntarily to be used when he finds the need. This money he enters in a book labeled "The In-As-Much Fund." He once called it the Hospital fund and later Friend-of-the-Poor. He likes the present name best. On the other side of the ledger are detailed entries concerning each case and its requirements. The two pages are checked against each other in itemized figures. There are books and books of such accounts at Parson Hughes' home, where he and Mrs. Hughes keep an open door and an open ear night and day.

Then there is the Christmas Cheer which Parson has directed for nine years. Through him all the forces for giving in the community are co-ordinated for this event. The Junior Charity league gives a Christmas tree for children of the county on Christmas Eve, and on Christmas afternoon the same tree gives joy to the negro children, whose gifts are handled by the two civic clubs for negroes that Parson Hughes established a couple years ago.

FORMED BOYS' CLUB.

Parson's latest activity is the organizing of a boys' club for leadership and service. He calls this the Knights of Young America. The boys themselves, a group of ex-Scouts, brought their ideas to him and asked him to organize a club in which they could continue the work and interest they had followed through their careers as Scouts, a club with "the hardest kinds of requirements."

So the Knights of Young America, a club for Christian leadership and service, was born with the help of a committee of Concord citizens headed by Parson Hughes who wrote the constitution, the rules, the routines—reams of writing, and all glittering with pageantry, chivalry, and dramatic appeal. Boys from 16 to 20 are eligible. But what requirements! The members must be able to pass examinations from time to time before a board of examiners on religious education and knowledge of the Bible, physiology and health, civics, science, law, art, service, and "practical things." They pass through seven orders before reaching the top, first becoming knights, then barons, earls, counts, lords, dukes, and finally princes. When they have achieved the rank of prince they will have education equivalent to that given by a junior college.

MOVEMENT SPREADS.

The boys are tremendously pleased with their club and have already received requests from boys interested in forming similar clubs elsewhere. Before long their vision will be national and international.

But charities, Christmas cheer, and boys' clubs are only side interests for Parson Hughes. He is rector of All Saints' Episcopal church of Concord. On Good Friday he holds a union service of all denominations in his church. Everybody comes. His sermons? Oh, he goes to the woods to write them; or on Saturday mornings he closes the door of an upper room while Mrs. Hughes is on guard below, and makes his preparations for the next day.

He is the third generation of Episcopal ministers, the son of the Rev. N. C. Hughes, now a retired clergyman of Hendersonville, and the grandson of the late Dr. N. C. Hughes of Chocowinity, N. C. He was born Israel Harding Hughes at Chocowinity, near Washington, N. C. Where his father and grandfather were masters at Trinity school for boys. This school was established in the 70's and continued through 1909, and during those years it sent 30 students to the Episcopal ministry.

INSPIRED BY BROOKS.

He entered the University of North Carolina and studied for two years with the class of 1907. Then he went to a business college at Poughkeepsie, N. Y., and later returned to Chapel Hill to finish with the class of 1911. He worked his way through college and through the Episcopal Theological seminary at Cambridge, Mass., and he studied also at Harvard. The reading of Allen's "Life of Phillips Brooks" inspired him to go to the Cambridge seminary.

In 1920 he was married to Miss Josephine Bowen of Jackson, N. C. They have one son, I. Harding Hughes, Jr., who is now in school at St. Andrews' preparatory school at Middletown, Del., a du Pont endowed institution, where excellence in equipment and instruction tends toward emphasis of the simple realities of life, and where the students themselves are responsible for the physical routine of the establishment save in the provinces of the kitchen and the laundry.

Among his more earnest activities Parson Hughes includes secular writing aimed at a major goal—a novel, no less, a novel he has high hopes of seeing in print one of these days.

Yet even being a novelist does not preclude this energetic gentleman's enjoyment of a fairly extensive category of "putterings-about," and he may be found from time to time dubbing around the golf links and tennis courts. He likes to take part in amateur theatricals.

During August when he and his family are on vacation at their home in Valle Crucis, he revels in daubing his way from spot to spot about the premises, a can of paint in one hand and a brush in the other.

For reading the parson prefers history and historical novels.

Parson Hughes is Concord's most dynamic and widely loved citizen—the one person who can get everybody there in step.

LaGrange, Ga News
October 3, 1939

Negro Episcopal Workers Meet

The annual convocation of negro Episcopal church workers will meet in the St. Elizabeth's mission today at 7:30 p.m., and Wednesday with the Rt. Rev. H. J. Mikel, bishop of the diocese, the Rev. James Satterwhite, chairman, and the Rev. H. J. C. Bowden, acting secretary, officiating.

This evening's program consists of prayer, address of welcome, the sermon and benediction. Wednesday's 7:30 a.m. program consists of holy communion, and at 10 a.m. a business session will be held. Dinner will be at 1 p.m., and other meetings are scheduled for 3, 5, and 7:30 p.m.

Episcopalians Should Have Definite Status

Journal & Guide

Editor, Journal and Guide: I thoroughly agree with Archdeacon Harris in his contention for greater effort upon the part of the Episcopal Church in Church extension among the colored race. But, the main difficulty the Archdeacon did not stress. This imperative need can not better be illustrated than by a quotation from an article from the late Rev. Dr. William Meade Clarke, editor of the Southern Churchman, written on his death bed, in 1916. Said Dr. Clark:

Norfolk, Va.

"The men who favored a racial jurisdiction favored it not as a fad, or as a fancy, or merely as the first of many methods, but they favored it because they believed it was right and the only right thing for the Church to do, and that the Church never would prosper in its Negro work until the right thing was done.

"They believed the duty of the Church was to give the Negro a square deal in the church, whether he got it anywhere else in the world or not; to set before him an open door of hope and to make him understand that the church of the living God recognized no social, or political, or racial difference whatsoever, and that in the church every human being stood on the same footing as every other human being."

In a few words, the above means definite status and participation upon the part of the Negro in the church. In view of an experience of more than a half century in the ministry, during which time I have followed closely every discussion of this question, I absolutely, and entirely, agree with Dr. Clarke, and, in the language of Luther, at the diet of Worms, I exclaim: Here I stand. So help me God, I can not do otherwise?

—GEORGE F. BRAGG, JR.
Baltimore, Md.

Pensacola, Fla. News
November 17, 1939

EPISCOPALIANS DIVIDE RACES

TAMPA, Nov. 17.—(AP)—The proposed election of a negro bishop to administer the activities of 10,000 negro Episcopalians in nine southern states had the support today of the Sewanee provincial synod.

At the conclusion of a three-day session here yesterday, the synod recommended to the house of bishops of the entire Episcopal church that all negro congregations be formed into a missionary district to be administered by a negro missionary bishop.

Creation of such a district, argued opponents of the resolution, would remove negro members of the church from under control of the white church.

Re-elected as officers of the Sewanee province, which includes the southeastern states were Rev. Frank Pulley, Leesburg, Fla., secretary; Rev. Porter Hall, Allendale, S. C., assistant secretary; Dr. Warren Kearney, New Orleans, representative to the national council; Dr. Alexander Guerry, Sewanee, Tenn.e, Rev. Prentice Pugh, Nashville, and the Rt. Rev. Almon Abbott, bishop of Lexington, Ky., provincial council; Frank Deering, treasurer, and Rev. Gardner C. Tucker, of Mobile, Ala., historiographer.

The Rt. Rev. Frank A. Juhan of Jacksonville, bishop of Florida, is president of the synod.

Mrs. Fred Ramsey of Knoxville, Tenn., was re-elected president of the women's auxiliary to the national council. Other officers elected included Mrs. Alpha Nash of Sarasota, Fla., representative to the national board, and Mrs. Reuben Ragland of Jacksonville, secretary-treasurer.

Greenville, S. C. News
November 17, 1939

NEGRO EPISCOPAL BISHOP PROPOSED BY SOUTHERNERS

Would Administer Activities Of 10,000 Members In Nine Dixie States

S. C. WOMEN HONORED

TAMPA, Fla., Nov. 16.—(AP)—A prolonged discussion among southern Episcopalians over the election of a negro bishop to administer the activities of the 10,000 negro members in nine southern states ended today with the recommendation of the Sewanee provincial synod, meeting here, that such an appointment be made.

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MISSIONARY DISTRICT

Opponents of the resolution said that creation of a negro missionary district would remove the negro church members from the ruling hand of the white church.

Mrs. Fred Ramsey of Knoxville, Tenn., was reelected president of the women's auxiliary to the national council. Other officers elected included Mrs. Beverly Sloan of Columbia, S. C., vice president, and Mrs. Frank McLeod of Sumter, S. C., chairman of Christian education.

Alexander Andrews of Raleigh, N. C., chancellor for the diocese of North Carolina, reported that the Episcopal church in the southern (fourth) province showed a growth greater than the increase of population within the area.

First Black Bishop In 500 Years Intones High Mass At Westminster

Bishop Kiwanuka, Consecrated At Rome, Presides Over Service In Famous Abbey—Has Distinguished Presence Marked By Gracious Manners.

LONDON, Dec. 28—(By Rudolph Dunbar for ANP)—Robed in the white vestments of his office and wearing a crimson skull cap, emblem of the White Fathers of Algeria, the first Negro bishop to be consecrated at Rome in five centuries intoned pontifical high mass in Latin at Westminster Cathedral in London last Sunday.

Courier 12-30-39

A majestic figure, like a statue in black marble, with gracious manners and a kindly glow on his face, is the Negro bishop of the Roman Catholic Church who has made history. His apostolic name is Kiwanuka, which means "one who comes from on high," and his family name Nakabali, which means "hill of the rock." Tradition says that his only predecessor was a Portuguese Negro bishop of the 15th century. Bishop Kiwanuka is the newly consecrated vicar apostolic of the new vicarate of Masaka in Uganda.

Pittsburgh Courier

DESCENDED FROM MARTYRS OF UGANDA

His family is descended from martyrs burned at the stake for their faith in 1885 at the orders of King Mutesa. The Buganda, his people on the borders of Lake Victoria, said Bishop Kiwanuka, know Latin and its meaning as well as he himself.

"I sing the ordinary service in the language of the Buganda," he explained, "and the same words in Latin at high mass. My people sing both with me. We have no choir. We all sing in Uganda."

DRUMS TOLD NEWS

When he received the telegram announcing his appointment and addressed "Bishop Kiwanuka," he thought someone was playing a practical joke on him, and it was only when the native chief of the province heard the news on his radio that the new bishop was convinced.

No church bells were rung, but the drums beat for four hours to inform his people. The bishop will have a conference with Malcolm McDonald, secretary of state for the colonies, at the colonial office.

Colored Bishop Intones High Mass At Cathedral In London

First Negro Consecrated At Rome in 5 Centuries

By RUDOLPH DUNBAR

LONDON—(ANP)—Robed in the white vestments of his office and wearing a crimson skull cap, emblem of the White Fathers of Algeria, the first Negro bishop to be consecrated at Rome in five centuries recently intoned pontifical high mass in Latin at Westminster cathedral in London.

A majestic figure like a statue of black marble, with gracious manners and a kindly glow on his face, is the Negro bishop of the Roman Catholic church who has made history. His apostolic name is Kiwanuka which means "one who comes from on high," and his family name Nakabali, which means, "hill of the rock." Tradition says that his only predecessor was a Portuguese Negro bishop of the 15th century. Bishop Kiwanuka is the newly consecrated vicar apostolic of the new vicarate of Masaka in Uganda.

His family is descended from martyrs burned at the stake for their faith in 1885 at the orders of King Mutesa. The Buganda, his people on the borders of Lake Victoria, said Bishop Kiwanuka, knows Latin and its meaning as well as he himself.

"I sing the ordinary service in the language of the Buganda," he explained, "and the same words in Latin at high mass. My people sing both with me. We have no choir. We all sing in Uganda."

DRUMS TOLD NEWS

When he received the telegram announcing his appointment and addressed "Bishop Kiwanuka", he thought some one was playing a practical joke on him, and it was only when the native chief of the province heard the news on his radio that the new bishop was convinced.

No church bells were rung, but the drums beat for four hours to inform his people. The bishop will have a conference with Malcolm McDonald, secretary of state for the colonies, at the colonial office.

Sacrilege Gave Birth To Colored P.E. Work

ABSALOM JONES, one of the three men yanked from his knees while praying in a white Philadelphia church, 145 years ago founded a movement which aimed to give colored free men the privilege of holding their own meetings where they might have an opportunity to exercise their spiritual gifts among themselves.

The movement — Episcopalian Church work among colored — now has 54,520 communicants; 315 churches, 39 of which are self-supporting, and 160 priests.

SPRANG FROM SOCIETY

The first church of the order grew out of what was known as the "Free African Society," members of which formerly belonged to the St. George's Methodist Church, white, in Philadelphia. The colored communicants contributed their share toward the expenses of the church and its equipment.

However, when a new building was erected, the colored members were asked to take seats in the gallery, but they refused.

> On a succeeding Sunday, Absalom Jones, Richard Allen, who became the first Bishop of the A. M. E. Church, and William White were dragged from their knees while praying and ordered from the church.

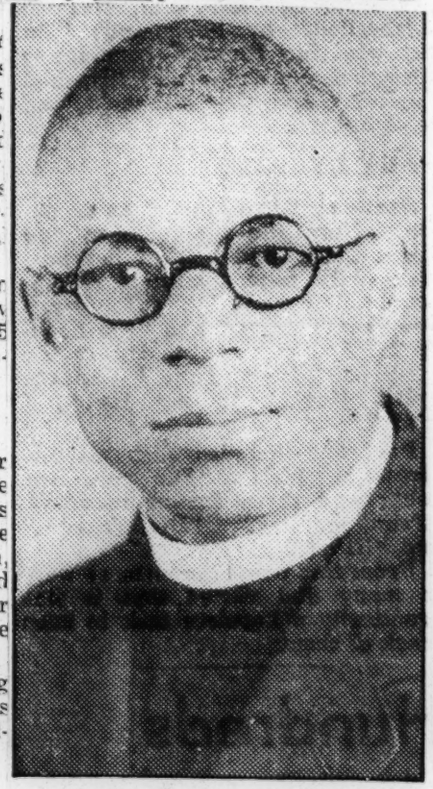
Subsequently Jones and Allen organized the society from which sprang the Episcopalian work.

The development of the work among colored up until 1937, has been recently reviewed in a series of lectures by The Venerable B. W. Harris, archdeacon for colored work in southern Virginia.

His historic account and constructive criticisms of the work are now available in pamphlet form.

"GROWTH INADEQUATE"

Archdeacon Harris compares the growth of the church with that of the Methodists and Baptists and concludes that it has been inadequate. Contending that the attitude of the Episcopalians themselves has not always been conclusive to expansion, the prelate asserts:



REV. B. W. HARRIS

"We have attracted most of our members from the uper strata and many of them have become so proud of their church connection that they developed something approaching a caste feeling."

MORE SUPPORT NEEDED

The major prerequisites in a program of action, the Archdeacon says, is to acquire more communicants and greater support of the church. He recommends the use of both laymen and women as missionaries and the use of the preaching mission in areas where people are accustomed to this method of evangelization.

Selection of a board of permanent commission by the General Convention to prosecute the work among colored, also the development of more women workers into something to correspond to the Sisters in the Roman Church are also advocated by Archdeacon Harris in his pamphlet.

GAVE DIVINE CASH, EX-'ANGEL' SWEARS

Witness Says She Handed Money Gifts to Evangelist on Many Occasions

FATHER AS BIBLE AUTHOR

He Asserted He Wrote Gospels, but Man-Made Laws Altered Them, She Testifies

Father Divine was depicted in the Supreme Court yesterday as claiming authorship of the Bible and as blaming "man-made law" for obscuring his original scriptural intent concerning the institution of marriage.

This was brought out in the testimony of Mrs. Verinda Brown, Negro housekeeper for Ordway Tead, chairman of the Board of Higher Education, who for five hours told Justice Benedict E. Dineen of her experiences as a former follower of the evangelist, and of numerous payments of cash ranging from gifts of $995 down to two cents that she said she made to the founder of the peace mission movement over a four-year period.

Mrs. Brown, complainant in a suit to have the Divine properties put in receivership, said that in 1930 she and her husband started living apart in "brother and sister" relationship, in accordances with Father Divine's teaching.

She took the spiritual name of "Rebecca Grace" and he assumed the name "Onward Universe." At one time in 1930, she said, she told Father Divine how thankful she felt toward him for giving her "strength to live apart" from her husband. She asked him how she "could make the grade to eternal life."

The Laws Written by Father

"You can have eternal life by living and keeping the laws just as I have written them in Matthew, Mark, Luke and John," he replied, according to Mrs. Brown. "You yourself and your husband, you are no more husband and wife because I never ordained that anyhow. It's just a man-made law that took it on themselves to join a man and a woman together.

"When I wrote the Bible I didn't mean who I have joined together let no man put asunder.'"

"Did Father Divine tell you he wrote the Bible?" asked William W. Lowell, counsel for the witness.

"Yes," she nodded, "Father Divine wrote the Bible."

Mrs. Brown described dozens of gifts of cash to the evangelist between the Summer of 1936, when she became interested in his movement at Sayville, L. I., and 1934, when, she said, her material resources began to dwindle and their relations grew colder. For long periods, according to her testimony, she turned over $35 of her $40 biweekly wages to him, besides gifts of cash from her bank accounts and other sources. Her husband concurred in this beneficence, she said, and he even gave up his job with the Teads to move into the Sayville "heaven" as a "brother." Mrs. Brown visited the place every three weeks or so.

Her first gift to Father Divine, she testified, consisted of five $20 gold pieces that had been given to her by Mrs. Tead, who is president of the Finch Junior College for Girls, on the fifth birthday of Miss Dianna Tead. She felt very happy about it, and went to Father Divine and said to him:

"Father, I do thank you for raising that child. I thought that I had raised it, but now I know that you did."

Says She Handed Gold to Him

A little later, when Father Divine was seated out on the porch, she took a seat next to him, holding the coins in her hands.

"He put his hand down beside the chair," Mrs. Brown testified. "I put the money in it."

"What did Father Divine say?" asked her counsel.

"He sat quiet for a while, then he said, 'It's wonderful.'"

The former angel, who seeks to recover $6,500 that she says she and her husband turned over to Father Divine's movement, admitted that he never once asked her for money. He merely urged her and the other angels to scorn material things and often mentioned the merits of his own "heavenly treasury," she asserted.

The largest single gift that she and her husband made, she testified, was $995 that they withdrew from a savings account. She had notified Father that she was going to draw it out, and when she finally did, she phoned him at Sayville and told him: "Father, peace, I got it." He responded that he would call the following morning at the Tead home at Forest Hills at 10 o'clock.

"You are right on the dot," she told him when he arrived the next morning. She turned over $483 and her husband $512.

"He said we had proved to be his 'heavenly children' and that he would put the money in his 'heavenly treasury,'" Mrs. Brown continued. She asserted that he told her that "any time you can get it back."

Mrs. Brown testified that Father Divine asked her always to make her gifts in cash, never to use registered mail, money orders or checks.

Black Eagle Backs Out In Divine's Suit

God's Hearing On $6,500 Claim Is Set For Wednesday

NEW YORK—Col, Hubert Fauntleroy Julian didn't mind paying off a mere $6,500 claim against Father Divine by a former angel from his vaunted stock of $800,000 worth of whiskey, but when other angels came forward with similar claims and asking "settlements," that was just too much for Haile Selassie's former ace flier.

As a result, the colonel has regretfully withdrawn his offer to pay the original claim of Mrs. Verinda Brown, a housemaid, and left the Harlem cult leader to his own resources.

"While the $6,500 would be mere carnation money," Julian declared, "my conscience would not allow me to pay one claim unless I paid them all. Sadly, that is impossible."

So saying, he withdrew while the case against Father Divine was continued on Monday before Supreme Court Justice Benedict E. Dineen. At that time, Julian made a formal withdrawal of his offer and the case continued until Wednesday.

The trial had been halted during the numerous conferences during consideration of the Julian offer.

While his attorneys prepared to defend his many heavens as the trial is resumed, Father Divine was busy sending telegrams which urged the purchase by the United States of Central and South Americaas a peacemeasure.

WIRES PRESIDENT

"Peace!" he wired to President Roosevelt. "Why not unite the three Americas as a national and international defense for peace? Let there be the United Countries of America, even as this is the United States of America."

Mrs. Brown, who wants her $6,500 back, contended at a previous hearing that Father Divine had induced her to take the money out of the bank and turn it over to him for safekeeping in "a heavenly treasury where moths, cobwebs or the rust of corruption cannot enter."

RECEIVERSHIP ASKED

She also asked a court order directing Divine to dissolve the peace missions and distribute their assets pro rata, among his followers.

Last week, Mrs. Brown expressed a willingness to accept payment from Julian and she and her husband, Thomas, a butler, implied that a trans-oceanic trip would be made.

Counsel for Father Divine indicated that he would not object to the birdman's settlement, however he insisted that his name be cleared of the implication of any fraud.

Roosevelts Accept Divine as Neighbor

To Sell Estate?
8-17-39

Associated Press WIREPHOTO.

This 700-acre estate of the late Frederick William Vanderbil t, may be sold to Father Divine and his followers. The estate lies a short distance up the Hudson from President Roosevelt's Hyde Park home

[Associated Press Wirephoto.]

Mrs. Margaret Louise Van Alen, niece of late Frederick William Vanderbilt, who is said to be negotiating with Father Divine's secretary for sale of Vanderbilt estate to cult. The estate is located near President Roosevelt's Hyde Park home.

NEGRO CULT MAY GET ESTATE NEXT TO ROOSEVELT'S

Father Divine Trying to Buy Vanderbilt Land.

8-17-39

New York, Aug. 16 [Special].—Father Divine, Negro cult leader, is negotiating for an arboreal "heaven" on the estate of the late Frederick William Vanderbilt, near President Roosevelt's home at Hyde Park. This was revealed today when correspondence between the President and the messiah, whose followers regard him as God, became public.

Father Divine revealed, after communicating with the President and Mrs. Roosevelt, that he was renewing efforts to buy the 700 acre estate, which is directly to the north of the President's home. Father Divine already has a "heaven" directly across the Hudson river from Mr. Roosevelt's estate.

After writing to Mrs. Eleanor Roosevelt, wife of the President, Father Divine sent a telegram to the President, seeking his views on the subject of acquiring the property for another heaven.

Government Shrine Preferred.

Through his secretary, Stephen Early, the President told Father Divine that he always had felt the estate should be acquired "preferably by some public or government body" and preserved as an arboretum. The The White House letter, dated Aug. 14, however, affirmed "the right which all citizens have to purchase any property which you may desire to acquire."

The President said that since the original owner of the Vanderbilt estate in revolutionary times had begun planting specimens of rare trees, the estate "for nearly 200 years has acquired the character of an arboretum." He suggested that the main floor of the house, which he characterized as "somewhat expensive to keep up," probably would serve well as a "public museum for the display of forestry, landscaping, and similar exhibits."

Agrees with Reservations.

Father Divine replied that originally he had intended to use it as a private residence, but would accede to the President's wishes and use it as an arboretum if he should buy it, except that he would keep a suite in the main building for himself and his

The correspondence consisted of a letter from Father Divine to Mrs. Roosevelt on Aug. 7, a telegram to the President on Aug. 8, the reply from Mrs. Roosevelt on Aug. 12 and from President Roosevelt on Aug. 14, and Father Divine's further letter of yesterday in which he said he plans to go ahead with his purchase plans.

Contents of Letter.

In his first letter, Father Divine said, in part:

"Out of my appreciation for your graciousness and your democratic stand on so many phases of life, I am writing to you as a matter of courtesy, to ascertain your views on a matter which intimately concerns your Hyde Park home.

"The present administration at Washington has been so democratic and so liberal, I would not for a moment wish to embarrass you or your friends in any way.

"I therefore have withheld my approval of the plans of my followers until I had an opportunity to consult your wishes in the matter.

"If you would be so kind as to let me know whether it would be entirely agreeable to you for this property to be occupied for such purposes, I should appreciate a frank statement on your part, and I shall withhold by approval of the plans of my followers until I hear from you."

Fittings for Napoleon's Palace.

Vanderbilt bought the property, the Walter Langdon estate, in 1895.

One of several large estates in the area at the time, including those of Ogden Mills, Archibald Rogers, John Jacob Astor, James Roosevelt, John A. Roosevelt, and Louis Livingston, it swept back from a mile frontage along the river to an elevation of 200 feet.

Vanderbilt built his house in 1898 and added to it the fittings and furnishings of Napoleon's Malmaison, the palace occupied by the Empress Josephine before and after her divorce.

Vanderbilt, railroad director, yachtsman, and a grandson of Commodore Cornelius Vanderbilt, died at his Hyde Park home on June 29, 1938.

The 700 acre Vanderbilt estate, a show place along the Hudson river since the turn of the century, was given to Mrs. Margaret Louise Van Alen of Newport, a niece of Mr. Vanderbilt's wife's and one of the principal legatees named in his will filed for probate on July 13, 1938.

Owner's Husband Dead.

Mrs. Van Alen's husband, James Laurens Van Alen, died in Paris in 1927. He was a grandson of the late William Astor. She was the former Margaret Louise Post.

Springwood, the Roosevelt estate at Hyde Park, was purchased by James Roosevelt, father of the President, in 1867. The President was born there in 1882.

After a controversy over the exact location of Krum Elbow, which he

contended applied originally to his property on the west shore of the Hudson and not to the Roosevelt estate opposite it, Howland Spencer sold his 500 acre holdings to Father Divine's followers.

Roosevelts Accept Divine As Neighbor on the Hudson

By the Asso

New York, Aug. 16.—President Roosevelt has consented to a personal and local application of his good-neighbor policy that may make him a neighbor twice-fold to Father Divine, the bold little Harlem colored cult leader, whose followers call him God.

Divine's white secretary, John Lamb, made public today a series of letters in which both Mr. and Mrs. Roosevelt agreed with Divine that he had a right to buy a second "heaven" near the ancestral Roosevelt home in Hyde Park, N. Y.—this time the beautiful 700-acre estate of a Vanderbilt, no less.

They both made it plain, however, that the President had hoped that the estate, because of its great wealth of mature and rare trees, might be made into an arboretum for the public. Divine said that was all right with him, under the condition that if his people bought the place "they will give me and my immediate staff a suite in the main building, but no doubt will allow the main floor to be used as a public museum."

Divine already has one heaven up the Hudson, a 500-acre property just across the river from Hyde Park, which he bought last year—without consulting the Roosevelts—from Howland Spencer, a bitter critic of the President.

(Other Divine properties are 22 Manhattan heavens, a 50-room "private retreat" for the evangelist himself here on Madison avenue, 50 up-State heavens; mansions in fashionable sections of Yonkers and New Rochelle, N. Y., and prospective heavens in exclusive Newport, R. I., and Chestnut Hills in Philadelphia and elsewhere—presumably financed from a $15,000,000 fund which the father's followers are rported to have amassed.)

From the opulent erstwhile Spencer country house across the river from the Roosevelts there issue in season and out the ecstatic shouts of "Peace! Ain't you glad?" which are among the distinguished characteristics of Father Divine's mostly dusky angels. A minority are white.

Divine is negotiating for the new heaven—the estate of the late Frederick William Vanderbilt—with the notion of making it a little less crowded sanctuary; to serve, as he put it in his letter to the President, as—

"My residence, to receive distinguished guests and also foreign diplomats and other representatives of the world of affairs, as we hope to bring about a closer relationship between the nations by negotiation."

The correspondence disclosed that Divine had first written Mrs. Roosevelt about the matter on August 7, saying he had withheld approval of the plans of his angels to buy the Vanderbilt place "until I had opportunity to consult your wishes in the matter."

He followed this the next day with a wire to the President himself, asking:

"Would you be so kind as to let me know whether or not it would be pleasing to you for this property to be used for such a purpose!"

Mrs. Roosevelt replied brieffy, saying the President felt "that there was no reason against any citizen of our country buying such property as he wishes to acquire," and stressing Mr. Roosevelt's long held hope that the estate might be perpetuated for the public.

Replying in behal of the President, Stephen Early, on of his secretaries, repeated substantially what Mrs. Roosevelt had said, and suggested:

"The house itself, which is comparatively modern, is somewhat expensive to keep up and because the rooms are very large the main floor of the house would probably serve well as a public museum for the display of forestry, landscaping and similar exhibits."

Divine responded then that he hadn't wanted to "do anything to embarrass nor antagonize anyone, although this property could have been purchased without the owners knowing directly to whom it was going."

"However," he added, "since it is agreeable with you and your family I am sure it will not embarrass others, but will bring about a closer relationship between neighbors and neighbors in all communities."

Then, in closing, he gave these assurances that he felt pretty good:

"With best wishes for your success and all of your good endeavors that you and all who are concerned may be as I am, this leaves me well, healthy, joyful, peaceful, lively, loving successful, prosperous and happy in spirit, body and mind and in every organ, muscle, sinew, joint, limb, vein and bone and even in every atom, fibre and cell of my bodily form."

Clarkesville, Tenn., Leaf-Chronicle
August 18, 1939

Bad Advice

"Father Divine," who most of the time has carefully kept within the law in his peculiar cult which includes himself as "God," and thousands of ardent Negro followers as "Angels," not to speak of innumerable real estate holdings which he dubs as "heavens," may have gone a bit too far Thursday. The dusky little man told his "Angels" that they could have the 700-acre Vanderbilt estate at Hyde Park even if Mrs. Margaret Louise Van Allen, its owner, has refused to sell it to the Harlem cult.

"Divine" told his "Angels" that "the earth is the Lord's and the fullness thereof and not anything can prohibit my followers from getting and owning anything they desire."

We presume "Father Divine" was assuming that he was the "Lord" and therefore owned the earth and the fullness thereof. Perhaps Divine has too much sense, despite his increasing real estate and growing wealth, to take his words literally. But such advice is dangerous to give several thousand ignorant, fanatical worshipers who have ascended from Harlem to Newport and Hyde Park. The angels might decide they wanted something that its owner didn't want to sell.

Chattanooga, Tenn., Daily Times
August 17, 1939

Divine Bids for Vanderbilt Estate Near F.D.R., but Owner Won't Sell

By the Associated Press.

NEW YORK, Aug. 16.—Despite President and Mrs. Roosevelt's assurances they would have no objections, the plans of Father Divine, little Harlem Negro cult leader, for a second "heaven" near the Roosevelts' ancestral Hyde Park home, apparently went a-glimmering tonight.

For from swank Newport, R. I., came word that Mrs. James Laurens Van Alen, socialite-owner of the beautiful, 700-acre Vanderbilt estate, would not sell it to Divine or his followers Father Divine had offered $80,000 for the estate, once valued at $500,000.

The negotiations, carried on betweer representatives of Mrs. Van Alen and negotiators secretly representing Divine, were revealed today when Divine's white secretary, John Lamb, made public a series of letters between cult leader and Mr. and Mrs. Roosevelt.

Later, Divine disclosed the negotiations were stalled.

"It was brought to my attention today," he said, "that she (Mrs. Van Alen) said she'd refuse to sell to any of my followers."

But Mrs. Van Alen's refusal may not stop him, he indicated.

"I understand it is for sale," he said, "and if they (his followers) desire to have it, they cannot hold them out of it, if it is sold to the public."

Mrs. Van Alen, mother of Princess Louise Mdivani, widow of Prince Serge Mivani, inherited the estate from her uncle, Frederick Vanderbilt.

In the series of letters made public by Lamb, both Mr. and Mrs. Roosevelt agreed with the father that he had the right to buy the property.

They both made it plain, however, that the president had hoped that the estate, because of its great wealth of mature and rare trees, might be made into an arboretum for the public. Divine said that was all right with him, under the condition that if his people bought the place "they will give me and my immediate staff a suite in the main building, but no doubt will allow the main floor to be used as a public museum."

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"My residence, to receive distinguished guests and also foreign diplomats and other representatives of the world of affairs, as we hope to bring about a closer relationship between the nations by negotiation."

The correspondence disclosed that the father had first written Mrs. Roosevelt about the matter on Aug. 7, saying he had withheld approval of the plans of his angels to buy the Vanderbilt place "until I had opportunity to consult your wishes in the matter."

Dothan, Ala. Eagle
November 16, 1939

The Saturday Evening Post has an interesting article on "Father Divine," the Harlem Negro who insists that he is God and has sold the idea to any number of saps, some of whom are white. His real name is George Baker. In 1914 he showed up in Valdosta, Ga., preaching that he was God. He was examined for lunacy, found sane and told to beat it. He did, and Valdosta's loss is New York's gain.

Miami, Fla. Herald
July 26, 1939

Invading Angels

DIXIE can be forgiven if it indulges a sly smile at the horrified furor of fashionable Newport over the threatened coming of a Father Divine negro "heaven," from Harlem.

The South long ago settled the question, at least to its own satisfaction, of social distinction between the two races. The segregation of the blacks from the whites in distinct living quarters has long been a juicy bit into which the North has sunk its teeth of criticism.

Much of that was before the great post-war migration of the colored people across the line to those industrial centers where they had been led to believe that no white man thought himself socially distinct from the colored brother. The negro is being fast disillusioned.

Now the North has problems which it is at a loss to handle. It has talked so loud and long about race equality that when the facts are dropped into its own communities it raves and threatens and rants with exciting inconsistency against the invasion of its sacred precincts, its loss of social exclusiveness and above all the terrifying drop in its property valuations

8-10-39

"Heavenly" Flock Prepares For Big Celebration Here

Tribune

Claims Cult Leader Plans Conquest Of America, Then Establishment Of World-Wide Kingdom

Philadelphia

By JOHN A. SAUNDERS

A story of fear beating at the hearts of "fearless" racketeers, crooks and criminals of all sorts in Philadelphia was heard everywhere when it was definitely learned, last week that Father Divine and his "heavenly" flock would converge on this city beginning September 3.

Any one of his "angels" here will tell you that Divine will descend on Philadelphia and its ultra-ultra Main Line with the idea of making "angels" of Philly's criminals and buying a property or two here and there

As above stated, September 3 is the date set for his entry, and his place of action will be on the old Phillies ball park—a kind of white elephant—which the manager, Ray Fabiani, of wrestling fame, has offered "free" to Father Divine.

Plans World Kingdom

Day and night for three nights, the real estate-minded religious mystery will give word to his peculiar utterances; for three days and nights he will show the old Quakers how to be moved by the spirit, and for three days and nights he will demonstrate how to hand out a "feed."

What Father Divine is said to be really contemplating is a triumphal conquest of America, and after the establishment a world-wide kingdom. There will be one flag, one language and no distinction in race, creed or color.

So enthusiastic are his followers over his doctrine, they no longer are content to call Father Divine plain "God." They have added:

"Great and Mighty King," "Master of Omnipotency," "Fount of God's Omniscience," "Dynamo of Salvation," "Personification of Perfection," "Our Lord and Saviour," "Dean of the Universe," and "Authur and Finisher."

Trust Fund Disclosed

In a recent speech Father Divine disclosed the all important fact that he has been drawing his seemingly inexhaustible funds from a $15,000,000 trust fund which is to be used for the purchase of lands for his disciples.

In keeping with the terms of the trust fund, Divine is said to be about to close a deal to acquire the 2,500-acre estate of William Goelet in the Hudson Highlands back of Newburgh.

Goelet, whose blue-blooded ancestry traces back to the Dutch of New Amsterdam, announced several weeks ago that he would be willing to dispose of the huge estate. Negotiations are under way to acquire other smaller tracts of land in New York State and on Long Island. Father Divine already has a number of such tracts along and near the Hudson river beyond Newburgh.

The expenditure of the $15,000,000 trust fund is contingent on a modification of tax laws to exempt property improvements for the next five years. Exemption of the property itself is not asked.

Speaking in Boston, Mass., last Thursday night, on the Republican and Democratic parties as related to colored people, and of Father Divine, Mrs. Jennie B. Moton, head of the National Association of Colored Women's Clubs, praised the work of President Roosevelt and of the cult leader.

In regards to the NACWC, Mrs. Moton, wife of Dr. R. R. Moton, retired president of Tuskegee Institute, said she knew that Father Divine could not make a dent in it.

"I am inclined to look at it this way, however. There is a large stratum of the colored people who as you know are terribly poor. They are starving. Father Divine, I understand, feeds them and finds them a place to sleep. Certainly there is no harm in that. If he says his great principle is 'peace' and he lives up to that principle then at least there may be some good in the work," Mrs. Moton declared.

DIVINE HAS A $15,000,000 TRUST FUND

NEW YORK, Aug. 10—(ANP)—In a recent speech Father Divine, Harlem's "God," disclosed the all important fact that he has been drawing his almost fabulous sums of money from a $15,000,000 trust fund which is to be used for the purchase of lands for his disciples.

In keeping with the terms of the trust fund "Father" is about to close a deal to acquire the 2,500-acre estate of William Goelet in the Hudson Highlands back of Newburgh. It will be the biggest single piece of property ever acquired on behalf of Father Divine.

Acquires Much Land

Goelet, whose blue-blooded ancestry traces back to the Dutch of New Amsterdam, announced several weeks ago that he would be willing to dispose of the huge estate. Negotiations are under way to acquire other smaller tracts of land in state and on Long Island. Father Divine already has a number of such tracts along and near the Hudson river beyond Newburgh.

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Plans Tour Visits

According to announcements issuing from Divine headquarters he is planning to take his followers on mass visits to many large cities including Chicago, Philadelphia, Boston. He has been asked to appear in Chicago in September and they have assured him of a crowd of 50,000 people will greet him.

Philadelphia disciples have assured him that more than 22,000 would turn out to welcome him at an open air mass meeting. Boston followers have guaranteed to fill the Boston arena with 20,000 and may occur this week end. The Boston trip may be made by boat with a possible stop off at New port where it is proposed to see Mrs. Angela Kaufman, the wealthy socialite who promised Divine her mansion. Mrs. Kaufman was a visitor in New York this week and had a closed conference with Father Divine and his secretary.

Divine Neighbors

In the "promised land" of Ulster County the followers of the Harlem evangelist, Father Divine, have acquired about thirty-five farms and estates during the past few years. These properties, or "heavens," comprise 2,500 acres, cost $250,000, are immaculately kept. Here on holidays come the Negro and white "angels" who believe that Father Divine is God. They sing, play games, work in the fields, feast on fifteen-cent chicken dinners. They cry, "So glad, Father!" as the little preacher urges them, in strange polysyllabic words, to find the kingdom of heaven on earth, to live in communal peace and brotherhood without distinction of race, creed or color.

Last week Father Divine revealed that his followers were interested in extending their "heavens" into Dutchess County, across the Hudson from Ulster County. They had in mind the purchase of the 700-acre Vanderbilt estate at Hyde Park, close by the ancestral home of President Roosevelt. (Last year the Divine cult bought the Krum Elbow estate across the river from the

Roosevelt's.) Before moving to acquire this property, Father Divine communicated with President and Mrs. Roosevelt, asking if they had objections.

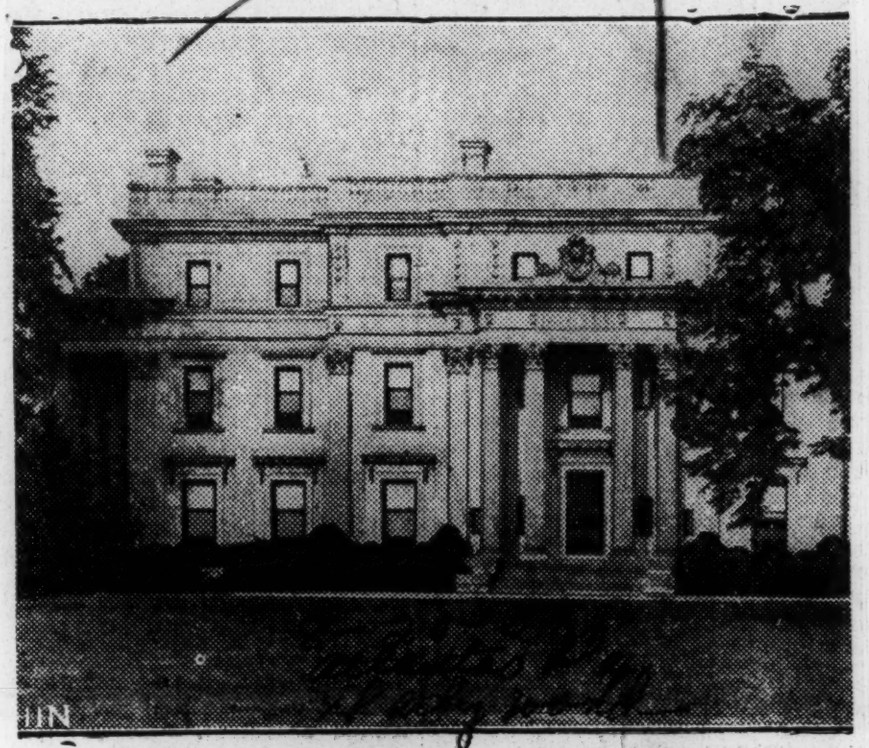
A Letter From Father

The correspondence between Harlem and the White House was made public by the evangelist. The President declared that Father Divine had "the right which all citizens have to purchase any property." As to the Vanderbilt estate, its history and valuable collection of trees and shrubs had led Mr. Roosevelt to hope that it would be preserved as a public show place. Father Divine replied that, if his followers made the purchase, he would advise setting aside the main floor of the Vanderbilt mansion as a museum. He closed with "best wishes" that the President

may be as I am, this leaves me well, healthy, joyful, peaceful, lively, loving, successful, prosperous and happy in spirit, body and mind and in every organ, muscle, sinew, joint, limb, vein and bone and even in every atom, fibre and cell of my bodily form.

One considerable hitch developed in Father Divine's plans. The owner of the Vanderbilt estate, Mrs. James Laurens Van Alen, asserted that she was not negotiating with the followers of the evangelist and had "never contemplated the possibility of selling the property to him."

No Deal For Divine



View of the Vanderbilt estate at Hyde Park, N. Y.

Although correspondence between President and Mrs. Roosevelt and Father Divine, the cult leader, disclosed the Roosevelts had no objection to the purchase. Father Divine's attempt to buy the vast 700-acre Vanderbilt estate at Hyde Park, N. Y., near the president's ancestral home, ended in failure. The cultist had offered Mrs. James Laurens Van Allen of Newport, R. I., the owner, $80,000 for the estate. Once it was worth $500,000.

FATHER DIVINE AND SEGREGATION

More than either the Germans or the Italians, the American Negroes need living room, thanks to residential restrictions that confine them to certain prescribed areas.

Segregation is the backbone of racial prejudice and when it is not attacked, all other efforts for the improvement of the Negro fall short.

It must be said to the credit of Father Divine and his movement that he has succeeded in breaking down residential segregation in many areas which formerly excluded Negroes, particularly along the Hudson river where in the past few years he has purchased over $250,000 worth of rural estates.

Last week Father Divine got nationwide publicity from reports that he was negotiating for a huge estate next to that of President Roosevelt, and succeeded in getting from Mr. Roosevelt the telling statement that:

> "There can be no reason against any citizen of our country buying such property as he wishes to acquire."

That statement shames the other white people of this country who have conspired to shove Negroes into ghettoes, the better to exploit them.

It is probable that any organization with money, ingenuity and determination can do as much to break down segregation as has Father Divine.

Baptist and Divine

A NEWS release last week, stated that prominent Baptists had urged a boycott on Father Divine, who was scheduled to visit Philadelphia just about the time of the sitting of the National Baptist convention in that city. Those who were urging action against the cult leader charged that he had timed his visit in order to embarrass the "largest Negro religious organization in the world." It was further asserted that few, if any, of the better thinking Negroes paid any attention to the teachings of Divine, and that his doctrines were contrary to thrit and energeticness. It was thought, therefore, that his presence in Philadelphia at the same time of the Baptist convention would be detrimental to that organization's successful sessions, unless something was done about it.

Whatever the merits of the case made out against Divine, and whatever the weaknesses of his doctrine, we don't think that those who oppose his presence in the City of Brotherly Love exhibited a true Christian spirit by advocating a boycott of the man whom many people call God. We ourselves know nothing about the Harlem cult leader except what we have read of him in the press. He is always making the headlines for one reason or the other. This shows that he is attracting attention by some method. Mostly it is because of something he has done, or is about to do, that ge's him attention in the nations press. In this he has shown that he is not idle himself, matters not what the habits of his followers are.

It may seem strange, but it is often true that we find the most marked exhibition of intolerance and prejudice among religious groups. In fact, the greatest persecutions the world has ever known have been motivated by religious prejudices. It may be that the Baptists have forgotten this, or else are unmindful of the deep meaning of their seeking a boycott against Divine. Seems that if they had confidence in themselves and in their work, they would have little fear of the effects of the presence of the Harlem cult leader in the same city at the time of their convention.

His Cult Adds to Holdings

Associated Press

Father Divine

Herald Tribune

Divine's Flock Has $212,000 in Upstate Realty

6-26-39

25 Ulster County Properties Bought; 'Promised Land' a Well Behaved Region

By Allen Raymond

A Staff Correspondent

KINGSTON, N. Y., June 25.—Twenty-five properties, bought for about $212,000, upon which more than $,000 has been spent in im- ements, constitute "The Prom- ised Land," or the "Extension of the Kingdom" of Father Divine in Ulster County, all acquired in the names of his "angels and children" in the last five years. These proper- ties include farms, gasoline stations stores, rooming houses, a country club, and two fine summer estates on the banks of the Hudson River of which the finer is Krum Elbow opposite the summer home of Presi- dent Roosevelt at Hyde Park, N. Y.

They have been acquired in the face of intense opposition from some of the neighbors, which has dimin- ished steadily as the adherents of Father Divine, living within them, have been quiet, well behaved, and obviously hard working. They keep to themselves. Their stores undersell any neighborhood stores, but their stocks are meager and do not afford real competition for any of the neighborhood merchants. They sell chicken dinners in many of the "ex- tensions" to any one who will come in and order one at fifteen cents a dinner—twenty cents with des- sert—but patronage is small.

Several of the extensions are scenes for the periodic picnics of Father Divine's followers, to which he takes them by steamboat or bus, and thousands attend them, but these places are isolated from the nearest communities. Whatever rev- elry or song occurs on these hidden estates is almost invisible and abso- lutely noiseless a short distance away. Some of the bankers and near-by property owners in Ulster County have complained that the presence of the cult in the county is depreciating realty values, but there are others who are pleased at sales of real estate and the building materials with which the followers of Father Divine have been fixing up their retreats.

A visit to these resorts in Milton, Kingston, High Falls, Krum Elbow, Saugerties, and Olivebridge within the last few days leaves the visitor impressed with the cleanliness of the physical properties; the ecstatic happiness, verging on insanity, of many of their occupants, white and colored; and the complete domina- tion which this religious leader,— whose followers say he is God,— exerts over the entire structure.

The curious fact of ownership by one man emerges,—even though the man's name is not on any deed of property. One man, believed to be God, pulls the strings of emotion and the owners dance. He owns the owners, and they will admit it happily, to dues of "its wonderful."

All these properties are held in the names of "angels and children," and it is the contention of Father Divine and his lawyers that they actually are the property of the persons whose names are on the deeds. It is the contention of counsel in law- suits now pending against the re- ligious leader that they actually are Father Divine's, and that the own- ing "angels," to borrow a phrase from a world outside the "kingdom" are a "dummy directorate."

Whatever may be the fact of this matter, the twenty-five properties in Ulster County acquired by the cult since 1935, with the names of regis- tered owners, and the approximate prices paid for them, as shown in the county clerk's records here and

Every black circle on map indicates location of a property owned by Father Divine in Ulster County. Where a figure appears in circle it indicates number of properties held in that community

learned from other sources, are as follows:

1. Farm of about 181 acres at Olive- bridge deeded from Mr. and Mrs. Benjamin Davis to Hannah James, Hope Fullow and Ann Reed as joint tenants, Dec. 12, 1935. Price, about $10,000.

2. Farm in Stone Ridge, 148 acres, sold by Arthur and Mary Hasbrouck to Abraham Augustus, Nov. 22, 1935. Price, about $10,000.

3. Dwelling at 67 Chapel Street, Kingston, capable of accommodating about fifty persons, sold by Katherine Rusch to Esther Grace, Sarah Cooper, Heavenly Rest and Constella Madison, Dec. 21, 1935. Price, about $3.000.

4. Farm of about thirty-four acres in New Paltz sold by George Sachs to Clara Budds, July 27, 1935. Price, about $5,500.

5. Cherry Hill Farm of sixty-two acres at High Falls sold by Josephine and Henry Burkhard to St. Mary Bloom, Dec. 1, 1935. Price, about $6,000.

6. House and lot in Olivebridge, sold by Frank Anderson to Lettie Vaughn and Charity Davis, April 5, 1936. Price, about $3,000.

7. Farm of seventy-six acres in Krumville sold by Florence S. Dono- hue to Lettie Vaughn and Charity Davis, as joint tenants with right of survivorship, April 18, 1936. Price, about $8,500.

8. Farm of forty-six acres on the Malden Turnpike in Saugerties sold by Lillian Burden to Ernest S. Vaughn and Peace Branch, as joint tenants but not as tenants in com- mon, May 29, 1936. Price, about $4,500.

9. Five acres known as "The Spot in the Road," on the Tongore Road in Marbletown, sold by Carmelo and Gina Calgano to Lillian Burden and Ernest P. Vaughn, May 29, 1936. Price, about $3,500.

10. Store at High Falls, sold by Anna L. O'Neill to Charlotte Becker and Faith Love, as joint tenants with right of survivorship, Oct. 27, 1936. Price, about $3,000.

11. Hope Farm, about forty-five acres in West Saugerties, sold by Herman and Emmy Bennink, Oct. 31, 1936, to Mercy Light, Charlotte Becker, Maddeleine Treadwell and Aquilla Matthews. Price, about $6,500.

12. Orchard Terrace Inn, with about six and a half acres, in Loyd, sold by Adolph E. Trember to Char- lotte Becker, Grace Faith, Mary Davis and Wonderful Peace, Oct. 31, 1936. Price, about $7,000.

13. Greenkill Park, Town of Ulster, a former golf course with numerous buildings, once used as a training camp for Max Schmeling, 177 acres, sold by the Kingston Trust Company to Charlotte Becker, March 16, 1937; transferred by her to Anna Reed a few days later, and by Anna Reed to a group of twenty-six persons. Price, $40,000 in cash to the Kingston Trust Company. More, apparently, to later holders. This property is now held in the names of Joy Love, Mrs. Eliza Bartice, Charlotte Becker, Rebecca Pearlean, Holiness Love, Sweet Angel, Mary Bird Tree, Agnes Hammond, Jane Bretton, Light Child, Julia Mur- phy, Blessed Faithful Heart, Virtue Bloom, Elizabeth Pratt, Pleasant Way, Antoinette Chapple, Angel Delight, Living Rest, Lovely Peace, Mary Lewis, Understanding Wisdom, Zion Jenkins, Purity Lamb, Sarah Alder- man, Rebecca Branch and Gertrude Kommer, as joint tenants with right of survivorship.

14. Farm of about ninety-six acres in Esopus, on the road between New Salem and Port Ewen, sold by Anne Salmon to Pleasant Way, Sincere De- termination, Blessed Pure In Heart and Ernest Peace Vaughn, Nov. 21, 1936. Price, about $7,500.

15. About twenty-three acres at Palenville on the Saugerties highway, sold by James Flanagan to Celester Grace and Beauty Love, Aug. 4, 1936. Price, about $3,500.

16. Building and lot, 66 by 165 feet, in High Falls, sold by Cindrella Depuy to Eva Barbee and Jorn Truth, Aug. 14, 1936. Price, about $1,500.

17. Store and houses in High Falls, Main and Church streets, sold by Samuel and Anna Rosen to Victory Luke, Jean Bright, Eva Barbee and John Truth, Aug. 27, 1936. Price, about $7,000.

18. Seventy-six acres in Saugerties sold by John and Elizabeth Decker to John Fountain, N. N. Kranzler, Lovely Light and Sunshine Bright, Aug. 31, 1936. Price, about $6,500.

19. One acre with improvements on Malden Turnpike, Saugerties, sold by William and Mary Allen to Beautiful Sweet, Glory Heart and Mary of Naza- reth, Oct. 3, 1936. Price, about $500.

20. "Divine Lodge," at Samsonville, 531 acres with several buildings, sold by Catherine Lackey to Julia B. Shel- ton, Eliza N. Shelton, Faithful Truth, Martha Determination and Mary Lamb, Oct. 9, 1936. Price, about $5,000.

21. Buildings in High Falls sold by Walter H. Gill, as referee, to Esther Grace and Mary Cooper, Dec. 17, 1936. Price, about $4,000.

22. House in High Falls sold by Max and Gussie Knietel to Julia B. Shelton, Patience Simplicity, Anna Reed and Faithful Truth, March 2, 1937. Price, about $4,000.

23. House in High Falls sold by John E. and Florence Gibbons to Rachel Whitfield, Lovely Peace, John Fountaine and Mary Bird Tree, April 13, 1937. Price, about $2,000.

24. Krum Elbow, 550 acres and buildings, formerly the estate of How- land Spencer, in Highland, opposite President Roosevelt's summer home at Hyde Park, N. Y., sold by the Krum Elbow Holding Corporation, July 28, 1938, to Rebecca Good, Mr. Peace Harmony, Amanda J. Williams (Per- severance Star), Arline Thomas (Hon- esty C. Truth), Lillian Jefferson, Ruth Victory, Marjorie I. Burns, Mrs. Clara Cadman, St. Luke Faith, A. Wright, Pauline Mesmer (Faithful Love), Miss Servant Job, Cassandra Rylander, Miss L. Rooman, Miss Faithful Love, Miss Redeemed Love, Mary Magdalen Faith, Miss John Jacob, Esther Anderson, Anna Raynd and Julia Cooke. Price, about $45,000.

25. Everhoj Artists' Colony, Milton, Ulster County, about fifteen land- scaped acres with large Italian dwell- ing overlooking the Hudson, and nu- merous outbuildings including a the- atre; sold by Michael Nardeau, ref- eree, to Esther Anderson, L. Rooman, Perseverance Star, Faithful Love, Irene Johnson, Cassandra Rylander, Golden Love (Genevieve Hoffman), Agnes Hammans, Bliss Love, Peace Harmony (Orlando H. Matthews), Mayme Washer, Cida Victoria, Thank- ful Daylight, Henry Stephens and Marjorie I. Burns, April 25, 1938. Price, about $15,000. Improvements costing about $20,000 have been made on this place within the last year.

The most impressive of these "heavens" are the goals of Father Divine's most recent Hudson River steamboat excursions, the artists' colony at Milton, Krum Elbow and "Hope Farm" at West Saugerties. The Milton property has a fine dwelling of Spanish architecture, high above the Hudson, and is beautifully landscaped with formal gardens of larkspur, delphinium, peonies, petunias and masses of roses. Hedgerows line the graveled walks. The presence of expensive automobiles testify to the means of some of Father Divine's adherents—or the means they had before they surrendered all their worldly posses- sions for admission into the king- dom.

This place, which is under the management of Sister Martha, ac-

cording to lowlier children working on its paths, has a broad glassed veranda built overlooking the river. This is the banquet hall. Places for 160 guests are always kept laid, afresh as to linen and silver and glassware, with matched china aligned so precisely as to suggest the use of a surveyor's line and calipers. Sister Martha says nobody manages but "the father," and all turns out beautifully by doing as he would have one do.

A squad of workmen are busy remodeling the estate at Krum Elbow but Sister Noah, who is pointed out as the manager of the place, says nobody but "the father" knows what they are doing.

"The father sends them," says Sister Noah, "and when they get through doing what they're doing everything will be lovely. It's wonderful."

Sister Lovely Sweet runs the place called "Hope Farm," in Saugerties. She is a dignified Negro woman, whose greeting of "Peace" seems so natural that any visitor will be apt to return it. This farm has a splendid private apartment, with modernistic furniture, specially constructed for "the father's" visits, and here, as at Milton, a banquet hall for 140 persons is always ready for guests.

Chattanooga, Tenn. News
July 14, 1939

Father Divine Is Offered A Newport Home

PEACE, its wonderful.

Several years ago a neighbor across the river from Hyde Park, President Roosevelt's home, suddenly went in for religion in a big way and turned over his home to Father Divine and his Negro cult. The neighbor didn't like President Roosevelt, but of course Mr. and Mrs. Roosevelt welcomed the Father Divine angels and their fish frys.

This week, Mrs. Angela C. Kaufman offered her Newport home, The Castle, to Father Divine. Angry with the social set and with Newport officials because they would not sell her a liquor license for the hotel she wished to make of The Castle, she said she would spend $100,000 "to tear Newport wide apart," and her first act was to invite Father Divine to come over and locate himself and his Negro followers in the house.

Adjoining the house is the mansion of Mrs. Frederick R. Sands. Close by lives Perry Belmont. Other nearby Summer homes belong to Stuveysant Leroy French, Mr. and Mrs. Frederick W. Rhinelander, Mrs. Thorndike Phelps, etc.

"The clique here has done its worst. Now it is my turn," said Mrs. Kaufman."

In reply to her invitation, Father Divine wired:

"Thank you for your kind invitation which has been received and which is being considered.

"Wheresoever I am convinced from the Within that my personal acts will be more constructive in the work of bringing the abolition of segregation and discrimination and establishing right according to the Constitution and its amendments I am glad to be represented in the act of establishing truth and integrity according to the Declaration of Independence.

"If a final decision is reached please wire me or send me a special delivery letter giving direct information upon what terms you desire to receive myself and my followers and when it will be most convenient for yourself and others concerned.

"Peace!"

If Father Divine does not take over The Castle, two other Negro church organizations of Newport are ready to do so.

In the South, we do not scoff at the Negro religious bodies. In the North, it seems, the use Father Divine and other Negro religious leaders as whipping boys, to punish snooty Whites.

DIVINE PAYS $50,000 CASH FOR PERMANENT "HEAVEN" SITE HERE

Father Divine last Thursday established a permanent Heaven for his faithful in Philadelphia.

He bought two buildings on Broad street, near Catherine from Miss Jean Prettyman Howell, 1531 Pine street, prominent pianist, for a price reputed to be in excess of $50,000.

The property is a four-story building at 764 S. Broad street which is used at present for lodge and building and loan association meeting rooms.

The second property, on the corner of Catherine at 772 S Broad street is a four-story apartment building. The two building are connected by a second floor bridge.

The sale was closed in the real estate offices of Robert J Nash, who handled the properties for Miss Howell, at 1241 Locust street. James B. Douglass, attorney, represented Father Divine.

TWO "ANGELS" SIGN

The agreement of sale was signed for Father Divine, who holds no property in his own name, by Faithful Ezekial and Patience, both Philadelphia angels.

Followers of Father Divine said the apartment building would be used as living quarters for the faithful while the lodge building would be used for meetings, dining rooms and lounges.

The purchase of this property, known to colored people about 13 years ago as the Hotel Dale, recalls one of the boom periods which followed the World War.

E. C. Brown, senior partner of Brown & Stevens bank of ill-fated memory, was in his heydey. He and Ed Dale, whose Hotel Dale at Cape May was one of New Jersey's most popular seashore spots, bought the property and for several months conducted hotel there.

LIBERIAN PRESIDENT STOPPED THERE

The hotel, under Dale's management, was headquarters of Negro activities during the Sesquicentennial celebration in 1926. It was the stopping place of the Hon. C. D. B. King, then president of the Liberian Republic, West Africa, who was one of the outstanding world figures to visit the Sesqui, itself a "flop."

DIVINE DEDICATES SUBURBAN 'HEAVEN'

Times 11-27-39

Presides at 5-Hour Banquet as His Domain Is Expanded Into New Rochelle

Newspaper Boy

NEIGHBORS IGNORE BIDS

Harlem Evangelist Subdued and Followers Shun Rhythm in Spacious Mansion

From a Staff Correspondent

NEW ROCHELLE, N. Y., Nov. 26—Without benefit of some of his best-known forensic mannerisms, a subdued and soft-voiced Father Divine came here today to dedicate at a five-hour banquet the latest "extension" of his steadily expanding domain.

With virtually all his new neighbors in the Sutton Manor section ignoring his engraved invitation, the Harlem evangelist dedicated the fifteen-room house at 176 Farragut Circle as a model home—one of an infinite number he said would be established "universally" under the "utopian spirit of government."

At least one man who described himself as a retired stock broker dropped in from nearby, however, to share the feast, served with typical Divine lavishness. During the meal at least 100 other residents of this community crowded around the living-room end of the table, while probably 150 others came in to tour the spotless upstairs rooms, then leave them wonderingly.

Candy Attracts Youngsters

A large percentage of the callers were youngsters of from 11 to 18, who came in pairs, trios and quartets. They were particularly struck by the big box of candy opposite the living room fireplace and by baskets of fruit which studded the ground floor.

As a matter of fact, it was at the precise instant that Malcolm Lovell, a white Quaker, was declaring that there would never be smoking, drinking nor stealing on the premises, that a few of the visiting young people were engaged in what at least approximated the third of those vices.

One heavy-set young girl in a trench coat headed for the door with an apple in her hand, another in her pocket and an independent mouthful. "I guess we got enough," she remarked to a friend.

A little later a rosy-cheeked high school boy announced in business-like tones that he had "enough apples to take care of the teachers until Christmas." Report cards, he pointed out, were due next week.

Most of those residents of Sutton Manor who had expressed perturbation last June, when the Divine group acquired the house from the estate of Florence M. Childs, were reluctant to discuss the situation today, which seemed pretty well summed up by C. B. G. Gaillard, president of the Neighborhood Association.

He said he had received an invitation, would not attend and added in reply to a question:

"Well, so long as they don't violate the deed restrictions there's nothing we can do. We're just waiting."

Mrs. Robert N. Bavier, wife of a local banker, asserted her husband would not accept his bid and said of the arrival of the happy angels "it's supposed to be a residentia section and this is rather a display."

Justice Davis Not Invited

Supreme Court Justice Lee Parsons Davis said he hadn't been invited. A neighbor, forbidding the use of his name, conceded that the renovated home, on a knoll bounded by Echo Avenue, the Post Road and the Sound, was the "nicest looking place in the neighborhood."

Invitations were not requested at the door and the great bulk of visiters said they had received none. The first New Rochelle couple to arrive toured hastily and left with the wife somewhat fussed by requests for their names, and the presence of many news camera men.

With the sun glinting on the deep pink roof and the bright brick-red shutters, the house awaited Father Divine through the quiet morning. He arrived at 12:15 in the first of four big cars. Mother Divine, John Lamb, executive secretary, and the inevitable corps of six girl secretaries were in the party.

The small evangelist tipped his gray hat to those at the threshold who murmured, "Peace, father," and walked in. Soon he and Mr. Lamb conducted an official tour of the house and the adjoining garage, where four of the "brothers" will live.

A small portrait of the man believed by his followers to be God adorned the parlor mantlepiece, and a large one in a gilt frame hung near by. The rugs were thick and soft, the chairs for the most part new, and the six upstairs bedrooms were particularly steeped in newness. The girl secretaries, who included Sunshine Bright, Lovely Light, Lovely Peace and Peaceful Love, busied themselves in an office" with attractive playroom wallpaper.

Divine's Room Inspected

Quoting "You shall worship God under your own vine and fig tree," Father Divine, in his most gracious manner, conducted the visitors to his own room. The bed had a satin spread and a frame identified as "Louis Quinzieme" by some one who insisted he knew.

Without dwelling on the furnishings, Father Divine told how Martha Light, one of nine "owners" of the house, had saved $1,000 out of housework earnings in a year and ten months, hid it "under her bathtub," and finally made it available when the purchase of the house was projected. Mr. Lamb listed among the other "owners" Virgin Mary, Peaceful Joy, Anne Shanewise and Harriet E. Cripe, who is the actual titleholder.

Miss Cripe, who is white, acted as No. 1 hostess during the day and Miss Shanewise, also a white woman, with silky gray hair and a cultured and dignified appearance, was one of the banquet speakers. She told of earning a degree at the University of Chicago and teaching at a high school there, but said she had gained her "real education" through the Divine movement. Altogether, there were forty-two persons seated at the banquet, of whom at least sixteen were white.

The two youngest guests had a fine time chasing each other back and forth during the early afternoon. They were Sunshine Love Madison, 7-year-old daughter of Arthur Madison, Negro attorney long associated with Father Divine, and 2½-year-old Arnold Buffum Lovell, son of the Quaker.

Mr. Lovell said the boy was named for Arnold Buffum, whom he described as his own great-grandfather and founder and first president of the anti-slavery society of which William Lloyd Garrison was secretary. Inheriting a deep concern in the problems of race equality, Mr. Lovell said he had come into contact with Father Divine through his own work in Harlem.

Much Singing at Banquet

There was considerable singing at the banquet, but a minimum of frantic time-keeping and bodily rhythm familiar at Divine rallies at Rockland Palace in Harlem. The theme of perhaps the catchiest tune was:

Take all you want

But don't forget the best:
Sweet Father is the best.

As usual, the menu was a startling collection of items, every one of which, however, was actually served in the traditional fashion whereby every dish is passed from guest to guest.

A compilation supplied by Mr. Lamb indicated there were five hot drinks, eighteen vegetables, thirteen meats, eight breads, six relishes, four cold drinks, six salads, two dressings, five cheeses and nine desserts. The secretary said later he had noticed other items which he had forgotten to mention. A layer cake topped by a frosted baby lamb was a decorative feature.

The man who described himself as a stock broker said he was Fred E. Olsen of 250 Shore Road, near by, but not in, Sutton Manor. With him, he said, were his wife and sister, Miss Cecelia Olsen. The party seemed to enjoy the meal thoroughly. Mr. Olsen said he had frequently read about Father Divine and was "always interested" in the movement, which he said would require more study before he would have a detailed opinion.

In his main address, Father Divine reiterated he was not seeking the "proposition of share the wealth."

"But share the opportunity," he went on, "and I'll take care of the rest."

"Thank you, father," sighed two or three angels, while another murmured, "So glad."

The sudden pirouetting to which Rockland Palace audiences are used, and the lightning-like "Aren't you glad?" which accompany it, were completely missing from the evangelist's delivery.

A man who said he was a Larchmont lawyer dropped in during dessert and said he was sure the "one family" term in the deed was being violated by the occupancy. Mr. Lamb said when told this that he simply disagreed, and reiterated what Father Divine had said earlier—that it was unlikely all the "owners" and their associates would live in the house at the same time.

The banquet began at about 4 o'clock and wound up at about 9, when a less formal second sitting was served. Without speeches, it ended within an hour and Father Divine and his aides left Sutton Manor at 10:15 for another banquet in Harlem at midnight.

Father Divine May 'Evaporate Over Ex-Angel's $4,476 Suit

Post 12-3-39

New York, Dec. 2.—Harlem's Father Divine brooded tonight over whether he might not just "evaporate for 1900 years" in disgust over a lawsuit that may expose the secrets of his multimillion-dollar religious cult.

"Father is very, very disgusted," said one of his disciples. "He may just evaporate."

Barring a carrying-out of this threat to "steam off" the terrestrial premises, the messiah of thousands of peace-shouting "angels" will go on trial Monday in an equity action for $4,476 brought by one of his recanting followers.

"I paid all this money," said the complainant, Mrs. Verinda Brown, a cook, "in the belief that unless I did so I was doomed to everlasting misery . . . and that by giving the money to Father Divine, I was depositing it in his heavenly treasury and was in that way assured of eternal life."

She is seeking a receivership to restrain Divine and his followers from disposing of any of his chain-system "extension heavens"—including a 500-acre estate across the Hudson from President Roosevelt's Hyde Park home.

Divine's financial affairs will play a major part in the trial—and, undoubtedly, the cultist will be as nebulous in answers as he was three years ago when Isaac Bayless, of Aberdeen, Md., tried to collect $7,724 in damages for injuries in a collision with one of Father Divine's buses. On that occasion, Divine said dreamily he took no part in such mundane affairs as money.

'HEAVEN' IN NEW ROCHELLE DEDICATED BY FATHER DIVINE

11-27-39

The residence at 176 Farragut Circle, Sutton Manor. In foreground is the evangelist's Duesenberg.

And here the leader himself

Col. Julian Offers To Put Up Cash To Settle Claims Against Father Divine

Decision In Suit Will Be Known Thursday

NEW YORK—(S N S)—Following a conference seeking to reach an out-of-court settlement, the trial of Father Divine in a $6,500 equity action brought by Mrs. Verinda Brown, 54, was recessed Tuesday until Thursday.

Supreme Court Justice Benedict Dineen recessed the case to permit further negotiations.

Col. Hubert Fauntleroy Julian, Harlem's "Black Eagle" aviator, who offered to put up the cash to settle the claims against Father Divine, told newsmen:

"The case is settled, but the terms will not be ironed out until Thursday."

QUIT-CLAIM AGREEMENT

It was understood the plaintiffs had already signed a quit-claim agreement, but that Father Divine wanted to guard against the case encouraging future litigation of a similar nature.

Mrs. Brown brought the suit seeking to compel the leader to account for the finances of his peace Mission movement and to repay to her a sum she says she advanced the cult leader. She also sought a court order directing Divine to dissolve the peace missions and distribute their assets, pro-rata, among his followers.

In his defense, Father Divine has insisted that the advances made by Mrs. Brown and those associated with her in the suit, have since been repaid.

Father Divine Crashes Color Barrier In Exclusive White Residential Area

Frenzy Greets Announcement of His Purchase of 15-Room House In New Rochelle Suburb.

By MARK TRAYDE

NEW YORK, June 22—Over in 127th street, in Father Divine's sprawling two-story heaven, there was much singing and rejoicing the other night. There was ample reason, too, for according to the newspapers run by sinners, both white and otherwise, the cult leader had crashed another residential zoning law and had bought a 15-room mansion in Sutton Manor, the exclusive white residential park on the Larchmont side of New Rochelle.

There was some talk in the newspapers about the indignation meetings of the white residents, and there were hints of impending court fights to oust the cult leader, but with these sundry matters the disciples were not concerned as Silent Gabriel, formerly a Harlem poolroom shark, jumped on the rostrum and blew a police whistle to attract attention.

"Peace," he shouted.

"Peace, Brother," the disciples chorused.

Silent Gabriel launched into a recitation in which he told of the purchase of the property in the name of Sister Cripes, who, by the way, was revealed as one of Father Divine's white followers, and who was said to be a retired Chicago school teacher. As the story unfolded, individual disciples jumped up from their seats and danced up the aisles shouting, "Thank you, Father."

"It is wonderful," echoed the crowd. "So glad . . So glad . ."

Silent Gabriel explained that the property was purchased in the name of a follower, because misguided sinners were always suing Father Divine. Because of existing zoning laws, Silent Gabriel explained, it was to be known as a private residence, but he hastened to add that there was no law barring guests and that the cult leader would be a guest there as often as he liked.

"It is wonderful," went the refrain of the audience. "So glad . . So glad."

Silent Gabriel finished his recitation and a large brown-skinned woman in red organdy took his place. She swayed her 260 pounds dangerously, from side to side, as she led the disciples in their famous battle song, "Father Has Got the World In a Jug and the Stopper In His Hand."

Another female disciple, Celestial Light, took the platform to remind the followers of Father Divine's great power over mankind, and of his incalculable wealth. "Paid $7,500 cold cash for that house," she shouted. "Father is God.. They can't keep him out of any place he wants to go."

Priscilla Paul led a procession dancing up the aisles. As she rounded one side of the hall, she broke into a chant, with the other disciples joining in. "Everything Movin' By the Power of God."

A white woman, emaciated-looking, arose from her seat on the platform and read a six-page poem, with no rhyme or meter, attesting to the pint-sized cult leader's greatness.

"Peace," she shouted.

"Peace, Sister, chorused the crowd. "It is truly wonderful. So glad . . So glad."

Birmingham, Ala. News
June 16, 1939

Father Divine's Angels 'Light In Exclusive Area

NEW ROCHELLE, N. Y.—(Exclusive Sutton Manor gasped dignantly today and muttere "something will have to be done" a Father Divine, Negro cult leader, established a new "heaven" in a three-story mansion.

His angels invaded the section yesterday, armed with mops and brooms to recondition the mansion, obtained by Miss Harriet E. Cripe, white follower of Father Divine, in a sale by the Chase National Bank.

"Give me a cigaret so I can stand the shock," said Judge Lee Parsons Davis, who lives in a big house just across the road.

Digging into his law books, Corporation Counsel Aaron Simmons, of New Rochelle, said "something will have to be done to get them out."

Unperturbed, the angels continued their cleaning of the house, which John Lamb, white secretary of Father Divine, said would be used as a "private residence." Lamb said Miss Cripe was a retired Chicago school teacher, and had been a follower of Father Divine three or four years.

Only last year, Father Divine obtained for his followers an estate at Krum Elbow across the Hudson River from President Roosevelt's Hyde Park Manor.

Lamb revealed Miss Cripe had taken title to the house for $7,500. It had sold for $50,000 in 1914.

"If the devil himself had made the offer," said Howard A. Butler, counsel for the bank, "it would have been accepted." Under terms of the will of Mrs. Florence M. Childs, the mansion had to be sold at once, Butler explained.

Bamberg, S. C., Herald
June 22, 1939

—Fairfax's principal claim to the front page last week was a visit by Father Divine, of New York, who inspires the people of his race among other things to pay their debts. The famous negro leader stopped in the town to re-gas his automobile, reputedly custom-made and costing $11,000. He also bought a bottle of soda water. It will be recalled that Father Divine recently bought a plantation adjoining President Roosevelt's New York estate. The famous "divine" probably passed through Bamberg county on his way south.

FATHER DIVINE IS OFFERED HOME IN NEWPORT COLONY

7-12-39

Invitation to Negro Cultist Shocks Society.

Newport, R. I., July 11.—[Special.] —This society summer colony was shocked today by the announcement that Father Divine, Negro cult leader, has been invited to establish one of his "heavens" here.

Mrs. Angela Kaufman, widow of a wealthy safety razor manufacturer, said the religious leader and his flock of "angels" soon will have her mansion known as The Castles. She would not say whether the transaction will be a gift, sale or trade, but she added that Father Divine will be here within a week.

Mrs. Kaufman made it known that she is seeking to bring the Negro religionists here because authorities refused to grant her a liquor license so she could turn her mansion into a roadhouse.

Angered

[Associated Press Wirephoto.]

Mrs. Angela Kaufman, who was refused a renewal of her liquor license for a resort in exclusive Newport, R. I., has threatened to give, sell, or rent the building to Harlem's Father Divine.

Tells Rebuffs Over Permit.

"I bought The Castles last January and applied for a liquor license," said Mrs. Kaufman. "After I was refused, I tried again a few months later. I still couldn't get any place.

"I want somebody worthy to have The Castles and I think Father Divine can be the person. He is a worthy man and pays his way."

Mrs. Kaufman's offer recalls the action of Howland Spencer, the New York squire who sold his Krum Elbow estate, directly across the river from President Roosevelt's Hyde Park mansion, to the followers of Father Divine.

$750,000 Spent on Repairs.

The Castles is a large stone building located on a quiet residential street about a mile from the exclusive society section of the city and less than half a mile from a group of pretentious summer homes.

The mansion formerly was the residence of the late Richard Washburn Childs, author, diplomat, and one-time United States ambassador to Italy. It is said to have been remodeled recently at a cost of $750,000.

Mrs. Kaufman appealed to the Rhode Island Supreme court for an order quashing the state liquor licensing commission's refusal to grant her a second class liquor license. Her case came up yesterday, but was continued until Oct. 4, after the summer season has ended.

Cult Leader Offered Mansion In Boston For New 'Heaven'

Rich White Woman Understood To Be Offering Site to Father Divine; Considered Spite Work by Many

BOSTON—(SNS)—Father Divine, who already has a home across the Hudson River from President Roosevelt and other New York landed gentry, may get another home in another exclusive section of the nation.

According to a copyrighted story in The Boston Evening American, ultra-fashionable Newport, R. I., citadel of wealth and blue-bloded aristocracy, received the shock of its life Tuesday, when it was disclosed that the little New York "god" has been invited to establish a "Heaven" within its sanctified precincts.

Offer of the new "heaven" site was declared made to Father Divine by Mrs. Angela C. Kaufman widow of a millionaire safety razor manufacturer who on more than one occasion has startled the society set of exclusive Newport.

CALLED AN UPROAR

The citadel of blue-blooded aristocracy has not known such an uproar since last September's hurricane blew Bailey's Beach to bits according to The American. The rich Rhode Islander is being accused of doing for Newport what Howland Spencer did for Hudson River Valley when he sold Krum Elbow estate to the followers of Divine.

It is understood that Mrs. Kaufman's invitation to Father Divine is on its way to Krum Elbow, the former Spencer estate. Before active negotiations are begun to lease her Newport mansion as a "Heaven" where "peace, it's wonderful" will be the order of the day, Mrs. Kaufman plans to have the angels and their "Father" up to Newport as house guests, the copyrighted article said.

CALLED SPITE WORK

The paper accused Mrs. Kaufman of "spite". Some months ago Mrs. Kaufman's application for a second-class liquor license and the right to open a hotel in her mansion was turned down.

The society woman disclosed that she was motivated by a desire to have her mansion, "The Castles", inhabited by "someone worthy". She commented:

"I bought 'The Castles' last January and applied for a liquor license for my elegant clientele, but they refused me.

"I tried again a few months later and still couldn't get any place."

"I want somebody worthy to have 'The Castles' and I think that Father Divine can be the person. He is a worthy man and pays his way."

"The Castles" is a $750,000 mansion, remodeled by the late razor manufacturer at that cost, and lies within a stone's throw of other marble palaces where for years the "creme de la creme" of American society has disported itself in the summer months and entertained visiting royalty, the paper said.

Believe Birth Control League Backs 'Divine'

NEW YORK, July 28—With one investigation after another failing to shake the walls of Father Divine's set-ups, speculation on the power backing him this week reached a new high.

Along the rialto of Harlem and Broadway came a rumor, boasting to be true that—the cult leader is backed only by the "Birth Control League" of New York and perhaps the entire country. There have been many rumors of support for Divine, but this is the first one that has singled out an organization as being behind the "God of Harlem."

Cites Angle

One reason for the rumor is the demands made by Divine on all members of his belief that they remain true to the cause in every respect. No member, married or single, is permitted association with men in any way. If a married woman joins Divine's cult she must give up her husband and see him only when accompanied by other members of the cult, reporters are advised. Joining Divine does not mean the wife has automatically become divorced—there are no divorces in Divine's setup, it is pointed out further—but she must live the life of a single woman.

In Harlem, you can hear the story that this system has broken up a number of homes, but so far there is no active proof of any homes having been broken up on record in various courts. As one party pointed out, if this were true, it would have to show up in the divorce courts at some time or other.

Too Many Children

Talk of the league being behind Divine is due to charges that certain people in New York who pay taxes and support the needy through relief, hope to decrease the number of child births in Harlem. "There are too many youngsters in Harlem now to suit certain downtown philanthropists," some are saying and they figure Divine's method will hold the population down.

Needless to say, an attempt to find out from the control group if Divine had any connection with it was of no avail. But, in the meantime, Harlem persists in saying the rumor is true. Certainly there has always been a mystery connected with Divine's setup in Harlem, and about the rest of the country as well.

Divine Payments

Whatever most Americans think about Father Divine's Harlem cult, long-time employers of Negro labor are coming to appreciate it. Divine's followers are sending out money orders galore to pay for articles they once took from their bosses. In recent months one chain of Southern hotels has received a dozen or so letters, enclosing money orders running as high as $31, from former Negro employes who snitched towels, cutlery, and the like in years gone by. Each letter explains that Father Divine ordered the payment made—and asks the hotel manager to write Divine.

FATHER DIVINE ACQUIRES NEW "HEAVEN"—In New Rochelle, N. Y., an exclusive suburb of New York City, Father Divine, the Negro cult leader, has acquired a new "heaven." The mansion was purchased for him by Harriet Cripe, a white devotee. Father Divine is shown on the veranda of his "heaven" after he and his "angels" opened the mansion with a four-and-one-half-hour feast.

What Color Is God?

"I will call no Negro God," shouts our good friend, Dr. L. K. Williams, president of the National Baptist Convention, during the course of his Philadelphia address this week, and at which time he was making an attack upon "Father" Divine, who also is holding a meeting in the City of Brotherly Love.

While we have the notion that Father Divine is pretty much a fake, and plays upon the foolish emotional selves of his white and black followers, we do not believe we are willing to get so radical in our views as to say who God is or isn't, as the leader of America's millions of Baptist communicants.

Perhaps Dr. Williams has been giving too much attention to propaganda which paints Jesus Christ and the angels in alabaster white, and because of this Father Divine does violence to Dr. Williams' inferiority complex We'd be willing to argue that Father Divine is not God, but right at this point we have to quit Rev. Lacy Kirk Williams, for there is nothing in our observation, experience or teaching causing us to assume that God is not a Negro.

Dr. Williams reminds us of a pretty little innocent colored girl, of chocolate color who we one day called fairy. "No I'm not a fairy," said the beautiful tot.

"Why are you not a fairy," we queried.

"Because fairies are white and have blue eyes," said the puzzled little youngster.

We assume that Dr. Williams has been reading the same kind of books this little colored girl reads, and looking at the pictures connected with the Sunday School lessons that Dr. Williams causes to be distributed in the thousands of churches of his connection.

We certainly would not be foolish enough to argue that God is black, although there is plenty of evidence in the Bible which Dr. Williams clasps in his hands, to warrant that the great Creator is not white.

If Rev. Williams will turn to Revelations, first chapter and the 14th verse, he will find that St. John, the Divine gives this discription of God:

"His head and His hairs were white like wool, as white as snow, and His eyes were as a flame of fire."

If there is any better description to be given to an old hairy headed black man, the Black Dispatch has failed to find it. God's hair is wooly, according to John, and the older a black man the more blood-shot becomes his eyes.

Then too, was it not Solomon who said, "I am black but comely, Oh ye daughters of Jerusalem, as the Tents of Kendar, as the curtains of Solomon"; Songs of Solomon, 1st chapter and 5th verse.

Just why Solomon wanted to take time out to tell the daughters of Jerusalem that he was black is beyond our comprehension. He was quite evidently making love at the time when he uttered the expression, and he quite evidently did not intend to damage himself. We have no information regarding the blackness of Tents in Kendar, but Solomon seemed to feel that these tents set a standard in blackness. We must not forget that Jesus Christ, Son of God, came down through this same line.

When this writer's brother came back from the World War 20 years ago, he told of going up into the mountains of Belgium, and there finding the natives bowing down before black virgins. Perhaps this would shock the sensibilities of Dr. L. K. Williams, and knock into a cocked hat all he learned in Sunday School down in Texas.

We recall also what is found in the Abyssian Bible regarding the conversion of the Ethiopian eunech. In the St. James version which is read in America our text reads "And straightway he believed and was baptised.

The Bible they read in the oldest Christian civilization, where the Coptic church controlled by black men reigns, this is the statement attributed to the Ethiopian eunech: "Yes, I believe that Jesus Christ is the black boy, who visited the country of Iddios twelve years ago. Yes, I believe He is my Savior, I believe He is the Son of God."

That's quite a bit of difference to the St. James version and translation, and it causes us to wonder whether Dr. Williams should be surprised if when he gets to the glory land he preaches about, he finds a wooly haired black ruler of the universe, to extend him welcome. Wonder what would Dr. Williams think then of his recent utterance. "I will call no Negro God."

Says Whites Exploit "Heaven" To Jack Up Value Of Real Estate

WHITE PLAINS, N. Y.—(CNA)—Recent reports that Father Divine, cult leader, was about to establish a "heaven" on Edgewater Point, a ritzy white residential area facing Long Island Sound at Mamaroneck, were part of a plot by which David Wark Griffith, producer of tht anti-Negro film, "Birth of a Nation," former Representative Woodson R. Oglesby and other whites attempted to force residents of the point to purchase property of an exhorbitant price, according to charges filed here this week in Supreme Court.

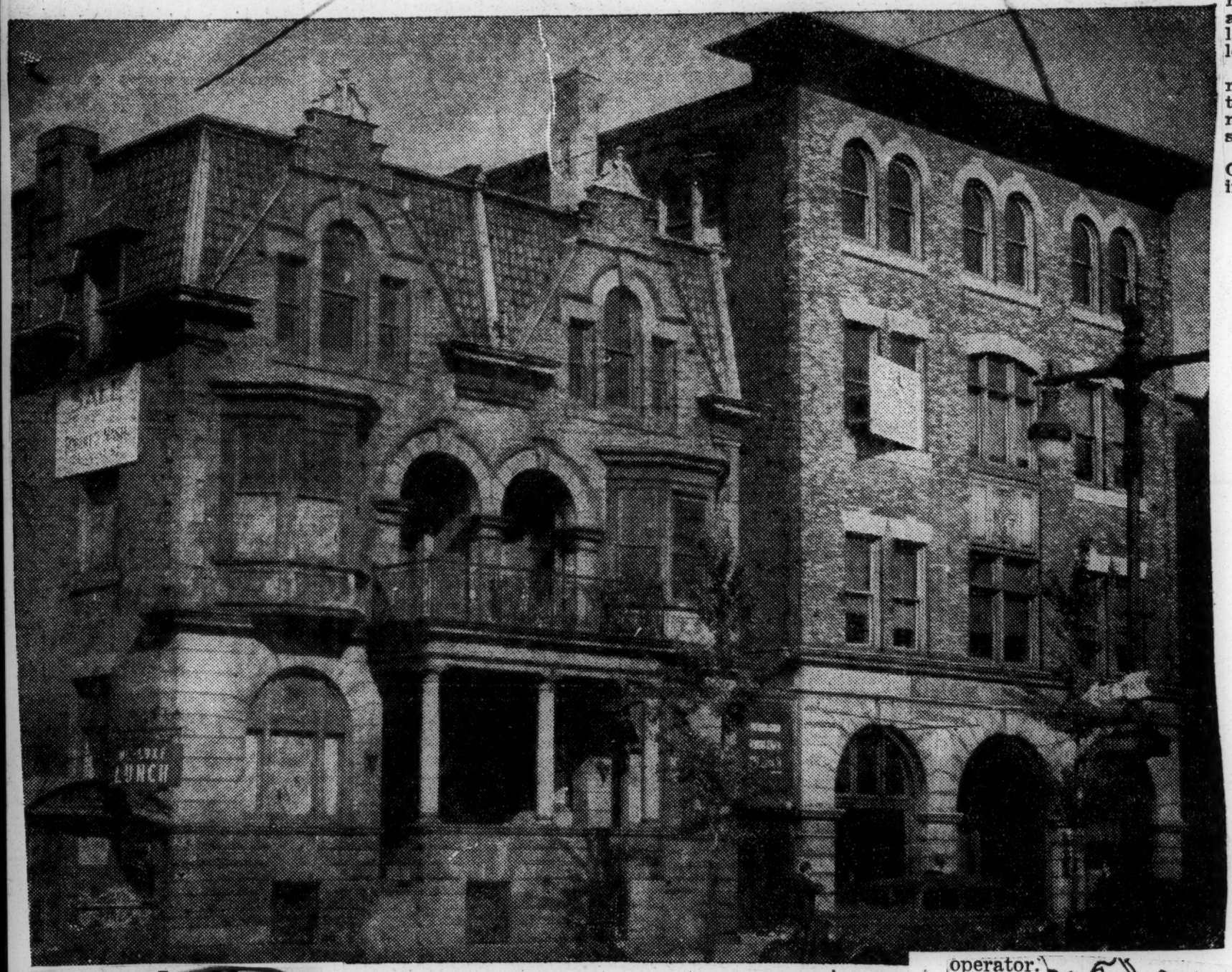
Earlier in the year Father Divine had opened "heavens" in New Rochelle and Yonkers, and the report that he was negotiating for land in the Satan's Toe area of Edgewater Point caused rich neighbors for a while to concentrate on the Divine 'menace.'

The papers filed this week disclosed that Neal R. Andrews, head of Satan's Toe, Inc., a real estate concern, is suing Griffith, Oglesby and seven others for refund of money paid in a land deal.

Andrews charged that in 1933 Griffith owned thirty-two acres on the Point where he had made several pictures, and that Oglesby and others acquired an interest in the property. Griffith and Oglesby then, according to the charges, forced Andrews and residents of the Point into buying more land "by threatening to sell otherwise to undesirable people, to colored people."

In 1937 Andrews, because of the alleged threat, purchased what he thought was all of the Griffith land, but last Spring Griffith and Oglesby tried to sell him a plot they had retained, he charged. Unsuccessful, they then had a dummy titleholder sell to a woman living in Harlem, using a Negro lawyer and a Negro real estate dealer in the transaction, according to the complaint. The Harlem woman paid nothing for the land, it was said.

Father Divine "Coughed Up" $50,000 For This



Divine's Name Used To Hike Prices, Charge

Movie Producer's Name Linked With Scheme By Realtor

When Father Divine decided to establish a permanent 'heaven' in Philadelphia he, characteristically, went about t in a BIG way—to the extent of $50,000. Here's the two properties at Broad and Catharine Streets which the mysterious Father Divine recently acquired. "When The Angels Sing", they'll have plenty room, at least.

(Staff Correspondence)

NEW YORK, N. Y.—Father Divine was reported not long ago to be seeking property on Edgewater Point, a snooty white residential district on Long Island Sound, near Mamaroneck, White Plains, but the report was purely a fabrication to force the sale of land at exorbitant prices, according to a counter-suit filed in the New York Supreme Court last week by Neal R. Andrews, a real estate operator.

Andrews charges that the stories were broadcast by David Wark Griffith, motion picture director and producer, and Woodson R. Oglesby, former representative, in an attempt to boost prices. The suit by Andrews was in answer to one by George H. Wilson, of New York, to collect $5,000 allegedly due on a note for purchase of land on the point.

DUMMY TITLE-HOLDER

In 1935, according to the complaint of Mr. Andrews, Mr. Griffith and Mr. Oglesby forced a number of residents to buy the better part of thirty-eight acres on the threat of selling "to undesirable people, colored people."

In 1937, the complaint alleges further, Mr. Griffith and Mr. Oglesby, not being able to dispose of the remainder of the land, rigged up a dummy title-holder who sold the land "to a woman living in Harlem."

A Harlem lawyer and a Harlem real estate dealer were used in the transaction, and the woman paid nothing for the land, Mr. Andrews states.

Lawyers for Mr. Griffith and Mr. Oglesby have filed affidavits labeling the charges false.

"FATHER DIVINE"

WHILE WE DO not understand the religious philosophy of Major J. "Father" Divine, his material achievements in establishing homes for his followers over a decade have won for him world-wide fame and a respect not ordinarily accorded a religious cult or its leader. Whatever the shortcomings of "Father" Divine may be, he cannot be accused of failure to look after the physical well-being of his followers.

Coming to Harlem a little more than a decade ago from Sayville, Long Island where he had operated an employment agency before gaining attention as a leader of religious thought, he has taken over several buildings formerly occupied by white business concerns but which were too large for any other Negro business organization to use. These included a former business school building at 123rd street and Lenox avenue and a one-time Turkish bath house on West 126th street. In these two large business buildings he has provided homes and a meeting place for his followers in Harlem for a number of years.

In addition he has purchased several farms upstate which are being successfully conducted by his followers. More recently the Divine movement has taken over valuable estates in Duchess and Westchester Counties. His real estate deals in Yonkers and New Rochelle, N. Y. have attracted much attention because they represented invasion of formerly exclusively white residential areas and are a challenge to the residential segregation laws of this state.

Although the Divine movement is not a racial one, the fact that its head is a Negro and that it has managed to survive tremendous oppostion would indicate that there is more to the movement than the slogans "Peace" and "It's wonderful." The Divine movement has put those who would give lip service to the tenents of democracy in a quandary. They would like to break up the movement because of its interracial angle and at the same time segregate the followers in strictly Negro neighborhoods, and yet they

DIVINE IMPERTINENCE

Whatever one may think of the religious teachings of Father Divine, the diminutive evangelist, what he practices seems unfamiliarly Christian, and is thus proving very embarrassing to many of the "best people" in New York State.

Father Divine has just purchased a private estate in exclusive Sutton Manor, a swank residential park near New Rochelle, N. Y., through one of his many white followers. The horse-hound-and-yacht crowd is up in arms. One lawyer sat up all night trying to find some way to oust these inoffensive people who had paid $7,500 cash for property once valued at $50,000, and which the bank had been unable to sell.

The little evangelist has been impertinent enough to strike at the very roots of the color problem in America, first, by establishing a church that embraces human beings of all colors and nationalities without discrimination; second, by practicing as well as preaching about love and peace; and third, by undermining the system of residential segregation which has increasingly grown up in every Northern community.

Within the last few years, Father Divine and his followers have acquired at least forty substantial estates in the choice Hudson River Valley area on which thousands of former slum-dwellers now reside and raise their own food

In addition, this movement has established hundreds of low-price restaurants, tailor shops, retail stores and even factories giving employment to thousands of persons.

It is perhaps impertinent for a little obscure Negro to have so many concrete accomplishments to his credit; to challenge not only the traditional American attitude on color, but the whole system of class, caste and economic parasitism that has held back the emancipation of America to a fuller and better life.

In the words of the late lamented Bert Williams: "He may be crazy but he ain't no fool."

POLICE PROBE CHARGES OF INTIMIDATION

Mrs. Kaufman Invites Friends To Divine's Newport Opening

NEWPORT, R. I., July 28 —Failing in everything else in their effort to prevent Father Divine from invading exclusive Newport, certain opposition has resorted to foul play, it was indicated in a report by Mrs. A. C. Kaufman, Tuesday.

Mrs. Kaufman, wealthy widow, who is turning her vast estate over to Divine, told reporters that she asked police protection against threats that she would be tarred and feathered unless she changed her mind and kept Divine out of Newport.

The letter, according to Mrs. Kaufman, said in part, "There are about 1,000 of us who plan to march into your home and tar and feather you unless you discontinue plans to bring Divine into Newport."

Ignores Note

Other than to notify police, Mrs. Kaufman has ignored all alleged threats and is going ahead making plans for admitting Divine. She plans to take part in a welcome fish fry and barbecue that is to be staged the day of Divine's arrival in Newport. Mrs. Kaufman is also inviting her wealthy neighbors to attend this affair. She admitted that gold embossed invites are being prepared to be sent to the neighbors. Those who care to attend may do so and those few who choose to remain away can do that too, she said. "We are making everybody welcome, but it is certainly not a command performance," the wealthy widow of the late Joseph Kaufman, safety razor blade manufacturer, said.

Mrs. Kaufman decided to turn her property, a mansion valued at several thousand dollars, over to Divine when refused permission to secure a liquor license for her place. She had turned the large house into a hotel, but neighbors objected to her selling drinks and her hope to secure a license went astray. Learning this, Mrs. Kaufman, it is said, decided to give the place to Divine for a summer cult heaven.

Learning of the offer, Divine investigated and decided to accept. He met Mrs. Kaufman and the deal was arranged. In the meantime, plans are being perfected for the arrival of Divine. Stands are being erected on the grounds and a pulpit is being set up for 'His Honor'. Carpenters reported Mrs. Kaufman as saying, "Don't make the pulpit too elaborate as I know Father would not like it so."

Many Wealthy Followers

Mrs. Kaufman is one of thousands of followers of Divine. Not only here, but in New York, where his main offices are located and throughout the country, Divine boasts of many wealthy men and women among his followers.

Harlem Eagle Dove of Peace To Divine

Flier Offers to Pay Outraged 'Angel's' Claim on Heaven

By the Associated Press

New York, Dec. 4.—A throng of dusky Harlem "angels" jubilantly chanted "Sittin' at de Table of de Lord" today as they trooped out of the State Supreme courtroom where the little bald man they called "God" appeared as defendant in a $4,476 equity suit brought by a disgruntled ex-disciple.

"Peace!" they shouted. "Ain't you glad?"

"Father Divine is God!" exulted others.

Their ecstacy arose from an offer by Col. Hubert Fauntleroy Julian, 42, self-styled soldier-of-fortune, aviator and "Black Eagle of Harlem," to put up $12,500 cash for an out-of-court settlement of claims totaling $17,000 against Father Divine.

Julian explained eh made the offer to spare the cult leader from being made what he described as "the target of a reflection on the Negro race."

Supreme Court Justice Benedict E. Dineen recessed the case until tomorrow morning to give counsel for both sides a chance to talk it over.

The Harlem Messiah himself never batted an eye as the chief complainant, Mrs. Verinda Brown, 52, a West Indian, glared in his direction and asked that the myriad properties of Father Divine's "peace" movement be placed in receivership and sold, with the proceeds distributed among his followers.

Mrs. Brown testified the cult leader often talked about "cosmic forces" and "the millions, the trillions, the quadrillions and I don't know how much more money he had in his heavenly treasury."

The witness said it was a far less cheerful story, however, when she wanted to get her money out of the "heavenly treasury." She couldn't get a nickel back, she said.

Newport Colored Pastor Says "Keep Out!" To Father Divine

Cult Leader Sends Elaborately Worded Telegram Accepting Bid of Wealthy White Woman to Visit Famed Resort City.

NEWPORT, R. I., July 20—(ANP)—Last Wednesday, after hearing that a wealthy white woman resident here had offered her home to Father Divine as a "heaven," Rev. J. Quintus Jackson, colored pastor of a local church, issued a statement objecting strenuously to the reported planned "invasion" of the cult leader.

Rev. Jackson protested that there are enough Negro churches in Newport to accommodate the city's colored population. His comment followed the reported offer of Mrs. Angela Kaufman to Father Divine to "take over" her mansion "The Castle" unless her neighbors purchased the estate for $40,000.

According to reports, Mrs. Kaufman had converted the attractive residence into a summer hotel and was ready to receive guests when she was refused a liquor license by city authorities. Reason for the refusal was her failure to obtain the consent of her neighbors to her application.

Vexed, Mrs. Kaufman phoned Mayor Wheeler, protesting city officials' action in refusing her a liquor permit. The Mayor said Mrs. Kaufman threatened to turn over her property to Father Divine unless the neighbors agreed to buy the place within 48 hours." The mansion was the former residence of the late Richard Washburn Childs, famed author and diplomat and one-time U. S. ambassador to Italy.

Later, in response to Mrs. Kaufman's invitation to visit Newport and inspect the mansion, Father Divine sent her a telegram typically worded in the elaborate, high-sounding Divine phraseology which had to be interpreted by his white secretary John Lamb. The Lamb translation said that "Father" had "tentatively accepted" Mrs. Kaufman's invitation.

Those two words, stretched out in the Divine telegrams, read as follows:

"Wheresoever I am convinced from the within that my personal activities will be more constructive in the act of bringing and abolition of segregation and discrimination and establishing righteousness according to the constitution and its amendments, I am glad to be represented in the act of promoting truth and integrity according to the declaration of independence."

LOCAL PASTOR SAYS CITY HAS ENOUGH CULTS

Joins Ranks of Swanky Resort Owners To Keep New Yorker Out

NEWPORT, R. I., July 21—To the adage charity begins at home, Father Divine may now add and so does trouble. This week, Harlem's God was informed that a Rev. J. Quinton Jackson, a member of his own Race, was leading the objectors to Divine's invasion of this exclusive section of the east's outstanding summer resort. According to reports, Rev. Jackson learning that a Mrs. Angela Kaufman, white, had offered to turn over her vast estate to Divine for the establishment of a cult said: "We have enough churches here already and certainly do not need a Divine cult."

Feather Own Nest

According to those living here, it is believed Rev. Jackson fears Divine's coming will mean cutting down his own revenue and hold on those who care to worship. The Jackson church is attended by those who work here for the summer with many whites also visiting the place.

When Divine learned of the alleged remarks made by the minister here, he showed much surprise, but decided that no answer would be forthcoming. There was expected to be considerable opposition from the whites who live here in the summer, but no one figured that the Race minister in the town would oppose the invasion of Divine.

The Chicago Defender attempted to reach Rev. Jackson by phone, but was unable to locate him. A report that he was out and would not return until the next day was given the reporter who called on phone. The parties answering knew nothing about the reported opposition of the minister to Divine's coming into Newport.

Divine's planned invasion is the result of a wealthy woman, Mrs. A. Kaufman, becoming peeved at her inability to get a liquor license for her property and because of the balk deciding to turn her property over to Divine. Should it turn out that Rev. Jackson did make the statements attributed to him in the papers, it is believed that many Race folk will attack his judgment.

Divine Praised By Mrs. Moton

By ELLENA CLARK

BOSTON—(ANP)—Mrs. Jennie B. Moton, tall, gracious, and soft spoken, will again head the NACWC. In her address Thursday night she spoke on the Republican and Democratic parties as related to colored people and of Father Divine.

The wife of Dr. R. R. Moton said that she was speaking as an individual who had come out of the south to the NACW convention in Boston which had brought delegates out of nearly every state in the union. She said she does not wish to see colored people as a unit affiliated with any political group and the organization which she heads does not delve in politics.

SQUARE DEAL SOUGHT

There are some natural leanings of course. In the past the Republicans have done a great deal for Negroes, and now the Democratic party has done very much. "To be sure we are inclined to vote for the party which will do the most to give us a square deal, and a square deal is all that we ask. The pledge of allegiance includes the phrase 'with liberty and justice for all' and we, as a race, like to remember that," she said.

President Roosevelt, she went on, "Has taught us all, a great lesson. He has shown us that because you are affilicted you don't have to give up. That has touched me tremendously. When he has convictions he is willing to take a chance with the hope of bettering conditions. I do not think there has ever been a finer man in the White House than President Roosevelt, or one who has been more sincere in trying to bring to every individual a better life.

"On the question of parties it does not mean we love the Republicans any less. We are asking for justice."

PRAISES DIVINE

In regard to the NACWC she said, Father Divine could not make a dent in it. "But you know I do not know Father Divine and I don't like to make a judgment until I have the facts While I am here I should like to visit one of his heavens. I do not believe in criticizing people unless I know all about them, and I don't know about Father Divine.

"But I am inclined to look at it this way: There is a large stratum of the colored people who as you know are terribly poor. They are starving. Father Divine, I understand, feeds them and finds them a place to sleep. Certainly their is no harm in that. If he says his great principle is 'peace' and he lives up to that principle then at least there may be some good in the work.

"As for the future the problems of the colored race are changing and the immediate answer is more education all around and an improved standard of living."

'Ain't It Sweet, Peace?' Shouts Father Divine

By JOHN LEAR

KRUM ELBOW, IN THE PROMISED LAND, N. Y., Jan. 7—(AP)—Up here in the promised land, President Roosevelt is just a bright light bulb.

But Father Divine—"He is God."

Peace, all you folks.

Peace, it's beautiful, really beautiful, this 550-acre "kingdom" Harlem's dusky 5-foot "god" has purchased for his children." It lies at the foot of the Catskill Mountains a great garden filled with fruit trees, grape vines, fertile fields and 15 celestial boarding houses where brothers and sisters eat and sleep free of charge.

Drinking is banned. Smoking is banned. Swearing is banned. Abusive language is strictly forbidden.

"Peace, ain't it sweet?" say the brothers and sisters. "We thank you, father."

And since father "provides for everything"—although no one seems to know how—there is to them little point in giving any serious thought to the neighbor across the Hudson River, "Squire" Franklin D. Roosevelt. Mr. Roosevelt is only the President of the United States, and can be at only one place at one time. Father divine "is God" and "his spirit is everywhere" at once.

The President's home can be clearly seen among the trees on the elbow's opposite cliff, but ask the brothers and sisters if they are thrilled at having him as a neighbor, and you get a blank stare in reply.

New Electric Lights

They are far more interested in "heaven's" new electric lights or the steam heating plant in "god's" boathouse.

How often do they see the President?

"Now, how could we see the President? We'd have to stand out there with a telescope, watchin', and we ain't gonna do that."

In the lives of these faithful followers of the short dark man with "God" embroidered on his green necktie, President Roosevelt appears as nothing more nor less than a bright electric light bulb which is sometimes on and sometimes off.

The light seems to be on the roof of the Roosevelt house. When it is on the President is at home. When it is off, he is not.

As simply as that, the people of the promised land dispose of the head of the nation, who has sometimes caused considerable consternation in such less "blessed" but better known groups as the Republican party and the United States Senate.

This quiet disregard of Hyde Park on the part of the negro colony probably will be pleasing news to Howland Spencer, who is not one of the President's best friends. At the time he sold Krum Elbow, his ancestral estate, to "God's" followers he said he believed "father divine's ideas are more economically sound than Roosevelt's"

Ideas at Work

Spencer will have ample opportunity to watch father's ideas at work. He has kept one house and a few acres, for his own living quarters, in the midst of the kingdom. He is away now on Winter vacation, and the house is boarded up. But the place has a conventional look.

Not so conventional is the appearance of Krum Elbow's "main heaven." It is a rambling old frame house with wide verandahs and windows of multi colored glass. On the porch, at each side of the front door, are large white-washed stones lettered in red. One says "Peace"; the other "Father."

Inside the door, at the foot of an old-fashioned staircase, is a finely chiseled bronze statue of Julius Caesar. Across the statue's heroic chest hangs a green pennant with one big red word:

"Peace."

Facing Caesar is a door marked "Father Divine's Private Office." Beyond it are the special quarters which are set aside for "God" in each branch of "heaven."

Near this seat of righteousness is the customary banquet hall, with long tables set and waiting for father's next feast. Here happens at regular intervals a modern version of the story of the loaves and the fishes—countless chicken and pork chop dinners at 15 cents a throw.

Through the rest of the dwelling, decorated with tapestries and antique chests and paintings from the Spencer collection, the negro sisters sleep as many as 6 and 8 in a room.

In the music room, a massive bust of Richelieu stares at a picture of Father Divine on the opposite wall.

Brother's Quarters

The brothers' quarters, down in the boathouse, are decorated with equally untrammeled imagination. A Currier and Ives print, brown with age, is tacked carelessly beside the entrance door. A cheap lithograph cartoon is carefully framed on a side wall. An ancient music box, with brass cylinder provided musical entertainment.

All the buildings on the estate are gradually being renovated and improved by the brothers and sisters who live here. They contribute their labor free, and get in return all the clothes and food they need, in keeping with father's teaching of life through cooperation.

Just how he produces the money for all his enterprises is still a mystery—some disgruntled followers have said he gets all his disciples' worldly goods, although father denies this—but he keeps on producing it, cash on the line," for purchases of properties all through this promised land of Ulster County.

He has at least 22 "heavens" in the county now, (in addition to 25, including the No. 1 kingdom in New York City) and says his people are ready to spend $20,000,000 more if they are exempt from taxation until then:

"The spirit of consciousness of the presence of God is the source of all supply and will satisfy every good desire."

Crucify Him?

Editor The New York Age:

The request of the young people's league for the destruction of Father Divine's organization and his business enterprises as expressed in The Age of December 24 should be carefully weighed.

Father Divine is not the first leader whose motto is peace, but his industrial activities and the moral standard of his members are higher than those of our other would-be leaders; and as morality and industry are two of society's greatest props, and incessant coition the most rabid destroyer of man's vitality we should be very careful in dealing with his organization, enterprises and advice.

I am sure that no one could be offended with his purchasing of farms and the establishing of enterprises, but many are opposed to his objection to coition. The Bible informs us that God instructed Moses to touch the rock with his rod but he smote it so hard that his power rod exploded and all the water gushed out.

Harlem's needs are the uniting of our two weekly newspapers into one enlightened daily and our fraternities into one powerful organization, the abolition of its parlors and store front religious joints and its night clubs (TAIL SHOPS) where pale-faced trash deposit their syphilistic germs to our shame and the control of its political, civic and industrial institutions by Harlemites.

My 1939 resolutions are to aid in the increased circulation of The Age, the expansion of Negro business, the unity of the American and West Indian born members of our race and the intelligent cooperation in the achievement of those objectives that are essential to our happiness: What's ours?

J. E. SAMUELS.

New York City.

Faithful Says Gifts Swell Divine Treasury

NEW YORK—How Father M. J. Divine makes his money is one of the chapters in Faithful Mary's sensational but suppressed little green book entitled "God'—He's Just a Natural Man."

She points out that when Father Divine came into prominence in Sayville, L.I., he kept his table set for visitors and everyone was welcome to enjoy his hospitality for nothing.

Received Gifts

"However, when they left," she adds, "the visitors gave him what they wanted to give and he accepted." She said the donations often were $200 or more.

"The people, who would lose him and tell Divine of their financial troubles; he would tell them that he would bless them, to have faith. Many of these persons would have a turn of luck and as a result, believing that Father Divine was responsible for their good fortune, become his followers."

Must Finance Selves

"Each person must find a way to finance his or her own (kingdom) extension" she explains citing her own experience. Once individuals launch them followers come, live in them and eat there. She says all extension managers have to turn cash over to Divine weekly.

"Divine was a great favorite with the Klu Kluxers," she asserts, "until they learned he was making fools out of white men and women as well as colored." She was referring to reports that whites appreciated his teaching sex abstinence because it cut the colored birth rate.

Divine's Followers Buy Brooklyn Home

NEW YORK — The old Palmer House, two-story and attic frame building with one-story extension in the rear, has been sold to ten followers of Father Divine for the reported price of $5,000, it was learned, last week.

ARISTOCRATS TO WELCOME 'HOLY FATHER'

Wealthy Women Of London Anxious To Learn About New Religion

By GEORGE PADMORE

LONDON, Feb. 10—Elaborate and spectacular preparations are being made by wealthy English women for the forthcoming visit of his holiness, Father Divine.

English disciples, anxious to extend the "Kingdom of Heaven" beyond Harlem, find it comparatively easy to whip up enthusiasm, even among the aristocrats and the intellectuals of London, for the advent of the "Redeemer."

The "Holy Father" is scheduled to visit England during the first week in May.

There is no country in Europe which affords such a happy hunting ground for religious fakirs as England. This is due to the large percentage of "rentiers" who, having made fortunes out of colonial exploitation of the colored races, in their old age try to find salves for their conscience in all sorts of exotic religious movements.

Wealthy English Patrons

In nearly every town in England, large or small, many Hindus, Buddhists and Mohammedans are operating their "rackets." Their chief patrons are the wealthy English.

Thousands of them are already lined up behind the Oxford Group, followers of Dr. Buchman. Now comes Father Divine for whom preparations are feverishly underway.

Mr. and Mrs. E. C. E. Symonds, of Netherwood, Hastings, a resort on the southeast coast, and a town with an historical background, are preparing their home on the outskirts of the town for a gathering, next week, of the English disciples

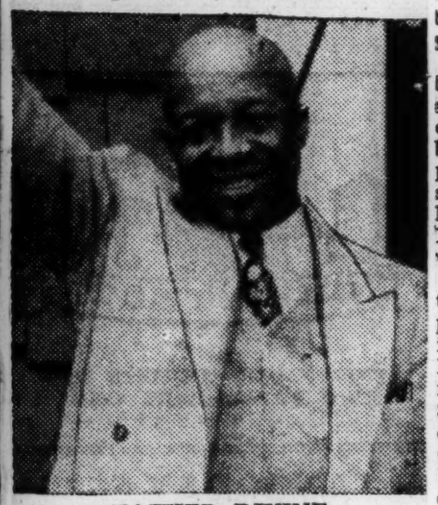
of Father Divine.

With the first English disciples of "God" will be many attracted by the strange stories which have been heard over here about his organization.

All England seems anxious to learn more of the new religion which claims to have turned Harlem into the promised land. Hastings is to have first "Extension Heaven" in Europe.

Preaches Divine's Gospel

Although the Symonds are to be



FATHER DIVINE

hosts to this party, the center of attraction will be Mrs. Joyce Newton of Park View court, Fulham, London, who spent over a fortnight in the "Promised Land" with Father Divine and his "angels."

She came back to this country with a plan to preach Father Divine's gospel and to organize English "Heavens" on the lines of the "Heavens" where the black "God" reigns in Harlem.

Mr. Symonds, who has agreed to make the premises—headquarters of the Netherwood International club—the starting point of a national campaign for the propagation of the "faith," says:

"I have no financial interest in the venture which is being undertaken by Mrs. Newton, but believe that it is a good thing." Symonds meant by that, people should be given a chance to make their faith known in England.

About 40 people are arriving here and for a small and exclusive fee, they will have a taste of "Heaven on earth" for 48 hours. The disciples of Father Divine will mingle with those who want to learn something about the new religion.

There will be banquets and lectures followed by dancing and singing in "Heaven" until the early hours.

DISCIPLES OF DIVINE BUY BROOKLYN HOME

Old Palmer House to Be Used as Extension of 'Heaven'

Followers of Father Divine, the Negro evangelist, have bought the large old-fashioned mansion at 70 Lefferts Place, Brooklyn, and will open a Brooklyn extension there in the near future, it was disclosed yesterday.

Deed to the property, known in the once fashionable neighborhood as the old Palmer house, was recorded in the Hall of Records building in Brooklyn listing as the purchasers a group of ten persons, some of them bearing the "heavenly" names that followers of Father Divine take when they become converted to his "peace movement."

The property, a two-story and attic frame building with large open porches and a one-story extension in the rear, was sold by Elwell Palmer, Sayville (L. I.) attorney, for a reported purchase price of $5,000. The house was formerly occupied by his father, the late George W. Palmer, a former stock broker. It had been leased to other occupants in recent years.

Father Divine and a group of his "angels" visited the mansion on a tour of inspection last week. Some alterations will be made before the new owners take possession of the place. The new property is one of more than thirty city "extensions," farms, stores and other properties acquired by members of the Divine movement during the last few years.

DIVINE ACQUIRES YONKERS 'HEAVEN'

16-Room House in Fashionable Area Is Purchased by a White Follower

5-1-39

NEIGHBORS WEIGH ACTION

Chairman of City's Zone Appeal Board Among Prominent Residents of District

Special to THE NEW YORK TIMES.

YONKERS, N. Y., April 30.—Father Divine has extended his chain of "Heavens" to the fashionable Park Hill district of this city with the acquisition of a six-teen-room frame house at 357 Park Hill Avenue, and many residents of the restricted neighborhood are filled with consternation.

As yet there is no organized movement here against the cult, but there is talk of making an effort to prevent the Harlem evangelist and his followers from occupying the premises. Those who fear that Father Divine's "peace" will disturb the tranquillity of the district believe that the zoning laws can be invoked against the group. Under the laws, stores, apartment houses and rooming houses are prohibited in the area and it is argued that a "Heaven" might be classified as a rooming or apartment house.

Apparently unaware that their coming was not as welcome as Spring, a dozen or more of Father Divine's faithful were busy today, as they had been yesterday, scrubbing and cleaning the house to make it presentable after a long period of vacancy. They said that Father Divine had visited the place yesterday and would make another "wonderful inspection" within a few days.

Besides the house there are three acres of terraced grounds and greenhouses. The property, which is assessed at $25,000, was owned by Alarico Valle. It was purchased outright for the evangelist by Brother Devout, a white follower, according to the renovators. They said they did not know the price. The house was built many years ago by Louis Fischer, a well-to-do New York City resident.

The only evidence of occupancy discernible today was a stack of copies of Father Divine's magazine, The New Day, on the mantel shelf.

Many prominent persons reside within a short distance of the new "Heaven," including Maurice H. Blinken, New York attorney and former president of the Yonkers School Board; Lewis Russell, machine concern executive; Alexander Stolz, attorney and real estate operator of New York City; Alfred McCann Jr., food authority; Captain Robert Boettiger, banker and chairman of the Yonkers Zoning Board of Appeals, and Dennis O'Brien, attorney for New York City theatrical and motion picture interests.

MANSION TO BE 'HEAVEN'

Rooms and Meals Offered in Yonkers House Bought by Father Divine

Special to THE NEW YORK TIMES.

YONKERS, N. Y., May 21.—The sixteen-room mansion recently acquired by followers of Father Divine at 357 Park Hill Avenue here is either a "heaven" now or will be one soon, inquiries at the place revealed today.

5-22-39

The Harlem evangelist had not made known what he intended to do with the house. It was assumed by residents of the exclusive neighborhood that he would make it another link in his chain of celestial paradises, but they have been unable to obtain any legal evidence on which to base a protest under the city's zoning laws, which prohibit rooming houses in the area.

A caller at the house, which is being fitted with new furniture, learned today that rooms and meals were being offered.

"It won't cost you any more than $2 a week for a clean bed and 15 cents for a meal," a Negro caretaker said. "If you pay any more, it wouldn't be one of Father Divine's places."

Late last night a cross was set afire near the house.

FIERY CROSS FAILS TO FRIGHTEN 'FATHER' DIVINE: BUILDS 'HEAVEN'

Globe

6-4-39

YONKERS, N. Y., June 1 (ANP)—Although a fiery cross was set afire Saturday night near the 16 room mansion recently acquired by Father Divine's followers, it has not halted plans to turn this dwelling into another "heaven," investigations reveal.

Although the Harlem cult leader did not say actually what he intended to do, white residents of the exclusive neighborhood assumed it would be one of his typical paradises and sought ways and means to stop this move. Thus far, they have been unable to obtain any legal evidence on which to base a protest under the city's zoning laws, which prohibits rooming houses in the area.

It was learned that rooms and meals are being offered. It will cost $2 weekly for a clean bed and 15 cents for a meal.

Divine Opens New "Heaven" On New Rochelle Estate

NEW ROCHELLE, N. Y., Nov.—

Peace! It's truly wonderful! Father Divine has scored again. This time the "Father" has established a new suburban "heaven" in the exclusive residential section of Sutton Manor, despite the fact that the uninvited guests were critical and the invited guests didn't come.

The latest of some forty of the cult's "heavens", a 15-room luxurious Georgian Colonial home was dedicated last Sunday by the Father and 200 of his angels.

The Father, attired in formal wear, accompanied by Mother Divine, in old rose satin, headed the procession to the dedication in his $27,000 Dusenberg, followed by numerous other "angels", both white and colored, in a Rolls Royce and several other expensive automobiles.

Dinner was scheduled for 1 o'clock. But the invited guests among whom were: Mayor Harry Scott, Corporation Counsel Aaron Simmons and Supreme Court Justice Lee Parson Davis, failed to appear.

Harlem's messiah grew tired of waiting for his guests to arrive, so at four o'clock dinner was served.

A long table was set in the dining room of 40 persons, and was lined with sparkling glassware and gleaming silver.

With the Father seated at the head of the table a four-hour meal began. The meal included 13 meats, eighteen vegetables, six relishes, five hot and four cold drinks, six salads and nine desserts. A feast fit to set before a king.

New Rochelle blue-blooded society has been in a uproar since a Divine white angel, Miss Harriet E. Gripe, bought the tumbledown Childs estate for $7,500 and remodelled it for the cult.

Father Divine Subs for Royalty On East Side

Special Dispatch to The Post.

New York, June 11.—Residents of the lower East Side, disappointed by the failure of King George and Queen Elizabeth to visit their neighborhood Saturday, were somewhat appeased today by a visitation from Father Divine and 2,000 "angels."

Father Divine missed the start of the parade, having passed the night at one of his "heavens," Krum Elbow, directly across the Hudson from President Roosevelt's estate at Hyde Park, where Their Majesties are stopping, riding in his $28,000 "throne car" with Mother Divine at his side, Father Divine overtook the procession of angels soon after it had left the starting place, Madison Square.

An expectant hush hung over Second avenue as the throne car approached, but the tension was broken at Houston street, when some angels edged too close to Father Divine and were overcome by his charm.

"There's that man!" they shouted, leaping high into the air, and crowds along the sidewalk immediately took up the cheer.

Father Divine's Angels Light In Exclusive Area

NEW ROCHELLE, N. Y.—(AP)—Exclusive Sutton Manor gasped indignantly today and muttered "something will have to be done," as Father Divine, Negro cult leader, established a new "heaven" in a three-story mansion.

His angels invaded the section yesterday, armed with mops and brooms to recondition the mansion, obtained by Miss Harriet E. Cripe, white follower of Father Divine, in a sale by the Chase National Bank.

"Give me a cigaret so I can stand the shock," said Judge Lee Parsons Davis, who lives in a big house just across the road.

Digging into his law books, Corporation Counsel Aaron Simmons, of New Rochelle, said "something will have to be done to get them out."

Unperturbed, the angels continued their cleaning of the house, which John Lamb, white secretary of Father Divine, said would be used as a "private residence." Lamb said Miss Cripe was a retired Chicago school teacher, and had been a follower of Father Divine three or four years.

Only last year, Father Divine obtained for his followers an estate at Krum Elbow across the Hudson River from President Roosevelt's Hyde Park Manor.

Lamb revealed Miss Cripe had taken title to the house for $7,500. It had sold for $50,000 in 1914.

"If the devil himself had made the offer," said Howard A. Butler, counsel for the bank, "it would have been accepted." Under terms of the will of Mrs. Florence M. Childs, the mansion had to be sold at once, Butler explained.

Harlem Angels Invade Exclusive Sutton Manor

New Rochelle, N. Y., June 16 (AP).—Dusky angels from one of Father Divine's Harlem heavens moved in among astounded and indignant residents of exclusive Sutton Manor today.

"Something will have to be done to get them out," was the first thing Corporation Counsel Aaron Simons, of New Rochelle, said as he dug into law books looking for an ouster device.

"Give me a cigarette so I can stand the shock," said Supreme Court Justice Lee Parsons Davis, whose green lawn and big house stands just across the road.

Other nearby neighbors include Charles H. Griffiths, chairman of the Westchester County Republican committee; Robert N. Bavier yachtman and vice president of the New Rochelle Trust Company, and Butler Whiting, promient yachtsman.

Columbia, S. C. State
June 14, 1939

Father Divine Passes Fairfax

According to reports from Fairfax, "Father" Divine, famous Negro leader and evangelist, and a next-door neighbor of President Roosevelt on the Hudson, stopped there long enough last week to purchase some gas for his mammoth automobile (reputed to be gold-plated inside and costing $11,000) and buy a bottle of soda water. He was accompanied by a footman and a chauffeur but no "angels" were with him.

Recognized at once by the filling station operator, the rotund Negro said that he was on his way to Florida. The generosity that is supposed to prevail in his famous "Heaven" where everybody is surfeited with food was entirely lacking as he did not invite the men with him to alleviate their thirst.

N. Y. Supreme Court Judge Asks For Cigarette To Stand Shock" Of Divine "Heaven"

New Rochelle Ritzy Set Perturbed When White "Angel" Buys Mansion For Father Divine

NEW ROCHELLE, N. Y.—"Give me a cigarette so I can stand the shock."

This was the reaction of Justice Lee Parsons Davis, of the New York Supreme Court, when he discovered last Friday morning that he might have Father Divine and some of his colored "angels" living across the street from his mansion in Sutton Manor, exclusive residential section of New Rochelle.

Justice Davis and Corporation Counsel Aaron Simons are poring over the law books to find out how to rid the swanky Sutton Manor section of the Divine followers. "Something will have to be done to get them out," Simons said despairingly.

Focal point of the unrest is the 15-room Childs mansion, in the heart of the community, which was purchased by Miss Harriet E. Cripe, one of Divine's white "angels", from the estate of Florence F. Childs. Miss Cripe paid $7,000 for the mansion, which sold for $50,000 in 1914.

"Father" to be Guest

While the mansion is in a restricted zone, the new purchasers can not be prevented from occupying the home if they use it for residence or a place of worship. A boarding house is forbidden by the zoning restrictions.

"The house will be occupied as a private residence," John Lamb, Father Divine's white secretary, told reporters. "Of course, there will be guests. An undoubtedly the Father will be a guest there as often as he likes."

MRS. KAUFMAN INSISTS SHE IS NOT 'BLUFFING'

Asserts She Will Turn Over Newport Estate to Divine

NEWPORT, R. I., July 24 (AP).—Mrs. Angela Kaufman said today she planned to confer by telephone tonight with Father Divine, New York negro religious leader, to whom she said she would "turn over" her Newport estate for use as a "heaven."

Mrs. Kaufman added that anyone who thought she was "bluffing" would find he was wrong.

She offered the estate to the Harlem evangelist when Newport officials refused her a permit to sell liquor.

John Lamb, Father Divine's secretary, said last night that, so far as he knew, Mrs. Kaufman had not conferred yesterday with the Negro evangelist. When Mrs. Kaufman was ehre about ten days ago, he said, arrangements were made to notify Father Divine of a date when he and his followers could go to Newport to "look over" the estate. He said the "understanding" regarding the transfer of the estate had not been committeed to writing, but that there was a verbal agreement.

Sues Divine

Mrs. Verinda Brown, 52, a West Indian is suing Father Divine for the return of $4,476, she says she and her husband turned over to him and when she wanted to get her money out of the "heavenly treasure" she could only get a nickel back, she claims. The suit is being contested in New York courts.

SOUGHT AS A NEW "HEAVEN" BY THE CULT OF FATHER DIVINE

The home of Frederick William Vanderbilt near the Roosevelt estate at Hyde Park

Associated Press

SECOND 'HEAVEN' NEAR PRESIDENT IS PLAN OF CULT

Father Divine Would Purchase Estate Of F. W. Vanderbilt

NEW YORK, Aug. 16—(AP)—President Roosevelt has consented to a personal and local application of his good-neighbor policy that may make him a neighbor twice-fold to Father Divine, the bald little Harlem Negro cult leader whose followers call him God.

Divine's white secretary, John Lamb, made public Wednesday a series of letters in which both Mr. and Mrs. Roosevelt agreed with the father that he had a right to buy a second "heaven" near the ancestral Roosevelt home in Hyde Park, N. Y.—this time the extraordinarily beautiful 700-acre estate of a Vanderbilt, no less.

They both made it plain, however, that the president had hoped that the estate, because of its great wealth of mature and rare trees, might be made into an arboretum for the public. Divine said that was all right with him, under the cindition that if his people bought the place "they will give me and my immediate staff a suite in the main building, but no doubt will allow the main floor to be used as a public museum."

Many "Heavens" Exist

Divine already has one heaven up the Hudson, a 500-acre property just across the river from Hyde Park, which he bought last year—without consulting the Roosevelts — from Howland Spencer, a bitter critic of the president.

(Other Divine properties are 22 Manhattan heavens, a 50-room "private retreat" for the evangelist himself here on Madison Avenue, 50 upstate heavens; mansions in fashionable sections of Yonkers and New Rochelle, N. Y., and prospective heavens in exclusive Newport, R. I., and Chestnut Hills in Philadelphia, and elsewhere — presumably financed from a $15,000,000 fund which the father's followers are reported to have amassed.)

From the opulent erstwhile Spencer country house across the river from the Roosevelts there issue in season and out, the ecstatic shouts of "Peace! Ain't you glad?" which are among the distinguished characteristics of Father Divine's mostly dusky angels. A minority are white.

Less Crowded Sanctuary Sought

The father is negotiating for the new heaven—the estate of the late Frederick William Vanderbilt—with the notion of making it a little less crowded sanctuary, to serve, as he put it in his letter to the president, as—

"My residence, to receive distinguished guests and also foreign diplomats and other representatives of the world of affairs, as we hope to bring about a closer relationship between the nations by negotiation."

The correspondence disclosed that the father had first written Mrs. Roosevelt about the matter on Aug. 7, saying he had withheld approval of the plans of his angels to buy the Vanderbilt place "until I had opportunity to consult your wishes in the matter."

DIVINE PUTS DEAL UP TO FOLLOWERS

Warns That He Will Buy the Van Alen Estate if Disciples Decide They Want It

Although formal negotiations by followers of Father Divine for the purchase of Mrs. James Laurens Van Alen's 700-acre estate adjoining President Roosevelt's home at Hyde Park seemed outwardly to have reached an impasse yesterday, the evangelist nevertheless served notice that if his devotees really want the place they will get it.

"We have always obtained whatsoever we desired," said Father Divine in a statement issued yesterday, "over and above what others may say. If it is for sale to the public, why, if they would desire to have it and wanted me to have it, and if I cared for it, we would have it regardless to what they think about it."

Although Father Divine insisted that the matter was to him, personally, "immaterial," it was indicated by his associates yesterday that he still held more than an academic interest in acquiring the estate.

The news that his followers were attempting to buy the place became known on Wednesday when Father Divine released an exchange of correspondence between himself and the President and Mrs. Roosevelt. He asked them if it would be embarrassing to them if his followers took over the property. The President replied that he had hoped that some public body might acquire the place and preserve it for historical reasons. Mrs. Van Alen, on learning about the correspondence, protested that she knew nothing about Father Divine's interest in her property, and certainly would not sell to him.

Father Divine pointed out yesterday that all purchases of real estate by his followers always are done "in the spirit of secrecy," so there is nothing anybody can do to stop them from going ahead in the present instance, if they so desire.

"The earth is the Lord's, and the fullness thereof," said Father Divine, whose followers worship him as God. "Not anything can prohibit my followers from getting and owning anything they desire.

"As far as I am personally concerned," he added, "it is absolutely immaterial to me, because I have plenty of homes and plenty more open to me that my followers have purchased and are purchasing and negotiating for right along. All of the work has been done through my secret investigators and secret negotiators."

Divine's 'Angels' Seeking 'Heaven' Near Hyde Park

Roosevelt Tells Cult Anyone Has Right To Purchase Property In U. S.

NEW YORK—(AP)—"Angels" of Father Divine's Harlem cult are seeking to establish their second rural "heaven" near President Roosevelt's Hyde Park home—this time on the palatial 700-acre Frederick William Vanderbilt estate.

John Lamb, white secretary of the Negro evangelist, said negotiations are under way for purchase of the mansion and lands where Vanderbilt, railroad director and financier, dwelt in baronial comfort until his death June 29, 1938.

Lamb said President Roosevelt, in answer to a letter from Father Divine asking if he would disapprove the purchase, replied he had no objections to the addition of another cult "heaven" near his Hyde Park property.

In the last year Father Divine's followers have completed an "extension heaven" directly across the Hudson River on the rolling 500-acre "Krum Elbow" estate they bought from Howland Spencer, anti-New Dealer.

Lamb said the president pointed out in his letter anyone has the right to purchase property in this country.

Peace-shouting followers of the Harlem evangelist are reported to have raised a $15,000,000 land-buying fund, and in recent months have extended their properties to several swank society neighborhoods.

With funds whose source remains a mystery, they already have established 22 Manhattan "heavens," a 50-room "private retreat" for Father Divine on upper Madison Avenue, and 50 rural "heavens" upstate.

They also purchased a 16-room mansion in the fashionable Park Hill section of Yonkers last May for $25,000 and a three-story residence in the exclusive Sutton Manor section of New Rochelle, N. Y., last June.

Some Facts Concerning Father Divine

JOHN Hoshor has published a biographical study of Father Divine entitled "God in a Rolls Royce—The Rise of Father Divine, Madman, Menace, or Messiah?" His sub-title indicates the various views held with reference to the cult leader. We hold no brief for him, but it is in point to clarify some facts about Divine. He has acquired much real estate at fabulous prices. A good portion of it is in exclusive areas. It is not within Divine's power to lay out some million dollars for real estate on the money he collects from his relief-livers and poverty-ridden Negro followers in New York and elsewhere—not alone. He would need real financial support to supplement that.

The fact is, Divine has a large following among wealthy people. They follow him because they believe in him. They have swallowed his religious cult hook, line, and sinker, just like his Negro followers. It is they who have the money, and it is their contributions that enable Divine to purchase "heavens" in certain areas.

Moreover, some of these wealthy white people have grievances against other whealthy white people, and they ventilate their feelings by giving Divine the money and the opportunity to purchase property where they know it will serve the purpose of punishing the other white people whom they do not like.

That is the secret of the "heaven" across the river from the Roosevelt Hyde Park estate. That is the secret of the recent stir at Newport, Rhode Island, and the less recent stir closer to the Roosevelt Hyde Park acres.

Divine is merely an instrument in the hands of wealthy white people, who idolize him, pamper him, and pay for his operations. He could not operate on the income from his Negro followers, most of whom would be in the bread line if Divine did not feed them with money he collects in large measure from wealthy white people who are his disciples also. The thing that holds the Divine "kingdom" together is the economic security, such as it is, that his essentially "share-alike" setup provides those who have little hope of security otherwise. Unquestionably a factor, also, is the sincere religious faith of many of his followers.

Correspondence Between Divine And Dan Travis

TO DIVINE

Rm. 1204, No. 5, N. Wabash Ave.
Chicago, Illinois, August 12, 1939

Rev. Father M. J. Divine,
1887 Madison avenue
New York City, N. Y.
Dear Father Divine:

Referring to my air-mail letter of August 8th regarding trip to Chicago and asking if it is acceptable for you to leave New York on the 14th and be with us on the 15th of September, we would like you to be with us from the 15th until the 22nd, if it is possible.

I have your Western Union wire of August and stating it is impossible for you to make the trip much before the 15th; that you could leave on the 14th as previously suggested and waiting to hear from me on other details.

As chairman of the planning committee I want to bring this matter to a conclusion and complete all necessary details. I will appreciate it if you will consider my invitation to appear in Chicago September 15th to 22nd and would like to know whether the dinner date will be satisfactory to you as I mentioned in my recent letter. We want to arrange a dinner in your honor in the Crystal Room of the Palmer House in Chicago, September 15th, and the time suggested is between 5 and 6 p. m. This dinner will be given under the auspices of some of your very influential friends of Evanston and Wilmette.

Has the New York Central railroad contacted you in reference to transportation for you and your staff? I would prefer if you could come on the 15th because I have informed your influential friends of Evanston and Wilmette of arrangements for the 15th. If you cannot come on the 15th what other date can you fullfil? We are working hard here every day in order that we can give you and your staff a rousing welcome and complete all details in perfection. We plan to give you one of the grandest receptions that can be given. Everybody is enthused about your coming and they are all talking about it and they are anxious and eager to have you.

If date is acceptable would you please mail to me air mail if possible some photographs in black and white and mats if you have any on hand and other publicity matter that you choose to send for use in the daily papers as well as religious magazines.

After you have worked out the dates, would you please wire me by Western Union collect at the above address the detailed information you have assembled.

Trusting that I may have a favorable reply from you as soon as possible, and waiting your reply with much interest, I remain,

Respectfully yours,
DAN TRAVIS.

FATHER DIVINE WIRES REPLY

Night Letter Sent August 12, 8:30 p. m.

Mr. Dan Travis
5 North Wabash avenue, Room 1204
Chicago, Illinois.

Have been somewhat awaiting further information on Chicago trip before making final decision. I had anticipated appearing in one or more large public gatherings, but had not anticipated making any trips on the boats. Would require further details as to fares charged, and what is included, before consenting to the use of My Name in that connection. Furthermore, my staff is large and I had not anticipated traveling with only six. Including singers, speakers, and others who travel with me it would number about three hundred, and I do not ordinarily travel without them. What could be done towards getting these to Chicago for the large meeting, and returned? Through your connections you could probably arrange it better than they. N. Y. Central will not provide train at a flat rate and as we accept nothing for our services, expenses if any must be nominal. Please answer promptly.

Rev. M. J. Divine
(FATHER DIVINE)

FATHER GIVES FURTHER DETAILS

August 14, 1939, A.D.F.D.

Mr. Dan Travis
5 No. Wabash Ave., Rm. 1204
Chicago, Illinois.

My dear Mr. Travis:

In response to your special delivery letter of the 13th instant just received concerning your request to call on Mr A. L. Miller of the New York Central railroad, my office has been in touch with Mr. Miller today.

For the benefit of you and your committee and all who are concerned with the consideration that your committee and those interested as the sponsors of the trip would be obligated to take care of the expenses and the disbursements of the same, my representative here had agreed upon three thousand dollars ($3,000) as the maximum fee for three hundred (300) more or less to make the trip and return by the New York Central railroad for two or three days.

We consider it would be impossible to stay the length of time you desire me to stay, but owing to the fact that the time is very short and I would only have a brief stay, I did not consider taking up the boat outing nor going on the boat outing. But even for those who might be interested to go if there be any from this vicinity we would like to know what would be the fare. This of course, you did not give me any information on in your above-said letter.

My reason for writing now immediately is because I consider ten dollars ($10) per person round trip would be enough to spend for the trip and would be as much as you all would care to pay, as I expect for all transportation charges and other expenses to be taken care of by your committee. But Mr. Miller of the New York Central general passenger agent's office said they could not charter a train as described by my office, and as I suggested to get a six or seven coach train with an extra baggage car for around three thousand dollars, ($3,000).

He said this could not be done, but he would be obliged to sell tickets for each person and the rock-bottom fee he would let it go at is eighteen dollars and twenty cents (18.20) per person, of which I considered would amount to much more than would be justifiable for you all to pay.

There are about three hundred (300) or more of my immediate co-workers as my staff who would be required to go if I would consider such a trip.

Therefore, I feel it might be justifiable for all who are concerned to discontinue the negotiations at this particular time, unless you and your representatives think you could well consider paying the transportation for around three hundred (300) with other hotel expenses and disbursements for the same and return.

I have had many offers. There is an offer now waiting me by one of the chambers of commerce in one of the great states to take my immediate staff and other co-workers with me and pay me twenty thousand dollars ($20,000) for one month's lecture tour in the above-mentioned state and other surrounding states.

I have also been offered twenty-five hundred dollars ($2,500) and three thousand dollars ($3,000) for one-half hour per week for thirteen week's contract for a national hook-up to broadcast my message on any subject I wish, without obligating me to go any place.

I can broadcast in my city residence or any of my extensions, or wheresoever I may be by making the connection without calling me off from my actual duty. Yet I have held those offers in abeyance because of the heavy flood of correspondence and other immediate obligations.

Therefore, I do not accustom myself to making such engagements nor accept of appointments for I move voluntionally and my service is always gratis. Therefore, these offers are not especially appealing to me. Although I am not seeking dollars and cents for my service as afore said, I can demand any amount for it.

If you and your committee and representatives desire to finance the trip and take care of all disbursements for same to Chicago and return, for myself and at least around three hundred (300) of my immediate staff and co-workers, I would set the date for September the fourteenth to start, and would agree on remaining in your city one or two days after arrival if the arrangements can be made with the railroad company and the hotels and other public utilities for the same.

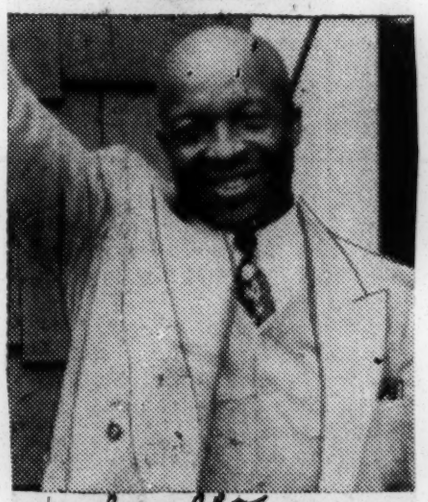
It is further understood under the same agreement that I would speak if so moved volitionally according to my custom of speaking. It is further agreed upon that I will endeavor to appear personally if possible, but if for any cause it would not be convenient for me to appear, my representatives will be there.

Nevertheless if this is agreed to I will send pictures and mats and any other literature for publicity necessary to boost this demonstration, with further consideration that this affair

Please answer at once and let me know definitely what we may look forward to. Desiring that you and all who may be interested or concerned might be even as I am, this leaves me well, healthy, joyful, peaceful, lively, loving, successful, prosperous and happy in spirit, body and mind and in every organ, muscle, sinew, joint, limb, vein and bone and even in every atom, fibre and cell of my bodily form.

Respectfully and sincerely, I am
REV. M. J. DIVINE
MJDr (Better known as Father Divine)

Nips Plot



FATHER DIVINE

Nationally known religious leader, who nipped plot to embarrass him in Chicago this week Dan Travis, self-styled promoter confessed that the plan to bring him to Chicago was a hoax.

FATHER DIVINE HAS U.S. TAX COLLECTORS IN "DARK"

Two-Year Probe Nets G-Men Exactly Zero; 'Heavens' Tax Free

Tricky Names of 'Angels' Perplex Investigators; Completely Mask Identities

KINGSTON, N. Y.—(ANP)—Just how hopeless is the task of tracing property ownership to Father Divine and determining his taxable income was disclosed this week when it was learned that a two-year campaign by federal income tax collectors has netted exactly $3,000 from several persons, Father Divine not numbered among them.

The tax collectors are interested in the cult leader's acquisition of a number of farms, stores, gasoline stations, rooming houses, summer playgrounds, etc., but in almost every case title to the properties is vested in caretakers or "angels" bearing such tricky nom de plumes as Lovely Sweet, Sweet Angel, Sister Martha, Sister Noah, etc., although all functions of ownership such as care, management and direction of the properties, are reportedly exercised by Father Divine himself.

His technique in shrouding his real estate deals and business enterprises with anonymity has caused many an agent to scratch a perplexed brow.

PROBE GETS NOWHERE

Investigation of the Divine Promised Land in Ulster county, reportedly underway for the past two years, showed that all or nearly all of his "disciples" live within the "extensions of the kingdom," either in Ulster county or in one of the 30 or more properties owned by the cult in Harlem.

Father visits the various "heavens" at periodic intervals, tells the managers of improvements to be made, reportedly goes over other business details with them. Father has apartments reserved for his use in several of the "extensions" all out fitted in luxurious style and remaining unoccupied when he is away.

In acquiring Green Hill park, Ulster township near Kingston, in March, 1937, the property, priced at $40,000, was bought by an attractive white woman having a liveried chauffeur, from the Kingston Trust company. She paid $10,000 cash, the balance a short time later.

TWO CHANGES MADE

According to the records in the office of the county clerk, two changes in ownership were quickly made. Charlotte Beecher is listed as the purchaser from the bank. A few days later Charlotte Becker transferred the property to one Anna Reed, and soon thereafter the estate was deeded to 26 of Father Divine's followers, "as joint tenants with right of suvivorship."

All of the present "owners" of the property have "trick names" which completely mask their identity, so Living Rest, Light Child, Joy Love and their brothers and sisters can only be identified by Father Divine, and there the quest ends. For the Father "knows nothing, sees nothing, tells nothing."

Meanwhile his followers live serene, contented and apparently in a Divine religious world all their own.

Father Divine Has 15 Million To Buy In Society Strongholds

By The Associated Press

NEW YORK, Aug. 2. — Once Father Divine got disgusted over a series of lawsuits and threatened to "evaporate for 1900 years." That might tickle society's manorial lords.

But tonight the bald-pated little Harlem cult leader had a reported $15,000,000 land-buying fund and planned further invasion of the social register's "green pastures" in exclusive Newport, R. I., Philadelphia and Chester, N. Y.

With an "extension heaven" already firmly established amid a rolling 500-acre estate at Krum Elbow, directly across the Hudson River from President Roosevelt's Hyde Park estate, the five-foot evangelist disclosed these projected purchases:

1. The 2500-acre estate of Robert W. Goelet, New York banker, including a 52-room mansion, in the Glenmere Lake villiage of Chester, close by the famed and fashionable harness-racing town of Goshen.

2. Properties of exclusive Chestnut Hill in Philadelphia.

3. A big stone mansion, "The Castle," once owned by the late United States Ambassador Richard Washburn Child, at Newport.

Father Divine's white secretary, John Lamb, said the self-styled messiah had conferred with Mrs. Angela Kaufman, the present owner of "The Castle," to arrange details for taking over the Newport manor as soon as possible.

Lamb said Divine would probably take "a couple of thousand" angels on a steamboat excurison to open the Newport "heaven," whose neighbors would include just about the whole Summer edition of the social register.

Lamb countered with the cult's eternal cry of "Peace!" to questions about where the reported $15,000,000 land-buying fund came from; but, however the pudgy negro sect leader does it, his disciples know that "father will provide," and joyously they chant:

"Heaven and earth can fade away,
But Father Divine don't never fail."

A one-time Baltimore odd-jobs man, Divine warily ducks questions of the cult's real estate holdings.

"We have aplenty, aplenty of buildings," he says.

Father Divine Insists On Beach In "Heaven"

NEWPORT, R. I., July—One of the things wrong with the mansion called "The Castle", which is being offered to Father Divine by Mrs. Angela C. Kaufman is that there is no private bathing beach for the "angels."

"What would "heaven" be without a private bathing beach for 3,000 "angel," Father Divine asked Mrs. Kaufman. So Mrs. Kaufman went scurring around looking for a bathing beach for the "angels." In order to sell her $76,000 home to Divine she must secure a bathing beach for his "angels." She is seeking ten acres on the waterfront, it is reported.

Father Divine thinks that the acre and a half on which the mansion is located is not enough room for all his "angels" and, therefore, would like to have a beach for his "angels" to bathe among Newport's blueblooded aristocrats and society leaders.

Mrs. Kaufman reported that she had been in constant contact with Divine at Nyack, N. Y., concerning his arrival in Newport and concerning the purchase of more land.

'Father Divine' Rides High; Angels Own $212,000 Worth Of Real Estate

KINGSTON, N.Y., July 7—Father Divine has a good reason to be riding high in his $25,000 automobile, figures show that within the last five years he has purchased $212,000 worth of real estate.

All of this property, numbering 25 pieces, on which he has spent $50,000 improving, is located in Ulster county and has been secured in the names of his "angels." It is the "Promise Land" and the extension of his kingdom. These properties include farms, gasoline stations, stores, rooming houses, a country club, and two fine summer estates on the banks of the Hudson river, of which the finer is Krum Elbow, opposite the summer home of President Roosevelt at Hyde Park.

Undersell Merchants

They have been acquired in the face of intense opposition from some of the neighbors, which has diminished steadily as the adherents of Father Divine, living within them, have been quiet, well behaved, and obviously hard working. They keep to themselves. Their stores undersell any neighborhood stores. They sell chicken dinners in many of the "extensions' 'to any one who will come in and order one at 15 cents a dinner—25 cents with dessert—but patronage is small.

Several of the extensions are scenes for the periodic picnics of Father Divine's followers, to which he takes them by steamboat or bus, and thousands attend them, but these places are isolated from the nearest communities. Whatever revelry or song occurs on these hidden estates is almost invisible and absolutely noiseless a short distance away. Some of the bankers and near-by property owners in Ulster county have complained that the presence of the cult in the county is depreciating realty values, but there are others who are pleased at sales of real estate and the building materials with which the followers of Father Divine have been fixing up their retreats.

Kingdoms Impressive

The most impressive of these "heavens" are the goals of Father Divine's most recent Hudson river steamboat excursions, the artists' colony at Milton, Krum Elbow and "Hope Farm" at West Saugerties. The Milton property has a fine dwelling of Spanish architecture, high above the Hudson, and is beautifully landscaped with formal gardens of larkspurs, delphinium, peonies, petunias and masses of roses. Hedgerows line the graveled walks. The presence of expensive automobiles testify to the means of some of Father Divine's adherents—or the means they had before they surrendered all their worldly possessions for admission into the kingdom.

This place, which is under the management of Sister Martha, according to lowlier children working on its paths, has a broad glassed veranda built overlooking the river, which is the banquet hall. Places for 160 guests are always kept laid, afresh as to linen and silver and glassware, with matched china aligned so precisely as to suggest the laying of the table must have been done with surveyor's line and calipers. Sister Martha says nobody manages but "the father," and all turns out beautifully by doing as he would have one do.

Divine Holdings Now $262,000 In Upstate N.Y.

NEW YORK—(C)—Holdings of Father Divine and his "angels" acquired in Ulster county, in Kingston and nearby towns, since 1935, are estimated as being worth $212,000. and it is estimated that $50,000 more has been spent in improvements, making a total valuation of $262,000, according to a front page feature article in the Herald-Tribune Monday morning. It is believed the properties, some twenty-five in number, were bought for about $212,000. The Divineites keep their "kingdoms' and "promised lands" clean, and all followers, both white and colored, pay allegiance to Divine as "God" it is reported. Divine's recent addition to his holdings in fashionable Sutton Manor on Long Island Sound has caused consternation among some whites. Divine bought several of his properties through white women who paid cash in bills of large denominations. Banks selling the properties did not know they were going to Divine until the deeds had been executed.

White and colored "angels" live in the "kingdoms" in "perfect peace", it is reported, a fact which has caused much concern among some whites not of the Divine faith.

Divine Eyes 3 of Society's Green Pastures

Harlem 'God' Said to Have $15,000,000 to Buy New 'Heavens'

By The Associated Press

New York, Aug. 2.—Father Divine, bald-pated little Harlem cult leader, whose myriad dusky "angels" call him "God," tonight had a reported $15,000,000 land-buying fund and planned further invasion of the Social Register's "green pastures" in Philadelphia, exclusive Newport, R. I., and Chester, N. Y.

With an "extension heaven" already established amidd a rolling 500-acre estate at Krum Elbow, directly across the Hudson River from President Roosevelt's Hyde Park estate, the 5-foot evangelist disclosed these projected purchases:

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Properties in exclusive Chestnut Hill in Philadelphia.

A big stone mansion, "The Castle," formerly owned by the late Richard Washburn Child at Newport.

Angels to Newport

Father Divine's white secretary, John Lamb, said the self-styled messiah had conferred with Mrs. Angela Kaufman, the present owner of "The Castle," to arrange details for taking over the Newport manor as soon as possible.

Lamb said Divine would probably take "a couple of thousand" angels on a steamboat excursion to open the Newport "heaven," whose neighbors would include just about the whole summer edition of the Social Register.

Lamb countered with the cult's eternal cry of "peace!" to question about where the reported $15,000,000 land-buying fund came from.

Recent Acquisitions

Recent acquisitions, in addition to about 22 Manhattan "heavens" and 50 rural "heavens" up-State, include:

A 16-room mansion in the fashionable Park Hill section of Yonkers, N. Y., purchased for $25,000 last May;

A 50-room "private retreat" on upper Madison avenue, where Divine makes his headquarters with 12 secretaries and a private telephone system equipped with loud-speaker extensions through the house, purchased for $24,500;

And a 3-story residence in the exclusive Sutton Manor section of New Rochelle, N. Y., built originally at a cost of $50,000, purchased last June.

Columbia, S. C. State
October 2, 1939

ANGELS WITH HUNGRY FACES.

Father Divine, the interesting and perhaps significant Negro leader, has given a banquet. And what a banquet! It was the banquet to top banquets. Or maybe the banquet to end banquets—and if it should be successful in ending them many persons who are not of his flock will admit emotions of gratitude. For if banquets are to be no more, neither will after banquet speakers be any more, and that would be simply grand, ladies and gentlemen of this distinguished audience.

No more speakers to be reminded by remarks of the introducer of stories they would tell anyway. No more after banquet mints served after banquet coffee, and just before after banquet oratory. . . . What a dream! But back to earth, or to Father Divine's heavenly banquet, held last week in Harlem.

There were forty-five items listed on the menus as vegetables, fifty-six kinds of meat, seventeen kinds of bread, seven sauces, fourteen relishes, one of which was "stuffed angel eggs," which, at more earthy gatherings are called devilled eggs; also there were six dressings, six kinds of cheese, seven kinds of jam, four varieties of crackers, twenty-four desserts, and many kinds of non-alcoholic drinks, including hot water.

At the conclusion of the meal Father Divine, feeling that democracy is good and civilization worth while, sent a telegram to President Roosevelt uring that America stay out of war, or something to that effect.

THE WORD OF FATHER DIVINE CROSSES THE OCEAN

James 7-2-39 International

Father Divine and some of his flock on the porch of their Krum Elbow "heaven"—And copies of two of the movement's publications, one issued in New York and the other, in German language, in Switzerland.

FATHER DIVINE'S MOVEMENT EXPANDS

By ROBERT S. BIRD

Recent large-scale real estate transactions in Ulster and Westchester Counties have turned attention anew to Father Divine, the Harlem evangelist, and his band of followers. In Ulster alone from the first thirty-four-acre farm acquired for $7,000 in 1935 Father Divine's "Promised Land" has grown to a flourishing domain of some thirty properties embracing more than 2,500 acres and representing a cash investment of more than $250,000 over the four-year period. It is estimated that $100,000 more has been spent on improvements of these lands and buildings. Every cent of mortgages has been paid off and not a penny is owing in taxes.

James

In this huge community that has facilities for feeding and lodging perhaps 10,000 persons at one time, where no person may smoke, drink or curse, there are cultivated farms resort hotels, country clubs, estates scores of houses and dormitories, all manner of restaurants, stores, gasoline stations, tailor shops, barber shops, garages and even two large docks with boathouses on the Hudson River, capable of accommodating the largest excursion steamers.

7-2'39

Homes Open to Guests

Any person, whether a follower of Father Divine or not, may live here in cleanest surroundings and eat veritable banquets three times a day upon the payment of $2 a week for lodgings and 15 cents a meal. If he has not the money to pay, he need only contribute a little of his time and labor toward the upkeep of the establishment, for this empire of peace operates entirely on a cooperative basis.

Harrison

Father Divine's movement first began to attract attention about fourteen years ago in Sayville L. I. For years it met with the most determined opposition, and Father Divine frequently was haled into court. He was unperturbed.

The movement seemed to thrive on opposition. White persons—the movement does not recognize distinction of race, creed or color—began to join the flock. Growth increased with each passing year. "Heavens" and "extensions," as the followers call the various meeting places, sprung up in cities all over the United States and in most of the countries of Europe.

What is unique about this astonishing movement is that it has no formal organization—no administrative staff, nothing except Father Divine and his staff of secretaries.

The most careful scrutiny by a half dozen official agencies supports the Father's contention that he owns nothing. All of his far-flung properties are purchased, owned and operated by groups of followers who seem spontaneously to fill each need as it arises within the movement.

Nobody, least of all Father Divine, can estimate the number of disciples. Certainly most of them are drawn from the underprivileged colored people of this country. The disciples estimate the number of white followers as between 25 and 50 per cent of the total, but the outside observer making a round of the Father's establishments would put the figure at about 10 per cent.

New York the Center

The properties which are wholly owned or leased by followers and exclusively given over to the uses of the movement are almost all situated within the Greater New York area and States adjacent to New York. In the South, the Middle West and on the West Coast the movement flourishes chiefly in the homes of individuals, who band together for meetings and for readings of the Father's messages.

There has been much speculation over the extent and sources of the movement's wealth. The financial success of the movement when measured against the economic principles taught by Father Divine will hopelessly confound the materialistic-minded inquirer. He professes to despise money, he urges his disciples to abhor it, he constantly adjures them to spend what they have, for the benefit of humanity.

He accounts for the huge financial investment represented in the Ulster County properties by explaining simply that his followers, inspired by his message of love and peace and the godly life, are moved to invest their savings, whether large or small, in such land and buildings as strike their fancy and seem fit for the communal life which characterizes the movement. They band together in sufficient numbers to make each individual's contribution relatively small. Each shares in the expense of the upkeep.

Gifts From Wealthy

Persons close to the Father will concede that on some occasions wealthy followers, some of them white, have contributed large sums of money to the various enterprises; the widow of a former wealthy West Coast lumber man is reported to be among those who have liberally endowed the movement, and one of her sons is an active worker in behalf of the Father.

Father Divine's professed aim is to bring the "Kingdom of Heaven" to men on this earth. He tells his followers constantly that Heaven is right here if they will but realize it. He exhorts them to lead the moral life, to promote peace, to live in harmony and love with their fellow-men; to dismiss from their minds any thought of distinctions between peoples as to class, race,

PARADING FOR FATHER DIVINE

Times Wide World

Followers in the peace movement of the Harlem cultist.

creed. He does not believe in smoking or drinking because, he says, they waste the body and mind. He forbids the reading of newspapers because these, he holds, employ false concepts; for instance, his own press never uses the word "Negro" or "white," and when quoting articles in which these words are used always translates them "so-and-so."

His followers worship him as God. In answer to the question recently: "Your followers do not call you a God-like man or a godly man, they call you God?" he replied to this interviewer: "Unadulterated!"

He explained that he considers himself one with the Divine Spirit and therefore his words are divinely inspired and his actions those of omnipotence. He further explained, however, that he believes that his state of divinity is conceivably attainable by others, although he knew of no "competitors in the Universal Mind Substance where I am."

NEW DIVINE 'HEAVEN' OPPOSED BY NEGRO

Newport Pastor Says City Now Has Enough Churches

NEWPORT, R. I., July 12 (AP).—The Rev. J. Quinton Jackson, Negro pastor of a local church, objected today to "Father" Divine establishing a "heaven" in this

Summer resort."

There are enough churches in Newport to accommodate the city's Negro population, he said while commenting on the offer of Mrs. Angela Kaufman to give her mansion, "The Castle," to the Harlem religious leader unless her neighbors purchased her home for $40,000.

"Father" Divine telegraphed Mrs. Kaufman today thanking her for the invitation and asking her to wire him her final decision "giving direct information on what terms you desire to receive myself and my followers and when it would be most convenient for yourself and others concerned."

Apparently irked by the city's refusal to grant her a liquor license for the structure which she had revamped for a Summer hotel, Mrs. Kaufman yesterday demanded that her neighbors purchase her home by tomorrow or she would invite "Father" Divine to come here Monday to discuss establishment of a "heaven."

The State Supreme Court will hear an appeal on the Liquor Licensing Board's decision Oct. 4.

FATHER DIVINE ACCEPTS

Negro Evangelist To Take Title To Newport Mansion

NEW YORK — (AP) — A statement purportedly "signed and sealed" by Angela C. Kaufman was issued from Harlem today saying that Father Major J. Divine, Negro evangelist, had agreed to accept her mansion in Newport, R. I. and "clean up" the fashionable resort.

"Father Divine and his followers have agreed to take the offer of the place," the statement said, "to be held in escrow until such little disturbances have been alleviated and until the said Angela C. Kaufman has been given an opportunity to arrange her affairs at large, peacefully with good will to all men!"

There was no indication of what the "little disturbances" were, but it was disclosed recently that Mrs. Kaufman's right to turn the house over to Divine and his "angels" had been challenged in a Supreme Court suit.

The suit was brought by Countess Dorothy Child Filipponi, fourth wife of the late Richard Washburn Child, author and diplomat, who formerly owned the property. Countess Filipponi contends she was to have had a half share in profits from the place after it was converted into a hotel. Mrs. Kaufman abandoned the hotel idea and offered the house to Divine when Newport authorities refused to give her a liquor license.

DIVINE IS INVITED TO VISIT NEWPORT

Owner of 'The Castles' There Is Reported as Ready to Offer It to Negro Evangelist

TRIP GETS 'CONSIDERATION'

Cult Leader's Reply Indicates He Welcomes the Prospect for His Followers

Father Divine, the Harlem evangelist, received a telegraphed invitation yesterday to visit Newport, R. I., as the guest of Mrs. Angela C. Kaufman, owner of "The Castles," who described Newport as "seething with corruption and politics." According to The Associated Press Mrs. Kaufman said in Newport that she had offered the property to Father Divine and his cult.

The evangelist, whose numerous "heavens" and "extensions" have been rapidly expanding in near-by suburban communities, indicated last night that he was giving serious consideration to the invitation, and awaited only more specific information before reaching a decision.

Mrs. Kaufman's telegram, according to Father Divine, read as follows:

"A friend is calling you as well as a dear friend of Dr. Greer's, Sayville, L. I., 1936. Do you remember? Newport is seething in corruption and politics. I own a castle. Kindly advise me when you will visit here. Can arrange a gathering fitted for your calling."

Father Divine responded by telegraph as follows:

"Thank you for your kind invitation, which is receiving consideration. Wheresoever I am convinced from the within that my personal activities will be more constructive in the act of bringing an abolition of segregation and discrimination and establishing righteousness according to the constitution and its amendments I am glad to be represented in the act of promoting truth and integrity according to the Declaration of Independence. If a final decision is reached please wire me or send a special delivery letter giving direct information on what terms you desire to receive myself and my followers and when it would be most convenient for yourself and others concerned."

According to The Associated Press, Mrs. Kaufman indicated that she was indignant at Newport authorities because she was unable to obtain a liquor license for the mansion after she had converted it into a Summer hotel. "The Castles" formerly was owned by the late Richard Washburn Child, one time Ambassador to Italy. The estate is situated about a mile from the exclusive part of the city, but is less than a half mile from a group of fashionable Summer hotels.

John Lamb, secretary to Father Divine, said that although no offer of a sale or gift of the mansion has been made by Mrs. Kaufman, such an offer should be made would receive careful consideration. Likewise, he said, if the invitation to visit the place should be put more specifically, that, too, would receive close consideration by the evangelist.

Father Divine Disgusted To Point of Evaporation

NEW YORK, Dec. 2.—(AP)—Harlem's bald-pated little Father Divine brooded tonight over whether he might not just "evaporate for 1900 years" in disgust over a lawsuit that may expose the secrets of his multi-million dollar religious cult.

"Father is very, very disgusted," said one of his disciples. "He may just evaporate."

Barring a carrying-out of this threat to "steam off" the terrestial premises, the erstwhile Baltimore odd-jobs man who became the Messiah of thousands of dusky, peace-shouting "angels," will go on trial Monday in state supreme court in an equality action for $4,476 brought by one of his recanting followers.

"I paid all this money," said the complainant, Verinda Brown, a cook, "in the2 belief that unless I did so I was doomed to everlasting misery . . . and that by giving the money to Father Divine, I was depositing it in his heavenly treasury and was in tha way assured of eternal life."

Verinda, who said she wa also acting for four or five othe ex-"angels" with claims totaling about $22,000, said her interest in Divine's "peace, ain't you glad?" movement began to curdle when the pudgy, five-foot preacher became "too grasping" and demanded most of her husband's wages.

She is seeking, in addition, a receivership to restrain Father Divine and his followers from disposing of any of his myriad chain-system "extension heavens"—including about 22 Manhattan properties and 50 rural "heavens."

Divine's financial affairs undoubtedly will play a major part in the trial—and just as undoubtedly, the cultist will be as nebulous in his answers as he was three years ago when Isaac Bayless, of Aberdeen, Md., tried to collect $7,724 in damages for injuries suffered in a collision with one of Father Divine's buses.

On that occasion, Divine said dreamily that he took no part in such mundane affairs as money.

"Has anyone presented you with money or property in the past two years," he was asked.

"Not that I know of," murmured Divine.

"In September, 1933, didn't Rebecca Grace, a follower, put $130 in your hand?"

"If she did, I must have been asleep."

"Have any of your followers given your their wordly possessions?" he was pressed.

Father Divine shook his head. "Nothing is mine, nothing is mine," he said wearily.

FATHER DIVINE HAS PROGRAM for CHILDREN IN HIS KINGDOMS

By MARY E. MOORE

Ever since my first article in the issue of Oct. 14, pertaining to my visit to Father Divine's Mansion in New York City, I've been deluged with questions by my friends, on the streets, at my residence and through the mail, to tell them more of the work of Father Divine. The most pertinent question of all was by an old school friend, who asked me "what is Father Divine doing for the Children"? I had to confess I did not know. However, I lost no time contacting one of Father's followers, M. Prophet Ezekiel and Isiah who lives at 233 W. Canton St., who was kind enough to give me this interview, which I am passing along to you, for the answers are worth your consideration and deep thought.

There are special Kingdoms for the children in New York City and on the Hudson where the children are taught Father Divine's Rig'.eous Government Platform. They are taught the Constitution and its Amendments, they recite the preamble, the Bill of Rights, they memorize all of the above and when Father Divine serves their banquets as He does the grown ups, they recite and explain to Father what they have learned about the Constitution of the United States. They are taught th' life of Jesus the Christ, they ar' taught to play fair, not to lie, even in fun, not to steal, not to fight, not to gossip.

They go to school as do other children, but when they return to their Kingdom, they are taught to make all kinds of clothing, hats, fancy work, and they are also taught trades of every kind, for the boys and girls. It is a joy to see them typing, doing all kinds of secretarial work, professions of all kinds, piano, organ, violin, singing in choirs and solos. In fact every thing that the ordinary child is taught, except they are taught to apply in their daily lives the principles they learn, by persons who are followers of Father's and who can give their undivided time to the training of these children. "Whose children are these," I asked?" Father makes no discrimination, said she, "they are the children of all who want their children to be taught human beings are made of one flesh and

blood." Are there any children of the rich at these kingdoms?" I inquired further. "O, yes, these children are like the grown ups, they come from parents of the very poor, the middle class, the rich who have realized that the Life of Christ has only been taught, but not lived. They want their children to learn to put into practice the spirit of brotherly love, cooperation, and appreciation of one another. You should hear them recite their own poems," she said. "They write essays and the teacher corrects them, and they plexes. They have studied and worked and played together and they are aught we are one human family born free and equal, according to the Constitution of the United States and are given the right to demand that those rights be enforced. How many of us know the Constitution? These children not only know the Constitution, but they know the Righteous Government Platform and are living it every day, so that they may be able to fill the offices of those who discriminate and segregate and create hate and cause wars right here in the United States.

The Righteous Government Platform was adopted in New York City, Jan. 10-11 and 12, 1936. Copies of it may be had by sending to the New Day Publishing Company, 156 W. 126th St., New York City. In the "New Day" of Sept. 21st, 1939, is a letter from the manager of the Boston Arena-Garden Corporation asking for the photographs and news clippings from Father Divine, in preparation for the trip to Boston, in which Father Divine states emphatically, that he is not a Harlem, "so and so." He will not come to Boston if any gegretated terms are used concerning him and his work, he will not allow any of the terms that have lowered the standard of Americans who constitute 15 millions of the inhabitants. The answer from Ernest Mayo Jacobs, dated Sept. 15, 1939, is as follows. (From the New Day of Sept. 21, 1939.)

"Starting from this instant, all radio and press news will be released only on positive signed statement that no such remarks as you have called to my attention shall appear.."

I have read every New Day since Aug. 3, and I can say there is not one thing that I can disagree with. Thousands of his followers are earning salaries to the amount of 15, 20, 25 dollars a week. He has opened an employment agency free to both employee and employer, establishing the fact that unless the employee earns a decent salary, the employer can not expect service that will make for good citizenship. None of Father Divine's followers are on the welfare. He has saved the city of New York millions of dollars. Father Divine's was the first Anti-Lynch Bill to be presented to the President, the senate and the House of Representatives. Two millions of his followers sent and are still sending protests to the representatives at Washington to pass the bill and not to filibuster as they have been doing. He reminds his followers that they have been taught to suffer here and to get their pie in the sky, he tells them to get all the good things "here and now." I recommend the New Day Magazine.

ewrite them and are given prizes. There is an Art Colony for the children as well as for the grown folk," she said, "but you should go over and see for your self as you did in September.

"What advantage do these children have over the ordinary children in the public schools?" "There is the crux to the whole problem, they graduate with no superior nor with any inferior com-

EXHAUSTIVE STUDY OF DIVINE IN SATURDAY EVENING POST

As one of Father Divine's followers sings: "He has the world in a jug and the stopper in his hand," a thorough and informative article, entitled "All Father's Children Got Heavens," written by Jack Alexandria and appearing in the current November 18 issue of the Saturday Evening Post, delves into the Divine movement to emphasize that perhaps Father Divine may have such a stopper, after all.

"Divine is commendably modest about his immense powers," writes the author. "He takes the attitude that he just can't help himself. 'That cosmic forces of nature, they work in harmony with me,' is the way he puts it, and he adds meaningfully, 'The cosmic forces of nature work in conflict with those that are in the extreme opposite of me.' ".

Career Is Traced

Divine's career from the time, just before the World War, when he was an odd jobs man around Baltimore, to the present time, is traced to the fullest extent.

"Clergyman and professors from all over the country come to New York to study Divine's baffling success," writes Mr. Alexander. "In personal interviews, they try to get him confused about his deific pretensions. Like a condor beating its wings and blowing the sparrows out of its way, Divine unleashes a cyclone of obscure theological reasoning that confounds his scheming visitors. The callers go away with something like the following whirling around in their tottering minds:

"Because God made Himself flesh, it was observable; it was concentratable: in other words, could be concentrated upon. By individuals concentrating on something that was observable, that which was made visible being concentratable, individuals concerntrated, to be transmitted to those who have concentrated on such, you see. So that is the mystery, according to my version."

Thus has Father Divine welded one of the greatest cults in the history of man. The famous Divine feats, the efforts of federal and state investigators to nail him for income tax evasion, the great heights to which this man has climbed — all are explained fully in the article.

MONEY CORRUPTS A "HEAVEN" ON EARTH

One of the most troublesome situations which face district attorneys at intervals is the religious racket and how to deal with it. The constitution unequivocally guarantees the right to religious freedom and makes no pretense of limiting what can be construed as religion.

This is a good and proper safeguard of a fundamental human right, but there is a criminal fringe in every area of human affairs, religion not excepted. There are several top-notch rackets flourishing in various parts of the country which maintain a religious "front" easy to pierce with common logic but slippery to the touch of the law. The charge of interfering with religious liberties could be hurled back at any district attorney who even asked for formal investigation and the courts have demonstrated that they will lean backward to protect this constitutional guarantee.

The numerous fakes and frauds popular on the West Coast are well known, but California has long been afraid to touch them with the law. In New York Father Divine has cut his public capes for many years time without direct challenge from the district attorney's office. However, certain dissatisfied former "angels" of Divine's heaven are about to bring the matter into open court. Action initiated two years ago will come before the New York Supreme Court sometime this week.

This will not be the first time that Father Divine has been in a courtroom, but it will be the first time that a direct attack on his management of various heavens is the subject of the hearing. Postponements and continuances have prevented the charges in this suit from being aired previously. Once he was haled into court in connection with a stabbing in a Harlem "heaven."

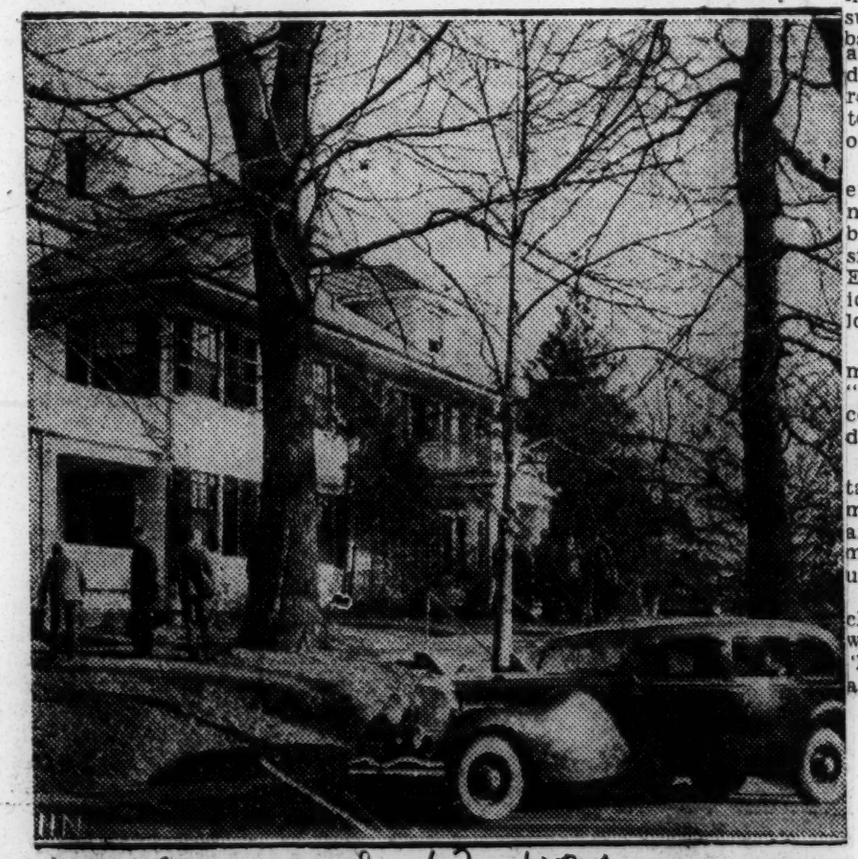
There were several notable things about that case, most bizarre of which was the appearance in court of Father Divine accompanied by dozens of his happiness-soused "angels." They moaned and groaned all over the place and at the conclusion of the trial a veritable bedlam of 'Peace, It's Wonderful," broke loose.

Almost on the heels of this court room one-act farce came an embarrassing surprise for Divine. Faithful Mary, an angel become dissatisfied with some of the financial details of living in heaven, hit the headlines with a startlingly vivid bit of phraseology. She said of Divine, "He's not God, he's just a damn man." A sentence like that is calculated to deflate a person, but Father Divine proved himself of a superior sort. He did not emerge from his dream world to listen to Faithful Mary's public statement, but the court order which asked him to account for funds Faithful Mary alleged she had turned over to him elicited a response. The response was tiresome delay, but that seems to be at end.

The possibilities are good that Divine's operations will be put into receivership and then some rational picture of his finances will be constructed. It ought to be a good lesson for the driveling dupes of his and other similar rackets. More than that, it probably will rid New York of at least one major suppurator of goo-glab with its attendant withdrawal of cold cash from the workaday world of business as usual.

More of the same should be dished out to the other flourishing rackets in the Middle West and in California. This technique of boring from within is the only thing that can save the harassed district attorneys. If Faithful Mary gets a substantial settlement out of Father Divine, Incorporated, then similar angels in similar spirit joints might be prompted to call for accountings of their ectoplasmic treasuries.

New "Heaven" For "God"



Here is the latest "heaven" for Father Divine and his followers It is located in New Rochelle, N. Y., and was purchased for the cul leader last June by a white follower. Opening the mansion, Fathe Divine and his "angels" dined for four and one-half hours. The lux urious Dusenberg pictured outside the mansion is Father Divine's per sonal car.

'Black Eagle' Offers $12,000 To Halt Suit Against Divine

By ROGER GREENE

NEW YORK, Dec. 4.— (AP) —A throng of dusky Harlem "angels" jubilantly chanted "sittin' at the table of de Lord" today as they trooped out of the State Supreme courtroom where the little bald man they call "God" appeared as a defendant in a $4,476 equity suit brought by a disgruntled ex-disciple.

"Peace!" they shouted. "Ain't you glad?"

"Father Divine is God!" exulted others.

Their ecstasy arose from an offer by Col. Hubert Fauntleroy Julian, 42, self-styled soldier of fortune, aviator and "Black Eagle of Harlem," to put up $12,500 cash for an out-of-court settlement of claims totaling $17,000 against Father Divine.

Julian explained he made the offer to spare the cult leader from being made what he described as "the target of a reflection on the negro race."

Supreme Court Justice Benedict E. Dineen recessed the case until tomorrow morning to give counsel for both sides a chance to talk it over.

Throughout the four-hour session the Harlem messiah himself—natty in a double-breasted blue business suit, blue shirt and dark tie—never batted an eye as the chief complainant, Verinda Brown, 52, a West Indian, sparked hostile glares in his direction and testified that he once told her he was "omnipotent and omnipresent."

The squat little cult leader, an erstwhile Baltimore odd-jobs man who now claims he has a $15,000,000 land-buying fund and 50 or more "extension heavens" including one at Krum Elbow across the Hudson from President Roosevelt's Hyde Park home, looked bored.

In her suit, she is asking that the myriad properties of Father Divine's "peace" movement be placed in receivership and sold, with the proceeds distributed among his followers.

She testified the cult leader often talked about "cosmic forces" and "the millions, the trillions, the quadrillions and I don't know how much more money he had in his heavenly treasury."

The witness said it was a far less cheerful story, however, when she wanted to get her money out of the 'heavenly treasury." She couldn't get a nickel back, she said.

Divine Gets President's Sanction to Buy Next-Door Estate but Owner Won't Sell

An extensive exchange of correspondence between Father Divine and President and Mrs. Roosevelt concerning a proposal by the evangelist to buy the elaborate 700-acre Vanderbilt estate adjoining the President's ancestral acres at Hyde Park, was made public by Father Divine yesterday with the immediate result that the surprised owner, Mrs. James Laurens Van Alen, who was not consulted in the matter, promptly repudiated all negotiations.

Father Divine first wrote to Mrs. Roosevelt, then sent a telegram to the President, telling them that his followers were secretly negotiating for the historic property and asking them what they thought about it.

The President replied through his secretary that there was no reason why any citizen of this country should not acquire any property he desired, but that in the case of this particular property its unique arboreal features had led him long to cherish a hope that some public agency might acquire it with a view to preserving it in perpetuity.

Father Divine responded in a letter to the President that although his followers had intended originally to buy the place as a residence for himself and as a place where he might receive "foreign diplomats" and distinguished persons in the "world of affairs," he nevertheless was of the opinion that they would be willing to allow the main floor of the Grecian-type mansion, which was designed by Stanford White, to be set aside as a public museum.

This letter was written on Tuesday. Yesterday the entire correspondence was made public by Father Divine, who announced at the same time that an offer of $80,000 would be made for the property. The property cost more than $500,000 originally.

It was this disclosure of the correspondence that led the law firm of Olin, Clark & Phelps, counsel for Mrs. Van Alen, to authorize a statement in behalf of Mrs. Van Alen. This statement read:

"Mrs. Van Alen denies that she has either directly or through her agents negotiated with Father Divine for a sale to him of her Hyde Park real estate. There are no negotiations now pending with Father Divine, and Mrs. Van Alen has never contemplated the possibility of selling the property to him. Any correspondence between Father Divine and the President and Mrs. Roosevelt was entirely without Mrs. Van Alen's knowledge."

A much stronger statement, directed at Father Divine's expanding real estate operations in general, was made by Mrs. Van Alen's real estate agent, C. T. S. Keep, president of Previews Incorporated, which representes several large estates currently on the market.

Mr. Keep suggested that Father Divine's ventures into the large-estates market might be putting "an unfair weapon into the hands of a number of owners who may be none too scrupulous about using rumored offers by Father Divine to force their neighbors to pay unduly high prices for their own properties."

Disclaims Knowledge of Idea

Disclaiming in behalf of his firm any knowledge of Father Divine's proposal to buy the Vanderbilt property, Mr. Keep said:

"On the face this rumor is absurd. Properties marketed through Previews are always offered with full consideration for neighborhood standards and welfare; our close relations with the national and local real estate boards and the leading brokers countrywide are sufficient assurance of this. In the present case we have taken immediate counsel with the owners, who completely deny the rumor.

"The mere submission of an offer by Father Divine is no indication that it will be considered, as obviously it takes two to make a bargain. It can be positively stated that Previews and all reputable brokers will reject any such negotiations. There are plenty of properties that could be acquired by Father Divine for his very possible laudable purposes without despoiling neighborhoods and injuring innocent third parties. The present attempt has all the earmarks of a cheap and mischievous bid for publicity by Father Divine."

Statement Possible Today

John Lamb, secretary to Father Divine, said that the evangelist had no comment to make at this time concerning Mr. Keep's remarks, but that possibly he might answer them today.

The Vanderbilt estate, which lies across the river from the Krum Elbow estate acquired by Father Divine last year from Spencer Howland, wealthy critic of President Roosevelt's political views, was inherited by Mrs. Van Alen from her uncle, the late Frederick W. Vanderbilt, who died last June 29 at the age of 82.

In the immediate neighborhood are the estates of a number of socially prominent persons, including Miss Anne Morgan, Mrs. Gerald Morgan, Vincent Astor, Colonel Archibald Rogers, Allen Ryan, Vincent Astor and the late Ogden Mills.

The house is of Greek Corinthian architecture, built in 1899. Some of the furnishings in the Napoleanic reception room are from Malmaison Palace, which Napoleon gave to Josephine. On the estate are more than ten miles of woodland drives. The mansion houses look over the Hudson River.

Across the river, in Ulster County, lie some forty properties which Father Divine followers have bought in the last few years, but most of these are small farms and modest estates.

Recently, however, he ha been negotiating for the acquisition of the large estate owned by Mrs. Angela Kaufman in Newport, R. I. Mrs. auffman offered the place to Father Divine after Newport authorities refused her a liquor license when she proposed to make the estate into a Summer hotel. These negotiations are reported to be still pending.

Letter to Mrs. Roosevelt

Father Divine's letter to Mrs. Roosevelt, which initiated the correspondence, follows:

PEACE,
1,887 Madison Avenue,
New York City,
Aug. 7, 1939.
A. D. F. D.

Mrs. Franklin D. Roosevelt,
The White House,
Washington, D. C.

My dear Mrs. Roosevelt:

Out of my appreciation for your graciousness, and your democratic stand on so many phases of life, I am writing to you as a matter of courtesy, to ascertain your views on a matter which intimately concerns your Hyde Park home.

A group of my followers have become interested in purchasing the Vanderbilt estate near your home on the Hudson. They would like to maintain this property as a private residence for me and my staff, and as a place where I can receive distinguished guests.

However, the present Administration at Washington has been so democratic and so liberal, I would not for a moment wish to embarrass you or your friends in any way.

I have therefore withheld my approval of the plans of my followers until I had an opportunity to consult your wishes in the matter.

If you would be so kind as to let me know whether or not it would be entirely agreeable to you for this property to be occupied for such purposes, I should appreciate a frank statement on your part, and I shall withhold my approval of the plans of my followers until I hear from you.

With sincere wishes to you, desiring that you and all who are concerned might be as I am, this leaves me well, healthful, joyful, peaceful, lively, loving, successful, prosperous and happy, in spirit, body and mind and in every organ, muscle, sinew, joint, limb, vein and bone, and in every atom, fibre and cell of my bodily form.

Respectfully and sincere, I am,
Rev. M. J. DIVINE.
(Better known as Father Divine).

Telegram to the President

Father Divine followed this letter the next day with a telegram to the President, which read as follows:

August 8, 1939, A. D. F. D.

Hon. Franklin D. Roosevelt,
Hyde Park,
New York.

With respect and appreciation of your many humanitarian efforts and your very democratic administration at Washington, I wire you as a matter of courtesy to ascertain your views on a matter which intimately concerns your Hyde Park home. I wrote Mrs. Roosevelt at Washington yesterday, but waited to communicate with you until I had record of your whereabouts.

My followers wish to purchase the Vanderbilt estate at Hyde Park as a private residence for me and my staff and a place where I can receive distinguished guests. As this is very near your estate, I have withheld my approval of the plan until I could consult you. I would not for a moment wish to embarrass you or your friends in the least. Would you be so kind as to let me know whether or not it would be pleasing to you for this property to be used for such a purpose? I should appreciate a frank statement immediately if convenient.

Peace.

Rev. M. J. DIVINE,
(Father Divine).
1,887 Madison Ave.,
New York City.

Mrs. Roosevelt's Reply

Mrs. Roosevelt then answered with this letter:

The White House
Washington
Hyde Park, N. Y.
Aug. 12, 1939.

My dear Father Divine:

I have talked with the President in regard to your letter and your telegram to him, and he is writing you, telling you that there can be no reason against any citizen of our country buying such property as he wishes to acquire. He is also writing you in regard to the history of the Vanderbilt estate, especially in regard to the fact that it is probably the only place in the United States which contains such a remarkable collection of mature and rare trees of many kinds. For some time he has been trying to interest some public or quasi-public body in the acquisition and preservation of the place because of its public value as an arboretum.

With thanks for your good wishes and with appreciation of the work which you are doing for the good of your own people as well as others, I am,

Very sincerely yours,
ELEANOR ROOSEVELT.

President's Secretary Replies

The President's reply, written by his secretary, said:

The White House,
Washington,
Aug. 14, 1939.

My Dear Father Divine:

The President before leaving on his cruise asked me to thank you for your telegram of Aug. 8 and to tell you that you have, of course, the right which all citizens have to purchase any property which you may desire to acquire.

In regard to the Vanderbilt estate at Hyde Park, the President asks me to tell you something of its history which you may not know.

This old place was originally developed about 1750 by Dr. John Bard, a famous physician of New York, who was George Washington's doctor during the Revolution. Dr. John Bard was also a naturalist and began the planting of specimen trees. The place was then for many years occupied by his equally famous son, Dr. Samuel Bard. The latter was one of the founders of the College of Physicians and Surgeons in New York but was also greatly interested in botany and trees. Dr. Samuel Bard planted trees from

many countries in Europe and the place therefore took on the character of an arboretum.

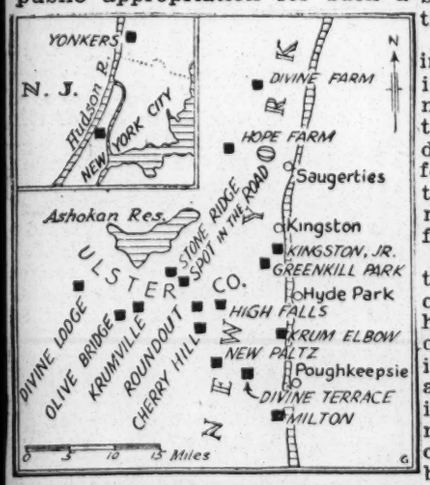
He, in turn, was succeeded by his partner, Dr. David Hosack, who was also a naturalist and who added to the collection of trees, going as far as Russia and Scandinavia to get specimens.

Later the place was owned by Mr. Walter Langdon Sr., Mr. Walter Langdon J. and Mr. Frederick W. Vanderbilt. All of these gentlemen, like their predecessors, took special pains to preserve the many interesting examples of trees and shrubs, replacing them with new ones when necessary.

Thus, the place for nearly two hundred years has acquired a character of an arboretum containing many mature species of trees from all over the world that can be found nowhere else in America.

For all of these reasons, the President has felt for many years that the Vanderbilt place should be acquired preferably by some public or government body in order that it might serve the public in perpetuity as a point of interest to visitors from all parts of the nation. The house itself, which is comparatively modern, is somewhat expensive to keep up and because the rooms are very large, the main floor of the house would probably serve well as a public museum for the display of forestry, landscaping and similar exhibits.

There is, of course, no present public appropriation for such a



Black squares show locations of rapidly spreading "Heavens."

purpose at the present moment, but ever since the death of Mr. Vanderbilt the President has been trying to interest public and quasi-public organizations toward this end.

Very sincerely yours,
STEPHEN EARLY,
Secretary to the President.
Rev. M. J. DIVINE,
1,887 Madison Avenue,
New York, N. Y.

Father Divine's Second Letter

To this Father Divine replied as follows:

PEACE
Aug. 15, 1939, A. D. F. D.

Franklin Delano Roosevelt, President of U. S. A.
The White House,
Washington.
My Dear Mr. President:

I received yours of the 14th instant and I hasten to reply. I do highly appreciate the information concerning the Vanderbilt estate at Hade Park as given, Your Honor, by your secretary, Mr. Stephen Early.

It has been my aim and purpose to lift up a standard of moral betterment for social justice by the act of the cooperative system, in cooperation together with others to improve the economic system, to encourage and promote the brotherhood of man and the love for this democracy.

Therefore, I do preach and stress the constitution and its amendments and the declaration of independence as the two great documents to be fulfilled in each and every American citizen, to express their citizenry with the spirit and the meaning of both it and them fulfilled in their experience that they might be real American citizens.

It is for this cause that some of my followers, friends and other representatives desired to purchase the Vanderbilt estate as my residence, to receive distinguished guests and also foreign diplomats and other representatives of the world of affairs, as we hope to bring about a closer relationship between the nations by negotiation.

My followers, friends and secret investigators were secretly making an investigation and were negotiating for the property, as they had heard that the owners did not desire to sell to any of my followers. When this was brought to my attention I stopped the negotiation until I could hear from you and Mrs. Roosevelt.

I do not desire to do anything to embarrass nor antagonize any one, although this property could have been purchased without the owners knowing directly to whom it was going. However, since it is agreeable with you and your family, I am sure it will not embarrass others, but will bring about a closer relationship between neighbors and neighbors in all communities.

Therefore, I will instruct my followers to proceed with the negotiation, including the information given in your correspondence. I feel the property is very appropriate for such as you mentioned and this is the purpose preferably considered by me that it might be of interest to people from all over the world, although owing to the locality we were thinking it could be most suited for a private residence. Nevertheless, this purpose as outlined by you is preferable.

Therefore, if purchased by my followers I will advise them to use the property as described by you, but they will give me and my immediate staff a suite in the main building, but, no doubt, will allow the main floor to be used as a public museum.

I thank you again for your kind letter and much information concerning the historical place.

With best wishes for your success and all of your good endeavors that you and all who are concerned may be as I am, this leaves me well, healthy, joyful, peaceful, lively, loving, successful, prosperous and happy in spirit, body and mind and in every organ, muscle, sinew, joint, limb, vein and bone and even in every atom, fibre and cell of my bodily form.

Respectfully and sincere, I am
Rev. M. J. DIVINE,
(Better known as Father Divine).

BUYS NEW 'HEAVEN'

LEADER SEES ANGELS CLOSE $50,000 DEAL

Journey To Philadelphia Nets An Addition To Growing 'Kingdom'

9-16-39

PHILADELPHIA, Pa., Sept. 15—With Father Divine as an interested spectator, two of his followers bought two buildings on Broad street, near Catherine from Miss Jean Prettyman Howell, white, of 1581 Pine street, prominent pianist, for a price reputed to be in excess of $50,000, last Thursday.

The property is a four-story building at 764 South Broad street which is used at present for a lodge and building and loan association meeting room.

The second property on the corner of Catherine street at 772 South Broad street is a four-story apartment building. The two buildings are connected by a second floor bridge.

The sale was closed in the real estate offices of Robert J. Nash, who handled the properties for Miss Howell, at 1241 Locust street. James B. Douglass, attorney, represented Father Divine.

The agreement of sale was signed for Father Divine, who holds no property in his own name, by Faithful Patience and Faithful Ezekial, both Philadelphia "angels."

Followers of Father Divine said the apartment building would be used for living quarters for the "angels," while the lodge building would be used for meetings, dining rooms and lounges.

The property formerly was known as Hotel Dale, which was owned and managed by Race people during the period following the World's War.

Offers Whiskey Receipts To Clear Divine

Julian Produces $12,000 To Wipe Out $6,500 Suit

12-9-39

NEW YORK — Twelve thousand dollars worth of whiskey receipts were offered by Col. Hubert Fauntleroy Julian, the "Black Eagle," in Superior Court Monday, as evidence of his financial ability to settle a $6,500 claim against Father Major Divine, stodgy cult leader of Harlem.

Mrs. Verinda Brown, a house maid, had instituted a receivership action against Father Divine, claiming that she turned over $6,500 to him in 1934, which she wished repaid.

She also asked a court order directing Divine to dissolve the peace missions and distribute their assets, prorata, among his followers

IMPRESSES COURT

Father Divine, she said, had told her not to keep her money in banks 'because they weren't safe," but to put it in "a heavenly treasury where moths, cobwebs, or the rust of corruption cannot enter."

He told her he was God, Mrs. Brown testified, and advised her not to continue living with her husband, Thomas, butler for the family for which she works, as man and wife.

During the hearing, Colonel Julian, attired in full morning dress and a gardenia in his lapel, stepped up to the bar with his whiskey receipts. He so impressed Judge Benedict Dineen that the court called a conference of counsel on both sides.

With his togs set off by the Julianic monocle, wing collar, and white spat, Harlem's "ace flier" said when questioned by reporters whether he had the money to settle the amount:

"I own more than $800,000 worth of aged whisky. Some of it is more than 25 years old. That ought to be plenty security."

The session was continued until Tuesday afternoon for further conferences.

Despite the proffer, Father Divine insisted that the hearing be continued so that his name may be cleared of the implication of any fraud.

Colonel Julian explained to the court that he was not a follower of the Divine philosophy but as a race man he was anxious to see that the works of "Father" continue.

FATHER DIVINE'S CASE HANGS FIRE

Telegraph

Out-of-Court Settlement May Keep Law From Probing Mystery of 'Heavens'

12-6-39

By ROGER GREENE

NEW YORK, Dec. 5 (AP)—A suit in equity that might turn up long-hidden secrets of Father Divine's multi-million-dollar Kingdom of Peace Missions "Heavens" hung in abeyance tonight as attorneys argued the terms of a possible out-of-court settlement.

The complainants, it appeared, were willing to talk turkey.

But "God," as the little Harlem Messiah is called by his peace-shouting disciples, wasn't sure.

On the one hand, it was pointed out, a settlement would save him from the earth-bound tedium of a long trial; on the other, it might be hailed as a green signal for any future suits by disgruntled "Angels" wanting to get money back from Divine's "heavenly treasury."

Supreme Court Justice Benedict Dineen recessed the case until Thursday, pending further settlement negotiations, after Col. Hubert Fauntleroy Julian, the dashing "Black Eagle of Harlem," appeared in the role of a somewhat hoarse-voiced dove of peace. Julian offered to put up $12,500 to settle $17,000 in claims against Divine.

A stalwart figure in formal morning dress, complete with wing-tip collar, Windsor tie, spats and monocle, Julian roved back and forth from the courtroom to the justice's private chambers, exhorting both sides to compromise.

Has English Accent

"I sat up with Father Divine until 3:30 o'clock this morning," Julian said, in a clipped English accent which he may have picked up in London en route home from Ethiopia, where he volunteered to command the air force of the ex-Emperor Haile Selassie.

"The trouble is that Father wants them to sign an agreement withdrawing the suit before anything else is done, and of course they couldn't do that because then their claim would be destroyed."

At one juncture in the hectic morning's proceedings, the "Black Eagle" emerged from Justice Dineen's chambers in a huff and announced:

"I'm washed up. I'm going down to the Queen Mary and sleep for 48 hours. I am worn ragged."

The war-stalled S. S. Queen Mary, probably the quietest spot in New York, has been tied up at her North river pier since the outbreak of European hostilities.

A moment later, however, the impetuous "Eagle" was swooping back into chambers and presently he emerged to announce:

"The case is settled, but the terms won't be announced until Thursday."

Julian said he offered the money—which he described as a mere bagatelle compared with the $800,000 worth of 25-year-old whisky he said he owns in a government warehouse—to spare Father Divine from "a reflection on the Negro race."

Whoops of joy rose from the retinue of dusky "Angels," who beamed at Father Divine and chanted, "Peace, it's, it's wonderful!"

Their bald-pated, 5-foot "God" gave them an inscrutable smile and strode out to his $26,060 customs-built Rolls-Royce which whisked him north to his Harlem "Heaven."

NEGRO FLIER HALTS FATHER DIVINE SUIT

Times

Col. Julian Offers to Settle Ex-Angel's Action for $12,000, Mostly in Whisky Receipts

12-5-39

A last-minute development from an unexpected quarter—namely, Colonel Hubert Fauntleroy Julian, jaunty Harlem aviator of Ethiopian war fame—seemed likely last night to bring to a peaceful settlement at the outset the long-awaited Supreme Court scrutiny into the financial side of Father Divine's far-flung mission empire.

Although no way involved in the suit himself, but describing himself eloquently as a friend and well-wisher to all concerned, the handsomely garbed soldier of fortune offered at the noon recess of the opening session of the trial to settle for a reported sum of $12,000, chiefly in warehouse receipts for whisky, the suit brought against Father Divine by Verinda Brown, former "angel," who seeks to recover $6,500 and costs and place the mission empire in receivership.

Justice Benedict E. Dineen was sufficiently impressed to adjourn the case until today after conferring privately with counsel for both sides. Mrs. Brown, who is housekeeper for Ordway Tead, chairman of the Board of Higher Education was reported to be agreeable to the settlement.

Father Divine Not Interested

Father Divine, on the other hand, was said by his secretary, John Lamb, to be wholly uninterested in the offer, and still to be stubbornly insisting last night on continuing with the litigation as a matter of principle, looking to a vindication of the "racket" charges made against him.

But it appeared that Justice Dineen himself would have the last say, as the lawyers for both sides seemed agreed that there was no way for a defendant to prevent a plaintiff from discontinuing suit. A possible technical obstacle might be created by Father Divine, if he wants to hold out, by insisting on payment of costs and fees incurred by the defense.

Colonel Julian, garbed in formal wing collar, ascot tie and spats, and wearing a monocle dangling from his waistcoat, exhibited cash and warehouse receipts for a store of aged whisky. From confused accounts available after yesterday's denouement, it appeared that he had been urging the parties to settle the suit for several days, but had not succeeded in winning over Father Divine. The court, however, after hearing both sides, urged a reconsideration of the matter. At the opening of today's session it will be finally decided whether to go on with the suit, which is expected to last for a month, or to discontinue it and accept Colonel Julian's terms.

Not Follower of Divine

"I am not a follower of Father Divine," Colonel Julian explained to reporters excitedly. "But I am a Negro and I have seen the good things he has done. Any man who can make great numbers of people quit smoking and drinking and even make thieves return the things they have stolen, I am for. I am sick and tired of seeing the Negro race kicked around. Because I am a Negro I want to do my bit to help demonstrate its true dignity."

Kevie Frankel, counsel for Father Divine, maintained a strictly hands-off attitude. He left it up to the evangelist, who retired to one of his Harlem offices for the afternoon. William W. Lowell, counsel for Mrs. Brown and her husband, Thomas, indicated that the plaintiffs were impressed with the offer and willing to do business. The third party intervention came at the noon recess, after Mrs Brown had begun testimony as to how she happened to meet Father Divine in Sayville, L. I., in 1929, when, she said, he first interested her in considering, for safekeeping purposes, using his heavenly treasury where neither thieves nor moths, nor rust of corruption could enter.

Fifty Divine followers were seated in the court room and 100 waited quietly outside for seats which were not available. Father Divine himself arrived in a limousine and sat at counsel's table surrounded by secretaries, whose business it is to record his utterances as sacred words. He did not take the stand yesterday.

The two attorneys made brief opening addresses to the Court. There is no jury in the case. Mr. Lowell said the plaintiffs would attempt to show that Father Divine did not have the authority to place, as he suggested, the Browns' money in any incorruptible heavenly treasury, that the money was invested in real estate, and that in many cases it was placed in the names of fictitious persons.

Mr. Frankel urged on the court the thought that the Browns were serving merely as "tools" employed by some unidentified persons to destroy a "religious institution." He described this as a "religious, spiritual movement, like the Jewish or Christian movements," and denied that it has any material existence that could be recognized in law as having the qualifications essential to acquiring or holding property. Property was held only by followers in their private individual capacities, he said.

Mrs. Brown, a vigorous person of early middle age, said that a "laundry mixup" with a Divine follower in 1929 led to her first acquaintance with the evangelist in Sayville. She went to a meeting in the Sayville "heaven." She told of sitting for three hours at a banquet table piled high with vegetables, fried chicken, a cheese as big as an automobile tire, apple pies, ice cream and coffee. She confided to Father Divine toward the end that "I feel different than when I came here."

"He said, 'I am so glad, it's wonderful,'" Mrs. Brown said. "'I am so tired of staying in spirit and seeing different creatures fleece my children that I take a body and come to feed and clothe them, and make them safe under my wings. I am a free gift to humanity.'"

In 1930, she said, she and her husband went to live in a Divine extension in Sayville, and turned over to him sums from their bank accounts, and, later, sums from their earnings—all for the purpose of safekeeping, as he had warned them against insurance policies and "government banks."

OFFERS $12,000 TO SETTLE SUIT OF AN EX-ANGEL

Expose of Financial Threatened

12-5-39

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"Father Divine's Case Is Settled" -- Julian

NEW YORK. — Seeking to reach an out-of-court settlement, aided by the offer of Col. Hubert F. Julian, Harlem's "Black Eagle," the trial of Father Divine in a $6500 equity action brought by Mrs. Verinda Brown, 54, one of Divine's former "angels," was recessed on Tuesday.

Supreme Court Justice Benedict Dineen recessed the case to permit further negotiations.

"The case is already settled," Colonel Julian told newsmen, "but the terms will not be ironed out until Thursday."

It was understood the plaintiffs had already signed a quit-claim agreement, but that Father Divine wanted to guard against the case encouraging future litigation of a similar nature.

Julian, dressed in a dark blue suit, with wing collar and a large white carnation, strode into the courtroom at the end of the Monday morning session, announcing that he had enough cash, promissory notes and "devotion to the dignity of the Negro race" to bring peace to the litigants.

Justice Benedict D. Dineen adjourned the trial for the day after a conference with William W. Lowell, counsel for Mrs. Verinda Brown and her husband, former "angels" who brought the suit; Julian, Kevie Frankel, counsel for Father Divine and 50 defendants.

This was in order that further discussions of the peace proposal by Julian might be heard.

Wears Silver Bracelets

Mrs. Brown testified Monday that she is 54 years old. She wore four silver bracelets on each wrist, silver earrings, and a long turkey feather in her hat.

Divine watched her steadily but impassively while she told her story of her ascent into his "heaven" and her subsequent fall.

He had appeared in court fifteen minutes late, flanked by his white secretary, John Lamb, and forty of his followers. More than a hundred others stood patiently and quietly in the corridors outside. Six of the "angels" present took professional shorthand notes of everything that went on in the courtroom.

Mrs. Brown first met Father Divine, she testified, in 1929, when she was working, as she still is, for Ordway Tead, president of the Board of Higher Education, in his home at 56 Groton Street, Forest Hills, Queens.

To "Magnificent" Dinner

She was taken in April 1929, she testified, to Father Divine's headquarters at Sayville, L. I., where she was a guest at a dinner which she described as "the most magnificent thing I ever saw in creation". The food included chicken, ham, potatoes, rice, corn, cabbage, scalloped tomatoes, hominy, carrots, beets, a cheese two feet long, five different kinds of pie, ice cream and "two cakes as big as automobile tires".

The next autumn, Mrs. Brown said, she went back with her husband to Sayville for a two-week stay, for which Father Divine would accept no compensation. Her husband returned again, however, in 1930, to begin a five-year stay, and it was during these years, according to her charges, that they gave sums of money "for safekeeping in the Divine Treasury" until their savings were exhausted.

Father Divine told them, she testified, that he received everything he had "from cosmic forces." "I am a free gift to humanity," he told his disciples, according to her evidence. At the same time, she said, he advised them to take their money out of "government banks because they are sure to fail sooner or later".

Suit Asks $6,500 Payment.

Mrs. Brown's suit charges she and her husband, both domestic workers, contributed their life's savings into the Divine treasury. The suit seeks repayment on the basis of $6,500 equity in Divine's landholdings by reason of these contributions.

A verdict in the plaintiff's behalf would give Divine the prospect of a receivership for the scattered heavens in Harlem and upstate, and perhaps result in a legal financial accounting of the movement's holdings.

Farmers on Stand.

Attorneys for the [former] angel, who changed her mind about Divine's teachings and his doctrine of "Peace, it's wonderful," called to the witness stand two Ulster county farmers who had had real estate deals with Divine. They told how the cult leader drove a hard bargain, but gained his end, paying in bills of $1, $5, and $10 denominations.

First came Carmelo Calcagno, a chicken farmer of near Kingston, who sold a four acre farm to Divine in 1936. Calcagno asked $4,500, but Divine quoted a top price of $3,600 and stood on it. Calcagno finally accepted a down payment of $300 in small bills and 10 days later he was paid the remainder. There were 29 bundles of $100 each in small bills and in addition four $100 bills.

The second witness was Frank Tenedini of High Falls, N. Y. He testified that Divine bought his $13,000 farm in foreclosure proceedings without his knowledge. Afterward he said, he went to Divine and pleaded: "You put my family out on the street." The answer was, he said, that he could have the property back for $4,000, considerably more than the foreclosure price.

The cult leader, his coat pocket bristling with fountain pens and pencils, sat in solitary dignity in the front of the courtroom today. A large number of followers sat quietly behind.

PICTURE DIVINE BUYING HEAVENS WITH $5 BILLS

He's Hard Bargainer, Witnesses Relate.

New York, Dec. 19 [Special].—Father Divine, the little bald headed Harlem evangelist who calls himself messiah and whose followers call him God, was pictured today in Supreme court as a shrewd real estate operator who displayed sharp business acumen.

The story of how the Harlem cult leader made piecemeal purchases of his heavens, the farms and properties he establishes for his so-called angels, was unfolded before Justice Benedict Dineen. The justice is hearing the trial of the suit of Mrs. Verinda Brown, one of Divine's former followers, who seeks restitution of

defense.

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Divine's Cultists To View Mansion Given To 'Father'

(From Yesterday's Final Edition)

NEW YORK, July 16—(AP)—A steamboat party of 3,000 disciples of Father Divine's Harlem cult may soon "call" on Newport's ultra-exclusive 400 to inspect the mansion donated to the little, bald-pated messiah by Mrs. Angela C. Kaufman following a row with Newport city officials.

"Father is turning the idea over in his head," said John Lamb, the religious leader's white secretary.

"Naturally, everybody wants to see what the new heaven looks like, and we'll probably make an excursion trip up the sound to see it—perhaps next week."

Lamb said Divine—whose myriad followers call him "God" and joyously proclaim "Peace, it's wonderful!"—would probably go to Newport with a few followers to make arrangements for the outing.

More than 3,000 cultists went on a recent steamboat trip from Harlem to Milton-on-the-Hudson several weeks ago, he said.

Lamb said Mrs. Kaufman had already turned over the property to the cult, with the papers held in escrow pending settlement of a title dispute raised by Countess Dorothy Filipponi, widow of the late Richard Washburn Child, its former owner.

In a statement "explaining" his plans for establishing a Newport heaven, Father Divine said:

"My spirit will work. Not only will it work, my spirit will do it. I need not do a thing. It will do that which I have agreed to do in reference to Newport.

"I shall bring the mountains and hills low. I shall exalt the valleys as I go. I shall bring judgment into outer expression, as unto truth shall be established wheresoever you are."

Mansion Which May Go To Divine

Daily Record 7-16-39 Ottawa, Kan

MRS. KAUFMAN

Shocking to swank Newport society was the idea of Mrs. Kaufman, widow of the multi-millionaire safety razor king, giving this luxurious mansion to be used by Father Divine as a "Heaven" for his angels.

unless the neighbors agreed to buy the place within forty-eight hours. The mansion was the former residence of the late Richard Washburn Childs, famed author and diplomat and one-time U. S. ambassador to Italy.

Later, in response to Mrs. Kaufman's invitation to visit Newport and inspect the mansion, Father Divine sent her a telegram typically worded in the elaborate high-sounding Divine phraseology which had to be interpreted by his white secretary, John Lamb. The Lamb translation said that "Father" had "tentatively accepted" Mrs. Kaufman's invitation.

TEXT OF WIRE

Those two words, stretched out in the Divine telegram, read as follows:

"Wheresoever I am convinced from the within that my personal activities will be more constructive in the act of bringing and abolition of segregation and discrimination and establishing righteousness according to the constitution and its amendments, I am glad to be represented in the act of promoting truth and integrity according to the declaration of independence."

"Keep Out!" Race Pastor In Newport Warns Father Divine

NEWPORT, R.I.—(A N P)—Last Wednesday, after hearing that a wealthy white woman resident here had offered her home to Father Divine as a "heaven," Rev. J. Quinton Jackson, colored pastor of a local church, issued a statement objecting strenuously to the reported planned 'invasion' of the cult leader.

Rev. Jackson protested that there are enough Negro churches in Newport to accommodate the city's colored population. His comment followed the reported offer of Mrs. Angela Kaufman to Father Divine to "take over" her mansion "The Castle" unless her neighbors purchased the estate for $40,000.

REFUSED LICENSES

According to reports, Mrs. Kaufman had converted the attractive residence into a summer hotel and was ready to receive guests when she was refused a liquor license by City authorities. Reason for the refusal was her failure to obtain the consent of her neighbors to her application.

Vexed, Mrs. Kaufman phoned Mayor Wheeler, protesting City officials' action in refusing her a liquor permit. The Mayor said Mrs. Kaufman threatened to turn over her property to Father Divine

FATHER DIVINE PLANS VOYAGE TO NEWPORT HEAVEN

New York, July 15.—[Special.]—A voyage up Long Island Sound by 1,200 disciples from Harlem "heavens" was planned today by Father Divine for an inspection of the Newport mansion donated by Mrs. Angela C. Kaufman, to whom the society playground has become "hornet's nest."

Mrs. Kaufman, an admirer of the Negro "messiah," handed over the Castles title to which is questioned by Countess Dorothy Filipponi, widow of Richard Washburn Child, its former owner, at a meeting with Father Divine last Friday in Harlem.

Later Mrs. Kaufman mingled with the faithful at a fish fry. She stayed until 3 a. m. today. Mrs. Kaufman is quoted as feeling that Newport is wicked and that Father Divine is the man to purge it. Her action follows the refusal of Newport authorities to grant her a liquor license for the mansion which she operates as an inn.

Postpones Outing to Newport

"Father" Divine, Harlem Negro religious leader, emphasizes a point in his lecture on "Righteousness" at a banquet of out-of-town followers gathered in New York. He announced that a pilgrimage of his followers to Newport, R. I., to visit a new "heaven," offered him by Mrs. Angela Kaufman, was postponed for three weeks.

[...ss Wirephoto.]

FATHER DIVINE DAY IS ASKED

NEW YORK — (AP) — Father Divine's angels, who have winged their way already into the sacrosanct precincts of high society may next take over the World of Tomorrow.

A New York World's Fair official said today he had received a telephone call from a Divine follower suggesting that since the fair had set aside days for everything from hot dogs to royalty, it might have a Father Divine day.

Why not? said another official. "We could have a fish fry down by Fountain Lake." He instructed the aspiring angel to write a letter requesting that it would be considered.

CULT MESSIAH SIGHS 'PEACE!' IN RICH REALM

With $20,000,000 Estate Under Thumb, Father "Owns nothing"

NEW YORK, Aug. 11—With nothing for tax,—nothing for gambling and everything for the angels in his cult, investigators are saying this week that the total holdings of Father Major Divine's set-up is valued at $20,000,000. This includes property, cash and the royalties from business run by others under the Divine banner. So powerful is Divine he has been able to buy valuable property in any district he has chosen to enter, and Divine has generally eyed the most exclusive sections. His first move in the latter direction was the purchase of Kum Elbow (the original) located just across the river from the summer home of President Roosevelt. This place, despite stories of a gift from the original owner, H. Spencer, cost the little cult leader (always through his angles) a pretty penny. But Divine did not stop here as last accounts had him buying even larger and more exclusive sections in places where neither he nor his angels were wanted.

Problem to All

Divine's condition, financially, has been a source of worry to the entire country for some reason or other. They wish to know all about Divine even though admitting that they do not care to enter his cult. Just one of those cases of satisfying curiosity perhaps. This has not worried Divine, however. The little leader says absolutely nothing for publication, bothers little with politics except to have his followers vote as he says, and goes along minding his own business. He has even worried the Internal Revenue department. Many attempts have been made to investigate Divine's income tax and other taxation, but without much result.

One reason it is hard to do much about Divine's income is the fact that he owns absolutely nothing in his own name and few of his angels have very much. Every piece of property is bought by a different group of angels. Thus the income of no one individual rates high in the record books.

The one thing that has worried Harlem most is the continued report that folk of another Race back the little leader. They have seen whites, men and women, closely associated with him, many of them angels in the cult, and cannot figure out their place in the setup. And all of the whites in the cult, dress and act as though they were well fixed financially. Thus when Mrs. Kaufman of Newport admits that Divine is o.k. and should have her property, located in the most exclusive part of the social resort, Harlem isn't surprised. Divine is like that. He goes into the most exclusive places, orders what he wants and pays the bill or at least his angels do.

MR. FATHER DIVINE

Mr. Divine has the spotlight again. He continues to cross segregation lines and to invade the sacred domains of the Almighty. This time he has been invited to come to Newport, Rhode Island and take over the estate of a wealthy Mrs. Kauffman who is peeved because she cannot run her place to suit herself and dispense liquor. For spite she offers her castle to the Harlem cult leader, who has an invisible source of monetary supply. Mrs. Kauffman claims that Divine can clean up Newport. Power to him. A nice place to start, it appears, would be New York, and Harlem.

EX-'ANGEL' RELATES BREAK WITH DIVINE

Testifies He Declined to Take Her Salary as Gift So Long as She Met Her Husband

The restraints imposed by Father Divine on husbands and wives in his peace mission movement caused Mrs. Verinda Brown, a former "angel," to break with the evangelist and finally to demand a return of some $6,000 in cash and goods that she and her husband turned over to him over a four-year period of living the evangelical life, she testified in the Supreme Court yesterday.

Mrs. Brown, who is suing for recovery of the money and to have the Divine mission properties placed in receivership, told Justice Benedict D. Dineen that after four years of peace and fellowship with Father Divine he discovered that she and her husband were meeting from time to time.

"I have eyes that see all and ears that hear all," he sternly warned her, she testified. When she offered him $35 from her wages—one of a series of "gifts" that she made over the four-year period—he told her that he would not accept it "until you have all my spirit and mind." This was in 1934, according to Mrs. Brown, after she had turned over to him about $3,400 in wages.

"What shall I do?" she said she asked the evangelist. "I can't keep it in the banks. You say it prevents our highest spiritual growth?"

"Do what you want with it," Father Divine replied, according to the witness.

"If you are not going to keep no more money of mine will you give me back what I gave you?" Mrs. Brown said she asked Father Divine.

"Peace!" he thundered, according to the witness, who startled the court room with the vehemence of her simulated answer.

"I knew then," Mrs. Brown continued softly, "that he had dismissed me."

But the final blow was reserved for several weeks later, Mrs. Brown testified. She continued her association with the peace movement on a diminished basis until one day Father Divine and his "children," as he called them, embarked by bus and automobile for a meeting in Philadelphia. Mrs. Brown, now fallen from grace, was standing in Father's private office listening through a beaver-board partition separating the office from his bedroom at the extension at 20 West 115th Street, as Father gave embarkation orders to his followers.

Mrs. Brown said she shouted through the partition, "May I go, too?" "Who's that?" she said he responded. "Rebecca Grace," she replied. "You go in the bus," was his curt order, she testified.

But when she tried to get in a bus another follower barred her, saying that she would have to pay fare, and besides, there was no reservation for her. Mrs. Brown testified that she went back upstairs and stood by while the others departed. At this point in her testimony she lifted the fur collar of her coat elaborately around her neck.

Bought Things She Long Wanted

"I stood like this," she said, demonstrating. "Then I went away and I took my money and bought this coat and a lot of other nice things that I wanted for a long time."

Thus ended her direct examination by William W. Lowell, her counsel.

On cross-examination Kevie Frankel, counsel for Father Divine and his defendant-followers, went deeply into Mrs. Brown's early life in an attempt to determine what schooling she had and whether she was able to fix dates and count the months. She demonstrated by her answers her ability in this respect. One said Mr. Frankel wanted to know if she had ever read a book. She gave him for an answer, the Bible, "Pilgrim's Progress," "Thorn and Orchid," "Stuffed Flowers," "The Basket of Flowers."

Earlier in the session two residents of Ulster County testified that Father Divine's followers bought his property while it was in foreclosure proceedings and that when he went to get the purchase price from Father Divine, the evangelist greeted him with pockets stuffed with bank notes of denominations of from $1 to $100. Another testified that Father Divine's followers demanded $4,000 over the mortgage for selling it back. Mrs. Brown will be cross-examined further today.

Postpones Outing to Newport

"Father" Divine, Harlem Negro religious leader, emphasizes a point in his lecture on "Righteousness" at a banquet of out-of-town followers gathered in New York. He announced that a pilgrimage of his followers to Newport, R. I., to visit a new "heaven," offered him by Mrs. Angela Kaufman, was postponed for three weeks.

[ss Wirephoto.]

FATHER DIVINE DAY IS ASKED

NEW YORK — (AP) — Father Divine's angels, who have winged their way already into the sacrosanct precincts of high society may next take over the World of Tomorrow.

A New York World's Fair official said today he had received a telephone call from a Divine follower suggesting that since the fair had set aside days for everything from hot dogs to royalty, it might have a Father Divine day.

"Why not?" said another official. "We could have a fish fry down by Fountain Lake." He instructed the aspiring angel to write a letter requesting that it would be considered.

CULT MESSIAH SIGHS 'PEACE!' IN RICH REALM

With $20,000,000 Estate Under Thumb, Father "Owns nothing"

NEW YORK, Aug. 11—With nothing for tax,—nothing for gambling and everything for the angels in his cult, investigators are saying this week that the total holdings of Father Major Divine's set-up is valued at $20,000,000. This includes property, cash and the royalties from business run by others under the Divine banner. So powerful is Divine he has been able to buy valuable property in any district he has chosen to enter, and Divine has generally eyed the most exclusive sections. His first move in the latter direction was the purchase of Kaum Elbow, (the original) located just across the river from the summer home of President Roosevelt. This place, despite stories of a gift from the original owner, H. Spencer, cost the little cult leader (always through his angles) a pretty penny. But Divine did not stop here as last accounts had him buying even larger and more exclusive sections in places where neither he nor his angels were wanted.

Problem to All

Divine's condition, financially, has been a source of worry to the entire country for some reason or other. They wish to know all about Divine even though admitting that they do not care to enter his cult. Just one of those cases of satisfying curiosity perhaps. This has not worried Divine, however. The little leader says absolutely nothing for publication, bothers little with politics except to have his followers vote as he says, and goes along minding his own business. He has even worried the Internal Revenue department. Many attempts have been made to investigate Divine's income tax and other taxation, but without much result.

One reason it is hard to do much about Divine's income is the fact that he owns absolutely nothing in his own name and few of his angels have very much. Every piece of property is bought by a different group of angels. Thus the income of no one individual rates high in the record books.

The one thing that has worried Harlem most is the continued report that folk of another Race back the little leader. They have seen whites, men and women, closely associated with him, many of them angels in the cult, and cannot figure out their place in the setup. And all of the whites in the cult, dress and act as though they were well fixed financially. Thus when Mrs. Kaufman of Newport admits that Divine is o.k. and should have her property, located in the most exclusive part of the social resort, Harlem isn't surprised. Divine is like that. He goes into the most exclusive places, orders what he wants and pays the bill or at least his angels do.

MR. FATHER DIVINE

Mr. Divine has the spotlight again. He continues to cross segregation lines and to invade the sacred domains of the Almighty. This time he has been invited to come to Newport, Rhode Island and take over the estate of a wealthy Mrs. Kauffman who is peeved because she cannot run her place to suit herself and dispense liquor. For spite she offers her castle to the Harlem cult leader, who has an invisible source of monetary supply. Mrs. Kauffman claims that Divine can clean up Newport. Power to him. A nice place to start, it appears, would be New York, and Harlem.

EX-'ANGEL' RELATES BREAK WITH DIVINE

Testifies He Declined to Take Her Salary as Gift So Long as She Met Her Husband

The restraints imposed by Father Divine on husbands and wives in his peace mission movement caused Mrs. Verinda Brown, a former "angel," to break with the evangelist and finally to demand a return of some $6,000 in cash and goods that she and her husband turned over to him over a four-year period of living the evangelical life, she testified in the Supreme Court yesterday.

Mrs. Brown, who is suing for recovery of the money and to have the Divine mission properties placed in receivership, told Justice Benedict D. Dineen that after four years of peace and fellowship with Father Divine he discovered that she and her husband were meeting from time to time.

"I have eyes that see all and ears that hear all," he sternly warned her, she testified. When she offered him $35 from her wages—one of a series of "gifts" that she made over the four-year period—he told her that he would not accept it "until you have all my spirit and mind." This was in 1934, according to Mrs. Brown, after she had turned over to him about $3,400 in wages.

"What shall I do?" she said she asked the evangelist. "I can't keep it in the banks. You say it prevents our highest spiritual growth?"

"Do what you want with it," Father Divine replied, according to the witness.

"If you are not going to keep no more money of mine will you give me back what I gave you?" Mrs. Brown said she asked Father Divine.

"Peace!" he thundered, according to the witness, who startled the court room with the vehemence of her simulated answer.

"I knew then," Mrs. Brown continued softly, "that he had dismissed me."

But the final blow was reserved for several weeks later, Mrs. Brown testified. She continued her association with the peace movement on a diminished basis until one day Father Divine and his "children," as he called them, embarked by bus and automobile for a meeting in Philadelphia. Mrs. Brown, now fallen from grace, was standing in Father's private office listening through a beaver-board partition separating the office from his bedroom at the extension at 20 West 115th Street, as Father gave embarkation orders to his followers.

Mrs. Brown said she shouted through the partition, "May I go, too?" "Who's that?" she said he responded. "Rebecca Grace," she replied. "You go in the bus," was his curt order, she testified.

But when she tried to get in a bus another follower barred her, saying that she would have to pay fare, and besides, there was no reservation for her. Mrs. Brown testified that she went back upstairs and stood by while the others departed. At this point in her testimony she lifted the fur collar of her coat elaborately around her neck.

Bought Things She Long Wanted

"I stood like this," she said, demonstrating. "Then I went away and I took my money and bought this coat and a lot of other nice things that I wanted for a long time."

Thus ended her direct examination by William W. Lowell, her counsel.

On cross-examination Kevie Frankel, counsel for Father Divine and his defendant-followers, went deeply into Mrs. Brown's early life in an attempt to determine what schooling she had and whether she was able to fix dates and count the months. She demonstrated by her

ty to Father Divine. One said at when he went to get the purase price from Father Divine, the vangelist greeted him with pockets uffed with bank notes of denomiations of from $1 to $100. Another estified that Father Divine's followers bought his property while it as in foreclosure proceedings and en demanded $4,000 over the ther today.

Father Divine And Oscar DePriest Joining Forces

By WITTIE ANNA BIGGINS

Even the journalists expressed abiding faith in the old maxim "Where there is union there is strength" when International News Service and the Associated Press took cognizance of the fact that Former Congressman Oscar DePriest and Father Divine's followers consolidated forces on Monday night in an effort to stage a forthcoming religious movement.

What is more, the former Congressman served as chairman of the big mass meeting which took place in Chicago, and the Associated Press in no uncertain terms, declares that its purpose was to plan an "ambitious missionary program in the middle west".

Father Divine is expected to make his appearance in Chicago during September as leader of the organizational drive to which Mr. DePriest is Chairman. According to authentic reports, more than 600 people of Chicago are staunch members of the one and only Father Divine Mission in the Windy City.

The fact that Mr. DePriest has to his credit several terms of honorable service as United States Congressional representative means that hundreds of Chicago citizens admire him, many of whom still have faith in his ability as a leader. To the intelligentsia there is no question regarding the drawing power of Father Divine; and certainly the uniting of the two forces at this very time when the exclusive Newport, Rhode Island estate is in question is not merely an event of passing notice.

The Associated Press in its July 16 release combined the INS release with theirs and uses as a caption for the mass meeting "DePriest Pushes Cult"; while the streamline reads "Divine and 3,000 Disciples Soon to Pay Call on Newport", with the sub-head, "'I Shall Bring the Mountains and the Hills Low', Says Cult Leader of Society's Effort to Bar Newest Heaven." Then an interesting account of the story follows:

NEW YORK, July 16—A steamboat party of 3,000 disciples of Father Divine's Harlem cult soon may "call" on Newport's ultraexclusive 400 to inspect the mansion donated to the little, baldpated messiah by Mrs. Angela C. Kaufman following a row with Newport city officials.

"Father is turning the idea over in his head," said John Lamb, the religious leader's white secretary. "Naturally, everybody wants to see what the new heaven looks like, and we'll probably make an excursion trip up the Sound to see it—perhaps next week."

Lamb said Divine--whose myriad followers call him "God" and joyously proclaim "peace, its wonderfull"—would probably go to Newport with a few followers to make arrangements for the outing.

Lamb said Mrs. Kaufman had already turned over the property to the cult, with the papers held in escrow pending settlement of a title dispute raised by Countess Dorothy Filipponi, widow of Richard Washburn Child, its former owner.

In a statement "explaining" his plans for establishing a Newport heaven, Father Divine said:

"My spirit will work. Not only will it work, my spirit will do it. I need not do a thing. It will do that which I have agreed to do in reference to Newport.

"I shall bring the mountains and the hills low. I shall exalt the valleys as I go. I shall bring judgment into outer expression, as unto truth shall be established wheresoever you are."

Father Divine Mystifies Federal Tax Collectors

KINGSTON, N. Y.—(ANP) — Just how hopeless is the task of tracing property ownership to Father Divine and determining his taxable income was disclosed this week when it was learned that a two-year campaign by federal income tax collectors has netted exactly $3,000 from several persons, Father Divine not numbered among them.

The tax collectors are interested in the cult leader's acquisition of a number of farms, stores, gasoline stations, rooming houses, summer playgrounds, etc., but in almost every case title to the properties is vested in dreamers or "angels" bearing such tricky nom de plumes as Lovely Sweet, Sweet Angel, Sister Martha, Sister Noah, etc., although all functions of ownership such as care, management and direction of the properties, are reportedly exercised by Father Divine himself.

His technique in shrouding his real estate deals and business enterprises with anonymity has caused many an agent to scratch a perplexed brow.

Investigation of the Divine Promised Land in Ulster county, reportedly underway for the past two years, showed that all or nearly all of his "disciples" live within the "extensions of the kingdom," either in Ulster county or in one of the 30 or more properties owned by the cult in Harlem.

Father visits the various "heavens" at periodic intervals, tells the managers of improvements to be made, reportedly goes over other business details with them. Father has apartments reserved for his use in several of the "extensions," all outfitted in luxurious style and remaining unoccupied when he is away.

In acquiring Green Hill park, Ulster township near Kingston, in March 1937, the property, priced at $40,000, was bought by an attractive white woman having a liveried chauffeur, from the Kingston Trust company. She paid $10,000 cash, the balance a short time later. According to the records in the office of the county clerk, two changes in ownership were quickly made.

Charlotte Becker is listed as the purchaser from the bank. A few days later Charlotte Becker transferred the property to one Anna Reed, and soon thereafter the estate was deeded to 26 of Father Divine's followers, "as joint tenants with right of survivorship."

All of the present "owners" of the property have "trick names" which completely mask their identity, so Living Rest, Light Child, Joy Love and their brothers and sisters can only be identified by Father Divine, and there the quest ends. For the Father "knows nothing, tells nothing." Meanwhile his followers live serene, contented and apparently happy in a Divine religious world all their own.

Clarkesville, Tenn., Leaf-Chronicle
July 12, 1939

They Get Heaven Instead

Father Divine, the Negro religious leader of New York's Harlem, will soon create another "heaven" for his flock of angels The new "heaven" will be in a Newport, R. I., mansion owned by Mrs. Anna Kaufman and known now as "The Castles."

Divine and his flock of "angels" are expected to move to his newly acquired "heaven" within a week. The fact that the building is located only about a mile from the exclusive society section of Newport and less than half a mile from a group of pretentious homes, leads one to wonder why Mrs. Kaufman decided to see "The Castles" converted into this rather dubious "heaven."

The answer lies in a certain court action. Mrs. Kaufman wanted to obtain a liquor license for the mansion. Refused a permit by the liquor licensing commission, the owner appealed to the Rhode Island Supreme Court. The case has been continued until October 4, or after the summer season.

So Mrs. Kaufman, thwarted in her effort to convert the great building into a liquor establishment, decides to see it converted into a strange sort of "heaven." Within a few days a remarkable flock of "angels" led by a little Negro who is worshipped as "god" will be shouting and singing within earshot of fashionable Rhode Island. It's a strange decision Denied a liquor license, the owner decides she will give fashionable Newport residents — who probably prevented the license—heaven, instead. And what a heaven they will get!

FATHER DIVINE'S HEAVENS

Father Divine seems to be accumulating a lot of "heavens" these days. People with large estates seem to harbor little prejudice against him because he has the money to pay his way.

We are not inclined to approve of his willingness to be used as a tool to fight other people's battles as long as these battles do him or his group no good. Yet, if the good father has money to buy these "heavens," why that is his business.

However, the Bystander feels that this same money invested in productive enterprises would do more good than the money used to purchase these places of worship which create no wealth for anyone.

Divine, $15,000,000 In Hand, Seeks More "Heavens"

8-2-39

NEW YORK — (AP) — The Daily News said today that Father Divine has a $15,000,000 fund to spend for land and that the dusky little Harlem messiah called god by his disciples was ready to take over two new "heavens" for his peace-chanting angels.

The cult leader, the newspaper reported, merely had to sign the papers to acquire the 2,500-acre estate of William Goelet in the Hudson Highlands back of Newburgh, N. Y.—the biggest single piece of property so far acquired by the organization—and the stone mansion formerly owned by the late U. S. Ambassador Richard Washburn Child in Newport, R. I.

Goelet, whose ancestry traces back to the early Dutch settlers of New Amsterdam, announced several weeks ago his willingness to dispose of the Newburgh estate.

In addition, The News said, Divine planned to acquire other smaller tracts of land upstate and on Long Island. Mass visits by his followers to Chicago, Philadelphia and Boston were also planned. Chicago disciples have asked him to visit there Sept. 6-12, promising a crowd of 50,000, while Philadelphia and Boston have assured him of 20,000 crowds. The Boston visit may take place this week-end.

Plans To Start New 'Heavens'

Family Urged

8-6-39

Now After Big 2,500-Acre Estate on Hudson

NEW YORK — (ANP) — Father Divine, Harlem 'God' disclosed the all important fact that he has been drawing his almost fabulous sums of money from a $15,000,000 trust fund which is to be used for the purchase of lands for his disciples, this week.

In keeping with the terms of the trust fund "Father" is about to close a deal to acquire the 2,500-acre estate of William Goelet in the Hudson Highlands back of Newburgh. It will be the biggest single piece of property ever acquired on behalf of Father Divine.

Goelet, whose blue-blooded ancestry traces back to the Dutch of New Amsterdam, announced several weeks ago that he would be willing to dispose of the huge estate. Negotiatinos are under way to acquire other smaller tracts of land up state and on Long island. Father Divine already has a number of such tracts along and near the Hudson river beyond Newburgh.

BASED ON TAX LAWS

The expenditure of the 15,000,000 trust fund is contingent on a modification of tax laws to exempt property improvements for the next five years. Exemption of the property itself is not asked.

According to announcements issuing from Divine headquarters he is planning to take his followers on mass visits to many large cities including Chicago. Philadelphio, Boston. He has been asked to appear in Chicago in September and they have assured him a crowd of 50,003 people will greet him.

Philadelphia disciples have assured him that more than 22,000 would turn out to welcome him at an open air mass meeting. Boston followers have guaranteed to fill the Boston Arena with 20,000 and may occur this week end. The Boston trip may be made by boat with a possible stop off at Newport where it is proposed to see Mrs. Angela Kaufman, the wealthy socialite who promised Divine her mansion. Mrs. Kaufman was a visitor in New York this week and had a close conference with Father Divine and his secretary.

DIVINE TO TAKE OVER QUAKER CITY

PHILADELPHIA—(ANP)— Father Divine is on the up and up again it seems and those dog days when Faithful Mary walked out on him and united talking are gone.

Before he has even sealed his intentions in swanky Newport, word comes that he will descend upon Philadelphia and its ultra Main Lise with the double idea of making angels of Philly's criminals and buy up a property or two here and there.

September 3 is the date set from his entry, and his place of action will be the old Phillies ball park—a kind of white elephant—which the manager, Ray Fabiani, white, has offered "free" to Father Divine.

TO RUN THREE NIGHTS

Day and night for three nights, the real estate-minded religious mystery will give word to his peculiar utterances; for three days and three nights he will show the old Quakers how to be moved by the spirit, and for three days and three nights he will demonstrate how to hand out a 'feed.' Yes, right now, lots of people are taking mostly of his banquets which will be a part of his sojourn.

While newspapermen keep their fingers crossed, Fabiani's story is something like this: A police officer in New York told him recently how Father Divine has reduced crime in Harlem, how there are fewer petty thieves, how people pay back their debts.

"So," says Fabiani to himself, "that is what we need in Philadelphia: somebody or something to rid the city of crime." And just like that he decided to invite Father Divine here to the ball park without a single string tied to it There won't even be any selling of soft drinks and 'pop.'

Father Divine Angel Wants to Pay 1907 Bill

Case

DALLAS.—Before the aroma drifted completely into space of an alleged Ku Klux Klan threat to bomb the home of a wealthy eastern white woman, unless she refrained from selling her Newport, R. I., home to Father Divine and his Angels, a letter was delivered to Dr. R. T. Hamilton, a local physician, from one of the Angels from far-off Los Angeles, offering to settle a $15 bill for medical services rendered February 13, 1907.

8-4-39

In the letter, the Angel stated that the bill was for $15, of which $5 had been paid, leaving a balance of $10. She said in her letter that Father Divine wanted all of his followers to square all bills as far back as they could remember.

Dr. Hamilton's reply to the Angel was that more than 32 years had passed, and a recollection of the event not recorded—but if she recalled that the bill was not completely paid and wanted to pay the balance, he would be very glad to receive it. He further stated that there must be something in the teachings of Father Divine, as to make an individual want to settle a bill that far back.

Divine Suggests U. S. Buy Central, South America

News

NEW YORK —(AP)— Father Divine, the one-time Baltimore odd-jobs man whom thousands now call God, suggested to President Roosevelt today that the United States buy Central and South America to make all the Americas one democracy in the interest of peace.

Peace is the theme song of the Negro messiah and his angels whose chant, Peace—It's Wonderful," serves as a rallying slogan for their multitudinous meetings in various "heavens."

12-7-39

The possibility the Americas might not be acquired as easily as the palatial "heaven homes" wasn't mentioned in his suggestion that followed a mass meeting of his followers last night.

He announced he had wired the president, Secretary of State Hull, Secretary of War Woodring, Representative Bankhead and Vice President Garner:

"Why not unite the three Americas as a national and international defense for peace? Let there be the United Countries of America, even as this is the United States of America. If not, I propose that the United States purchase Central and South America and make all the Americas one democracy."

Father Divine Takes Pennies to His Heaven

New York, Dec. 18 [Special].—Father Divine, Negro evangelist whose followers call him God, was not above taking two pennies for his heavenly treasury. The 2 cent incident was brought out in testimony today before Supreme Court Justice Benedict Dineen as the delayed equity suit of an estranged "angel" got under way today. The "angel," Mrs. Verinda Brown, testified that she and her husband, Thomas, gave everything they had to the Harlem Messiah—savings, furniture, and five $20 gold pieces received as a present.

Demand, But Get Nothing.

The Browns seek $6,500 they say Father Divine accepted for his heaven treasury on his own terms that it be returned on demand at any time. The Browns say they have demanded, but have received nothing. Their suit, if successful, might throw all of Father Divine's considerable holdings into receivership.

The 2 cent transaction came when Mrs. Brown drew $62.02 in savings from a bank to give the cult leader. Days later, she testified, she felt sinful on recalling she had turned over just $62. She asked the messiah to accept the 2 cents. To her relief, she said, he blessed her and did not scold when he accepted.

Fails to Settle Suit.

Mrs. Brown also testified she turned over $1,115.06 that she and her husband withdrew from the Railroad Coöperative Building and Loan association in Forest Hills. They were taken to the association office on one occasion in one of Father Divine's big limousines, with a chauffeur he provided.

The trial was delayed last week when Col. Hubert Fauntleroy Julian, Negro aviator, sought to settle the suit but withdrew when others also asked settlements of their claims against Father Divine.

Winston-Salem, N. C., Sentinel
April 30, 1939

Twin City Delegation To Attend

Charlotte will be host to the sixth annual session of the national convention of the Fraternal Council of the Negro Church of America Wednesday, Bishop J. W. Kyles said Saturday. The session will be held at the Clinton Chapel A. M. E. Z. Church. Registration of delegates will start at 10 a.m.

Several Twin City speakers are included on the program to welcome the delegates to North Carolina and Charlotte. Those from this city include Rev. J. S. Blaine, and A. A. Mayfield.

Tentative Program

The tentative program, the three days' session is as follows: Wednesday, May 10 a.m., registration; opening service with President W. H. Jernagin, presiding; devotions led by Rev. C. F. Rush, pastor of New Emmanuel Congregational Church, Charlotte and Rev. J. M. Heritage, St. Michael's Episcopal Church; music directed by Rev. S. Q. Mutchell, pastor of Seventh Street Presbyterian Church, Charlotte. The Charlotte church choirs will be united for the services.

Rev. O. S. Bullock, pastor of First Baptist Church, Raleigh, will deliver the annual sermon.

Devotional

Reverands C. W. Anderson, pastor of Mt. Pleasant Baptist Church and S. G. Thompkins, pastor of Bethel A. M. E. Church will direct the devotional period Wednesday afternoon.

Others on the program include C. C. Spaulding, president of North Carolina Mutual Life Insurance Company, Durham; James A. (Billcoard) Jackson, Washington, D. C.; Rev. Robert R. Moody, pastor of Shiloh Baptist Church, Hartford, Conn.; Rev. B. F. Gordon, editor of A. M. E. Z. church literature, Charlotte; Rev. A. H. Prince, field representative of the board of education and missions, Charlotte; Rev. H. B. Smith, director of Chicago Baptist Institute, Chicago; Bishop R. A. Carter; Dr. W. H. Jeragin, Washington; A. A. Mayfield, Negro news staff of The Journal and Sentinel; Dr. Starling F. Hogans, M. D.; Rev. Frank C. Shirley, Charlotte Interdenominational Ministers Union; Rev. B. J. Ivey, Charlotte Baptist Ministerial Alliance; Mrs. G. J. Shirley, Ministers Wives Alliance of Charlotte; Rev. H. A. G. Foster, North Carolina A. M. E. Z. conference; Rev. G. D. Garnes, North Carolina A. M. E. conference; Rev. J. S. Blaine, Winston-Salem C. M. E. conference; Professor C. E. Moreland; Mecklenburg County Negro Teachers Association; Dr. H. L. McCrorey, president of Johnson C. Smith University, Charlotte; T. M. Campbell, field agent U. S. Department of Agriculture; John T. Mitchell, district agent state agricultural department, extension division, Greensboro; Rev. O. H. Whitfield, southern tenant farmers' union, Memphis, Tenn.; Dr. J. H. Moore, Charlotte; Dr. James E. Sheperd, president State College for Negroes; Durham; Dr. D. Ormond Walker, president of Wilberforce University, Wilberforce, Ohio; Professor Harold Trigg, director of Negro education in high schools, Raleigh; Congressmen Arthur W. Mitchell; Bishop R. C. Ramsome, president emerittus fraternal council, Wilberforce, Ohio; Dr. S. Q. Mitchell, Johnson C. Smith University; Rev. A. D. Avery, P. E. Greensboro district A. M. E. Church; Dr. J. S. W. Tross, secretary of American Bible Society, Charlotte; Dr. Charlotte Hawkins Brown, president Palmer Memorial Institute, Sedalia; Miss Majority Penny, executive secretary inter-racial fellowship committee, Philadelphia.

Charlotte, N. C., News
April 30, 1939

Fraternal Council Of Negro Churches Will Meet In May

National Convention Will Be Held In Charlotte, With Sessions Open To Public

The sixth national convention of the Fraternal Council of Negro Churches in America, composing all the Negro churches in the United States, will meet at Clinton Chapel, A. M. E. Zion Church, here May 10-12

The convention was invited to come here by the Interdenominational Ministerial Alliance of Charlotte, of which the Rev. Frank C. Shirley, D. D., pastor of Biddleville Presbyterian Church, is president. Local Negro ministers acting as committee on arrangements.

The Fraternal Council of Negro Churches of America was organized to meet special conditions in the life of the Negro. It was moved by need of the racial group to speak on social, economic, industrial and political questions with the belief that a united Negro church upon these phases of life could do much.

The first convention was held in Washington, D. C., in January, 1934, with Bishop Reveredy C. Ransome and shaped definite plans and purposes for the bringing togethetr of the different denominations and unting six million Negro Christians in the United States in the work of race uplift and social betterment.

Meetings prior to the Charlotte convention have been held in Cincinnati, Ohio, Cleveland, Ohio, Pittsburgh, Pa., Philadelphia, Pa., and Washington, D. C.

More than 300 of the Negro clergy of the United States will be at the convention in Charlotte, the motto of which will be: "Not how far we are apart, but how near we are together; Not the things on which we differ, but the things on which we agree."

The theme of the Charlotte convention is, "The Function of the Negro Church in the American Life." Among the speakers on the program, Dr. C. C. Spaulding, president, North Carolina Mutual Life Insurance Co., Durham; Dr. James E. Sheppard, president, North Carolina College for Negroes, Durham; Dr. W. H. Jernagin, president of the convention; Bishop L. W. Kyles, executive secretary; Dr. Charlotte Hawkins Brown, president Palmer Memorial Institute, Sedalia; Dr. J. H. Moore, pastor, First Baptist Church, Charlotte; the Rev. A. H. Prince, joint field representative of the Boards of Christian Education and National Mission in the Presbyterian Church, U. S. A.; Arthur W. Mitchell, Congressman.

The sessions are open to the public and they will be held each day beginning each day at 10 o'clock, with an evening session at 8 o'clock The Charlotte Interdenominational Ministerial Alliance is composed of more than 40 churches in Charlotte, representing practically all the denominations. It meets each Monday at 12 o'clock. The Rev. Frank C. Shirley is president and the Rev. F. T. Roberts is secretary.

Congressman Mitchell to Address Church Council

Charlotte Church Host To Sessions - May 10, 11 and 12

4-29-39

By BAXTER R. LEACH

NEW YORK CITY—The Fraternal Council of Negro Churches of America, meeting in the Clinton Chapel AMEZ Church at Charlotte, N. C., May 10, 11, and 12, "will bring together some of the most outstanding church leaders and specialists in the various fields of American life," declared Bishop L. W. Kyles in an interview here.

In my capacity as executive secretary of the organization, continued the Bishop, "I have been constantly in touch with the leaders of the movement, who report that increased interest is manifest on all sides in the coming meet and that the attendance will eclipse previous records.

Our racial group to-day, more than ever, needs an authoritative voice to speak for us on social, industrial, economic and political questions, and in my judgement the Negro church can best supply this need. We invite the leaders of all Negro churches, both ministerial and lay, to help solve these problems through participation in the sixth national convention of the Fraternal Council of Negro Churches in America."

CONGRESSMAN TO SPEAK

Much in test is also being manifested in the address of Congressman Arthur W. Mitchell, who will speak on "The Function of the Negro Church in the Political Life of America," at the Thursday evening session. Congressman Mitchell will be followed by Bishop Reverdy C. Ransom who will speak on the same subject.

Other prominent persons appearing on the program will be: Dr. C. C. Spaulding, president of the N. C. Mutual Life Insurance Company, Durham; James A. (Billboard) Jackson, special representative Standard Oil Company, Washington, D. C.; Rev. Robert A. Moody, pastor of Shiloh Church, Hartford, Conn.; Dr. Jas. E. Shepard, president of N. C. State College for Negroes; T. M. Campbell, field agent U. S. Department Agriculture, Tuskegee, Ala.; John Mitchell, district agent, agricultural Department N. C. Extension Work, Greensboro; O. H. Whitfield, Southern Tenant Farmers, White Memphis, Tenn.; Miss Marjorie Penny, executive secretary, Interracial Fellowship Committee, Friends Church, Philadelphia, Pa.; Dr. Charlotte Hawkins Brown, president Palmer Memorial Institute, Sedalia.

FUNCTION OF CHURCH

The theme of the Charlotte convention will be "The Function of The Negro Church In American Life;" the motto: "Not how far we are apart, but how near we are together; not the things on which we differ but the things on which we agree."

Officers are: the Rev. J. A. Jernagin, president, Washington, D. C.; Bishop L. W. Kyles, Winston-Salem, executive secretary; Bishop P. A. Boulden, Philadelphia, treasurer; Bishop R. A. Carter, Chicago, Ill., vice president; the Rev. R. A. Cromwell, St. Petersburg, Fla., recording secretary; the Rev. V. M. Townsend, Little Rock, Ark., chairman executive committee and the Rev. H. T. Metford, Washington, D. C., secretary executive committee.

CHURCH- 1939

GENERAL

Says Most Negro Church Members Give About Two Cents Out of Every Dollar For Support of Church

By REV. M. J. BATTLE
(Pastor Calvary Baptist Church, Milwaukee, Wis.)

The Negro Church should not be deserted because it is the biggest thing Negroes have. It is the mother of all Negro institutions. It has inspired nearly ever worthwhile enterprise that Negroes own. Our schools, orphanages, hospitals, lodges, insurance companies, businesses, etc., have either directly or indirectly come out of the church, and many of those persons who question the merit of the church owe their success to the church. Many were educated in colleges founded and maintained by the Negro church only to spend the rest of their lives trying to destroy the Negro church. "That is gratitude."

Besides inspiring most of the worthwhile institutions that Negroes have, it furnishes moral and spiritual idealism necessary to maintain them. Many Negro concerns still look to the Negro church as an ally in their efforts to build the race. There are a few young Negroes who think of themselves as promoters of the race who do not think of the Negro church as an integral part in that endeavor, but they will learn better when they get a little older. The older Negro leaders—who have made the greatest contribution to the development of the race—recognized the value of the church. They knew more about leadership fifty years ago with their limited education than most of our super-educated leaders know today.

There seems to be a tendency on the part of some of our intellectuals to leave the Negro church for other churches. This is their prerogative, and where the question of reigious scruples enters in we would not voice one word against it. Surely we should not barter with one's religion. But when they leave because of the ignorance and wrangling of the masses, I think they make a mistake. Such a condition provides a better reason for their staying in the Negro church. They are more needed, and they have a larger field for activity. It is their challenge and opportunity. One cannot build up Negro solidarity apart from the church. Negro culture and Negro business must depend largely upon the church. It is an impossibility to get Negroes to appreciate Negro leadership and build up Negro enterprises apart from the church. One cannot get Negroes to patronize Negro businesses simply by telling them to do so. They'll have to be inspired and the best way to inspire them is to worship with them, teach them, and move about amongst them — not to be isolated from them.

There have been mistakes made by the Negro church; much of duplication and waste; yet it has been a great exemplar in many respects. It is estimated that the Negro contributes two per cent of his earnings to the church, and yet with this small amount we have built churches, colleges, orphanages, homes for the aged, hospitals, etc. It would seem to me that the logical thing to do would be to improve upon the splendid legacy that our fathers have left us. We do not desert other things because they become antiquated we modernize them. We therefore should bring our education and advanced ideas into the church and make it what we think it ought to be, rather than desert it.

Nashville, Tenn. Tennessean
January 8, 1939

Religion in Life

By J. Q. SCHISLER
General Board of Christian Education Methodist Episcopal Church, South

No broadminded and informed person can say that the advance of the Christian movement is wholly dependent upon the Church. Every student of church history knows however that there has always been a close correlation between an aggressive church and an advancing Christian movement. The few Christians who are outside the church simply do not band themselves together and move forward against the evils of social and personal living; nor do they attempt to make the benefits of the Christian gospel available to people in other lands.

The basic idea in the Christian movement is the Kingdom of God. Righteousness is a fundamental condition of citizenship in such a Kingdom. In simplest terms, to make men righteous is the aim of the Christian movement.

But how to advance this idea, how to enlist men and women, young people, and even children, in this movement is a problem of great concern of Christian people. They have found that it can best be done by banding themselves together, by pooling their experiences and their resources, by making a combined attack upon the citadels of unrighteousness, and a combined effort to enlist and train their youth in the righteous way of life.

There are two areas in which the Church must advance or the Christian movement will be retarded and crippled. For example We have had a lot to say about the numbers racket among the Negroes in this city but very little about other forms of gambling which are openly indulged in by many persons whose names are on church rolls. We will not get very far cleaning up the numbers racket among the Negroes until we recognize that the various lotteries in which many white people indulge is as definitely gambling in the eyes of the law and of the Christian standard as is the numbers racket.

In the second place, if we are to have an aggressive Christian movement, the Church must be more concerned than it apparently is about the people who are outside the pale of its membership and influence. I am told that one of our leading denominations withdrew from a certain section of the city several years ago because the community had changed and the people had become unable to provide for the financial support of the church. When one hears a story of that sort he is reminded of the Master who said, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The Christian movement will not get very much further in this city until the churches become less concerned about their own comfortable enjoyment of religion and more concerned about the people who are like sheep without a shepherd.

A School of Religion

We have no desire to enter or take any sides in the controversy in progress at the writing (Dec. 6th) in the Star of Zion, between Editor Blackwell and President Trent of Livingstone College anent a full-fledged theological seminary at the college. We know there are problems to solve perhaps problems some of us know not of; nevertheless we need such a seminary, and need it now. It is unfortunate for young men who are entering the ministry of the church to find it necessary to graduate from the college and go elsewhere for theological training, or continue the ministry handicapped for the lack of theological training. Livingstone College had a theological school 25 years ago that filled the bill fairly well as can be proven by the work of a number of theologs who were graduated and sent into fields in those days and for some years following. The building is there built, named and dedicated for that purpose. It came out of the wisdom and foresight of the fathers, and of money raised by the leadership of preahers, many of whom died without the sight. Why can not a sufficient number of men with enough experience, common sense, and training be secured to constitute a staff to take care of the training of young ministers at a college the church fathers planned as a training ground especially for ministers?

If it is a problem of salaries (and that is the report), there are a half dozen appointments within twenty miles of Livingstone College that can and will pay pastors from twelve to fifteen hundred dollars a year and parsonage, why could not the type of men of teacher spirit and qualification be sought and stationed at some of these points, who could be honored with, and paid a moderate consideration to drive into the college, give time for one or two theological classes a day during the school term. Howard University School of Religion has the reputation of being very good and also "standardized." Perhaps two-thirds of its faculty are pastors of churches in Washington. The A. M. E. Zion Church furnished one of them for several years. We dare say they are not paid above $40 a month for such service. We know another who has shared time with a group of other ministers, salaried from other sources, to teach theologs for ten years for which they scarcely received expense money. They rejoice in seeing a number of young men that school has sent into the field forging to the front **as pulpiteers and** church leaders in various denominations. We believe firmly in the old adage, "Where there is a will there is a way." Let Zion Church have a theological school, "A Hood Theological Seminary" and that right early. . . .—H. T. Medford, in The Missionary Seer.

"Gloomy Dean" Foresees Crisis With Shortage Of Students In Preparation For Ministry

Lack Of Respect For Negro Minister Discourages Recruits From Entering Seminaries

(By Dean Gordon B. Hancock for ANP)

For many years this writer has been calling attention to the economic plight of the Negro race. More than a decade ago he was singing the "economic blues" so persistently that he was dubbed the "Gloomy Dean." What he saw then, even the casual observer can see clearly today. The question of where the Negro is going to find a market for his labor is uppermost in the minds of thoughtful Negroes, and what is more, it is a question still unanswered and will be until Negro leadership learns to face the ugly facts.

Another Crisis Impending

Such an important question cannot be evaded or dismissed but must sooner or later be faced squarely even if our present scheme of education must be revamped. The Negro race must rise or fall with its masses and unless these masses are wisely guided the future of a race is uncertain indeed. The emergency involving Negro leadership inspires this article. Today there are 40,000 Negro Baptist churches alone in the United States and nearly 2,000 ministers die annually with only 200 students preparing for the ministry. It takes no prophet to see the crisis impending!

For nearly three-quarters of a century the Negro race has been organized about the building of churches. Today there are scattered throughout the country thousands of churches into which has gone the major share of the Negro's accumulated wealth. These churches are the mothers of higher learning among Negroes and without them the cause of Negro education would be immeasurably retarded. These churches have been the clearing house for the Negro's ambitions and the cradle of the race's enterprise.

Negro Ministry Not Self-Perpetuating

The Negro leadership of today is church-grown and there is every reason to believe that if the Negro of tomorrow is to be led the church must furnish the leaders. It is true, there are a few misguided Negroes who feel that the church is obsolete, but the answer to the questions their position propounds can best be answered by a casual glance at the powerful influence that the white church is asserting. What is more, whereas the Negro ministry is not self-perpetuating the white ministry is flourishing and in the two southern white Baptist seminaries alone there are approximately a thousand young men preparing for the ministry.

The South is furnishing this nation more than its quota of preachers. These southern preachers are fast taking over the ministry of this country and thus they are the major force in shaping the morals of the nation. It is going to be an awful thing for the churches of the South and country to be manned by intelligent white ministers and for the Negro church to be manned by preachers of the "swamp angel" type who are long on "whoopology" and short on learning and theology. Enthusiasm and zeal are poor substitutes for training. If the present trends continue one or two things are inevitable. First these thousands of Negro churches must be served by illiterate and often ignorant pastors, and second, the more and more intelligent masses will leave the church and this will be a calamity.

Good Leaders Prerequisite to Progress

We know that there is a correlation between good communities and good leadership and which comes first has long been a pressing question. Good communities produce good leaders and good leaders make good communities but we know that the good leader comes first and so the advancement of the Negro through the church depends upon the calibre of leaders who have charge of the great potential power of the Negro church. The reason young white men enter the ministry is because white people honor and respect their ministry and encourage its reciuiting.

One reason why young Negroes do not enter the ministry is because Negroes have not grown to appreciate its challenge. If one Negro minister makes a mistake the entire Negro ministry is damned just as our entire race is damned if a Negro commits a crime! When a white minister makes a mistake it is a mistake of a mistaken man. In other words Negroes do for their ministry what the whites do for the Negro, race-generalize. Then too, it is more than passing strange that whites will throw-off and tell jokes on Negro ministers but not on their own. Negroes are in many instances too dull to see this and thus enjoy "throwing off" on their ministers. Unless this condition is speedily remedied ANOTHER CRISIS IS IMPENDING "Who will go for us?"

Religion Tried, Found Wanting, Howard Prexy

NEW YORK. — "Religion has been tried and found wanting by Fascism and Communism in Europe, and since the whites in the South are busy discarding religion and Christianity, as it applies to our race and color, we can truthfully say Fascism is gaining a foothold in the South," declared Dr. Mordecai Johnson, speaking at the twenty-first annual dinner meeting of the New York Urban League in Roger Smith Hotel in Manhattan.

Hits Home Town Bias

Dr. Henry N. McCracken, president of Vassar College, also spoke. He told of the problems of the colored people in his home town, Poughkeepsie, terming it "the sorest spot in Dutchess County."

Questions Catholicism

During the course of his address, Dr. Johnson said: "I must ask Catholics why, after more than three hundred years in America, they have only 250,000 Negro Catholics? What is wrong? I would like to ask the Jews how it happens, with all their wealth, there has been only one Jew, Julius Rosenwald, who has helped to develop the Negro?"

League Reports Deficit

The annual report of the treasurer showed a deficit of $243 for the year, 1938, with more than $30,000 being spent for community work in Harlem. Director James H. Herbert said it would take more than $75,000 per year to adequately carry out the Urban League's work, and a call for help from the entire community was voiced.

Columbus Ga. Enquirer Sun
February 3, 1939

Negro Ministers Will Meet Today

The Ministerial Council of the Columbus district of the Southwest Georgia conference C. M. E. church, negroes, will convene at Holsey Monumental church here on Eighteenth street between Third avenue and Hamilton road on Friday, February 3 at 10 o'clock, it is announced.

All ministers and lay workers are expected to be in attendance for the purpose of completing plans for the year's work. Bishop W. Y. Bell, D. D., of Washington, D. C., presiding bishop for Georgia, will be present and will preach during the day. Dinner will be served on the grounds, according to Rev. L. D. McAfee, presiding elder.

The Negro Minister

WE have the utmost respect for colored leaders in the field of religion. We believe, despite the critics, that the Negro Church and the Negro minister are powerful influences for good in America. Our churches are by far the most powerful organized group within the race. Negro pastors have the ear of more people each week than all our secular newspapers put together have readers.

A force like this should not be discounted merely given the flippant treatment which it received in a recent issue of one of our colored contemporaries. Composed of men and women, the Church is bound to reflect in some measure the weaknesses of its constituents. But this is no reason for wholesale adverse criticism.

Negro business and every other activity having for their purpose the elevation of the standards of living among colored people have had to lean heavily on the Negro church for their support. Just a little reflection will substantiate this statement.

What occasioned this editorial is the story of a Negro bank in Columbia, S. C., founded by a Negro clergyman almost 20 years ago, and which has been able to weather the depression and keep its doors open throughout a period of financial stress. Another clergyman is secretary of the board of directors.

The TRIBUNE does not advocate the Negro preacher entering the field of business and industry on any large scale. We think that the Columbia bankers are the exception which proves the rule, namely, that preachers would do better furnishing the inspiration for activities of this kind, rather than attempting the work themselves.

What is significant about these two men is that they have sensed their obligation as leaders in the community to take an interest in the everyday affairs of their membership and of colored citizens generally.

It is at this point that the colored church has been weakest. Vital religion is a 7-day matter. The church of today and tomorrow, and its leadership, must take an increasingly greater interest in what is happening to its members and colored people generally from Monday to Saturday. Jobs, housing, recreation, these and many other practical aspects of life are definitely matters in which the Negro church and church leaders have a stake and with which they should concern themselves.

This attention to practical life need not lessen the Church's primary interest in things spiritual. Rather it should enhance it, to the mutual benefit of both church and people.

KELLY MILLER WRITES ABOUT

RELIGION IN OUR COLLEGES

"Let knowledge grow from more to more, but more for reverence in us dwell," thus Tennyson expresses the dual nature of the pedagogical ideal. But unfortunately agnosticism or religious indifferentism has invaded the academic mind, and the intellectual component has all but excluded spiritual values.

American colleges and universities grew out of spiritualism aim and objective. The salvation of the soul was valued beyond all other consideration. The motto of Harvard University, our oldest and best known institution of learning reads — "FOR CHIRST AND HIS CHURCH", this motto represents a curious survival in light of present day attitude and tendencies of "Fair Harvard."

The age of science, discovery and invention, and their practical application to industrial and economic life have all but choked the strivings of the soul struggling for expression. The impulsion of the present day collegian to make a living pays scanty regard to higher values of life.

It is but natural that Negro colleges should follow in the wake of the collegiate world whose trend is away from religious ideals. Negro colleges and univresities are in a peculiar sense the creatures of the Christian Church. Following in the wake of the victorious Union Army Northern missionaries bubbling over with the love of God and of man planted schools and colleges throughout the South, primarily for the Christianization of the freedmen who had been so long depressed beneath the level of Christian and civilized life. They were chiefly concerned with the well-being of the Negro on the Heavenly side. The salvation of the soul meant more to them than social salvation.

In the earlier days of Fisk, Atlanta. Howard, Lincoln and the rest, there was more joy in the faculty over one sinner that repented than over ninety-nine students who got their lessons well School would adjourn for two or three weeks to conduct a revival in which the benighted Negro pupil might be transformed from darkness unto light. The definite objective of the Negro college was first of all to make the student a Christian and impart to him sufficient secular knowledge to make him serviceable to his race. When the Northern Missionaries let go the intimate control of the educational life of the Negro, they emphasized beyond its place of importance in the life of an awakening race. Naturally enough Negro colleges are dependent and deferential. They are satisfied to imitate the degrees, standards, methods and aims of the white colleges, especially those of the highest repute and standing. If Harvard, Yale and Princeton have shifted the stress of emphasis from sacred to secular values why shouldn't Howard, Fisk and Atlanta? It is enough for the servant to be as his Lord.

But let us not unduly condemn the Negro college for its apostacy from the Christian ideal. Howard, Fisk and Atlanta perhaps do not lag behind the religious ideals of their Founders anymore than do Harvard, Princeton and Yale. The great denominational institutions which were founded and are still supported by religious denominations find it difficult almost to the point of impossibility to have their students toe the religious landmarks which their founders set. Schools and colleges, white and black, alike are drifting with the age away from those things which look to Godwards!

We are attempting to educate a generation without religion, something new under the sun in human pedagogy. No one can tell what the end will be, for we have no lamp to guide our pathway.

Many years ago, I wrote an article for "Education," entitled "Moral Pedagogy" in which I attempted to sustain the thesis that morality cannot be taught without religious sanction. The moral precept is the cannon ball, the religious emotion is the gunpowder. Will our secular pedagogy be able to imbue the coming generation with the principles of morality without the underlying religious background? This is not only the most serious question which confronts modern pedagogy but modern civilization as well. These general considerations apply to white and colored alike.

But the peculiar circumstances and situation of the Negro race require specialty of application. Here we have a new race, which is being grafted upon civilization for the first time. As a group the Negro is without historical background or cultural tradition. The white race will be kept in the right path, for a while at least, by tradition and inertia, even after active principle has become a spent force, but the Negro has no such moral direction and guidance.

If the Negro eschews the religious tenents which have safeguarded the human race thus far, and place his reliance instead upon a Godless pedagogy, we can only shut our eyes and shudder when we contemplate the abyss to which we are drifting.

When I took my pen in hand to indite this release, I had fully in mind to delinate the life, work and worth of the late Professor Benjamin G. Brawley, who illustrated in a unique sense, the cultural and religious ideals which lay at the basis of Negro colleges and universities. But now that I have devoted so much space to general considerations, I must reserve the life of Benjamin G. Brawley or my next release.

Plan Minister's Institute at Bishop

MARSHALL, Tex.—Dr. George W. Truett and Dr. J. Howard Williams, president and vice-president respectively, of the World's Baptist Ministers' Alliance have accepted invitations to speak during the Ninth Annual Ministers' institute, May 3, 4 and 5, sponsored by Bishop College, according to an announcement made by President Joseph J. Rhoads.

GOOD! Educational Plans For Negro Ministers!

Durham, N. C.—Better educational opportunities for the rank and file of Negro ministers in different parts of the country through interdenominational cooperation was the theme discussed at a conference of Negro and white church leaders here today called by the Federal Council of Churches and the Home Missions Council, and attended by twenty-five Negro and five white church leaders from twelve denominational bodies.

Southern Prophets

Most Southern churchmen are theological, economic and political hard-shells. Eleven years ago one of the oldest and richest churches in Chattanooga, Tenn., Third Presbyterian, called a Scottish-born-and-burred clergyman who was anything but shellbacked—Rev. Thomas B. Cowan. In 1934 Pastor Cowan held a meeting of a new, radical organization, the Fellowship of Southern Churchmen, later became its president. Thereupon 22 Chattanoogans seceded from Third Church. More left when Mr. Cowan helped organize labor unions, worked among sharecroppers, invited a Negro to a church dinner. Of late the chief listeners to Pastor Cowan's Sunday sermons have been newcomers and strangers in town.

This week Mr. Cowan moved to a more congenial pulpit. He had accepted a call to the Community Church of TVA's model town of Norris, Tenn. In this non-denominational, New Dealish church he could continue the activities which have made his Fellowship an example, mostly horrible, to Southern churchgoers.

▶ Meantime, at the other end of Tennessee, in Memphis, a colleague of Mr. Cowan was doing likewise. Lean-&-hungry-looking Rev. Howard ("Buck") Kester, secretary of the Fellowship, appeared at a meeting of the Southern Tenant Farmers Union, preached a "funeral sermon" over a "coffin" (a black cigar box) representing the United Cannery, Agricultural, Packing & Allied Workers Association (C. I. O. union), from which S.T.F.U. had broken off (TIME, March 20). Said "Buck" Kester: "I have racked my memory for something good to say about the deceased, but I have found none."

Like Thomas Cowan, "Buck" Kester once had a conservative Presbyterian charge (in West Virginia), left it and Presbyterianism together. Now a Congregationalist, he busies himself with lecturing, organizing labor, and escaping from Southern towns which dislike agitators. Once he avoided being lynched by crawling on his belly for a quarter-mile to escape from a Florida town. He explained: ". . . There was nothing to be gained by staying and I was scared." Against the likes of "Buck" Kester, Arkansas and Mississippi planters protested last February, publicly appealing to Southern churches "not to make their tenants and sharecroppers class-conscious."

The Fellowship of Southern Churchmen made no reply. Since its founding it has been on record against "a growing fascist spirit within the Southern States, evidenced in floggings, teachers' oaths . . . concentration camps, vigilante service of deputized landowners and hoodlums in certain sections. . . ." The Fellowship is for: "The right of freedom of the pulpit which is historically identified with the prophetic character of the Judaic and Christian religions."

Anniston, Ala. Star
May 14, 1939

EUROPE RELIGIOUS LEADER WILL SPEAK

Union Services To Be Held At Presbyterian Church

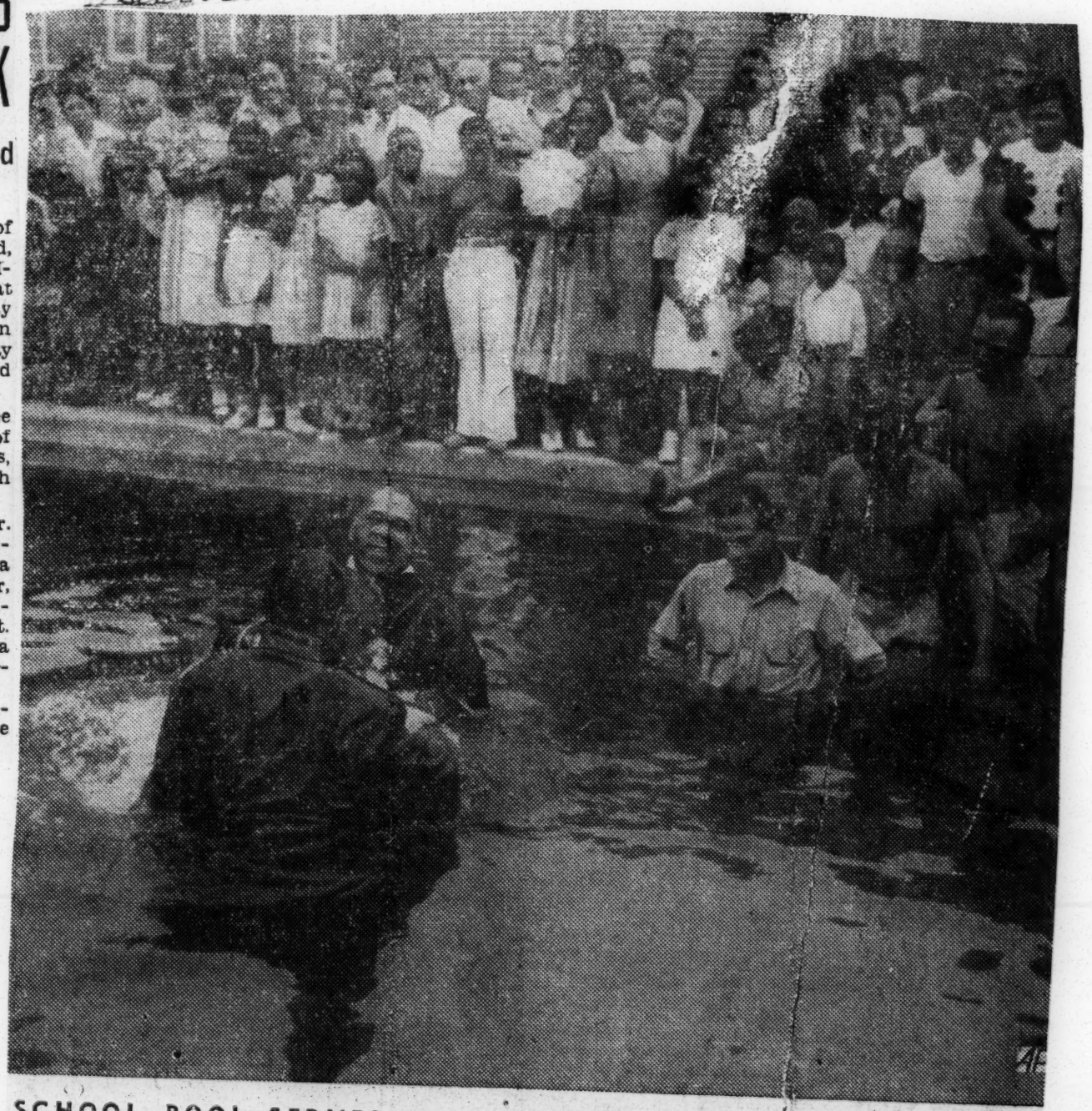
Dr. John McLeod, principal of Free College at Edinburgh, Scotland, and one of Europe's most outstanding religious leaders, will speak at union prayer services Wednesday night at the First Presbyterian Church. Several churches of the city will unite in the services. Dr. Lloyd will speak on "Family Religion."

Before becoming principal of Free College, Dr. McLeod was pastor of the largest church at Inverness, Scotland. He will be in the South for the next few weeks.

Before coming to Anniston, Dr. McLeod will preach the commencement sermon today at Columbia Theological Seminary at Decatur, Ga. He also will be on the graduation program there Tuesday night. Later in the month he will attend a Presbyterian meeting in North Carolina.

Dr. McLeod will address the Anniston Colored Ministers Conference at 10 o'clock Thursday morning.

This Clipping from
Clarksville, Tenn.
Leaf-Chronicle
Sept. 2. 1939



SCHOOL POOL SERVES FOR BAPTISM—Single file into the pool of a Washington, D. C., school moved 175 Negro Civilian Conservation Corps enrollees for immersion, while friends watched from the pool edge. Credit for their conversion has been given Capt. William B. Marsh, who took an active part in the baptisms, along with the Rev. J. E. Morris of Washington.

Education 1938

READING PA TIMES
TUESDAY JANUARY 17 1939

RELIGION IN THE NEWS

By RELIGIOUS NEWS SERVICE

Federal Council Seeking New Term. to. Describe Constituency

NEW YORK—The recent admisssion of the Syrian Antiochian Orthodox Church into membership of the Federal Council of the Churches of Christ in America poses a problem for officials of the council.

Hitherto the Federal Council has been described as a "Protestant" agency, a term no longer applicable in view of the inclusion of an Eastern Orthodox Communion. Officials, consequently, are looking for a phrase which will denote both the Protestant and Eastern Orthodox constituency of the council, especially in view of the possibility that other Eastern Orthodox communions may be accepted into membership in the future.

So far, no solution is in sight, council officials admit.

Southern Baptists Push Program to Aid Negroes

ATLANTA—The Home Mission Board of the Southern Baptist Convention is sponsoring a three-point program in an effort to aid Negroes and whites of the Baptist faith to live together as brothers, Dr. Noble Y. Beall stated in an article in the board's official publication.

"First, we are endeavoring to inform our own people as to the needs, purposes, plans and desires of our Negro brethren; to bring to the attention of our people . . . that within the Negro Baptist churches is the largest number of untrained Christians — including preachers—of any group of Christions in the United States, and probably in the world," Dr. Beall wrote.

"Second, we are urging our people to share with the Negro Baptist churches, irrespective of conventional connections, all that Southern Baptists know in church polity, educational methods, organization methods, organizational techniques, missionary undertakings and Christian experiences.

"Third, we realize and accept our responsibility in making whatever racial adjustments need to be made. It is our purpose to encourage our people to help in every way possible, and to create within the minds of our young people a sympathetic attitude toward the Negroes."

Southern Churches Credited for Decline of Lynching

BIRMINGHAM, Ala.—The "new and enlightened attitude on the part of southern churches and pastors" is responsible for the "healthy decline of the lynching evil," according to Dr. Frederick D. Patterson, president of Tuskegee Institute, America's largest Negro college, in the institute's annual report on lynching.

Dr. Patterson reported six lynchings in 1938, two less than in 1937. He pointed out, however, that 42 instances of attempted lynching were prevented by officers of the law or by action of local citizens.

Three of the attempted lynchings, the report said, took place in northern states and 39 in southern states. The six persons who fell into the hands of lynch mobs were all Negroes.

Columbia S C State
February 18. 1939

Negroes to Hear Missionaries

Under the auspices of the Negro Alliance of Ministers of the city of Columbia, there will be held at Sidney Park church at 8:30 Sunday night an informal international missionary meeting, an aftermath of the Madras (India) world conference of missionaries, some of whom will speak in Columbia this weekend.

Religious Precept Sacrificed In Co

By KELLY MILLER

"LET KNOWLEDGE grow from more to more, but more of reverence in us dwell." Thus Tennyson expresses the dual nature of the pedagogical ideal. But unfortunately agnosticism or religious indifferentism has invaded the academic mind, and the intellectual component has all but excluded spiritual values.

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Millen, Ga., News
February 16, 1939

THE BLACK AND WHITE YOUTH CRUSADE

(By B. W. Crouch in Southern Methodist Layman)

What is known as the "Youth Crusade" in the M. E Church, South, was set up at the Birmingham Genera Conference last May. Twenty-five thousand dollars was made available for this work.

Now there is being sent to the preachers in Southern Methodism literature by those in charge of the Youth Crusade, in which among other things, is the following:

"IS THERE IN YOUR COMMUNITY A GROUP OF ANOTHER RACE TO WHOM YOUR DEPARTMENT (OF YOUNG PEOPLE) MIGHT BE OF SERVICE? THE YOUNG PEOPLE OF A NEGRO CHURCH? . . . OFFER TO HELP WITH THEIR PROGRAMS, OR A TRAINING CLASS, OR A YOUTH FORUM. AND ALLOW THEM TO RETURN THE CHRISTIAN COURTESY BY FURNISHING TALENT FOR SOME OF YOUR PROGRAMS".

Here, under the guise of religion, we have a point blank suggestion that our white youth should be encouraged to mingle with negro youth and have the Youth Crusade programs put on, or carried on, by a intermixture of white and colored youths of both sexes.

"Allow them (the colored youth of both sexes) to return the CHRISTIAN courtesy by furnishing talent for some of your progrems." Mark the adjective Christian."

In the northern Methodist church we know that the intermingling of the races is no uncommon thing. We also know that in many sections of that church they teach that we of the South are UNCHRISTIAN because we stand for the separation of the races and will never tolerate social intermingling. Both races down south know that this is best for each. Neither desires it

But who ever dreamed that the day would come when big salaried men in our own Southern Methodism would advocate what is being advised in the literature now coming from the Methodist Publishing House in Nashville, referred to above?

The tragedy of it is that this appeal is being made to our young people and the idea slipped over that their spirituality and Christianity is measured by how freely they mingle with the negro youth in their church work and in their church programs!

Anti-lynching bills are reprehensible enough but here is something much more so! I wonder if our preachers will balk at this part of the church's program This is merely a specimen of what may be expected when our southern Methodist church is swallowed up by the Northern Methodists and passes entirely under their contol;

"He that hath ears to hear let him hear."

Every Methodist in our Southern church contributing to ANY cause they represent, is particeps criminis not only to the destruction of our southern Methodism but also to the pernicious idea of having the youth of our church to mingle socially with the colored youth in the South. How can we save our church? Why easily PULL THE PURSE STRINGS!

Saluda, S. C., Feb. 5th, 1939.

Brandon, Miss. News
March 2, 1939

Colored Church Fulfills Quota

Brandon Colored Methodist Church Awarded Certificate of Honor for Fulfilling Quota in Movement.

A certificate of honor for having fulfilled its quota in the Million Unit Fellowship Movement has been awarded the Brandon Colored Methodist church, according to the Rev. J. H. Hendrix, pastor. The local church is one of 926 churches or about five per cent of the denomination's 20,000 congregations in the United States, who already have reached their goals.

Quotas for the individual churches were set when the movement, now in its third year, was inaugurated and were based on a communion-wide goal of 500,000 "units"—persons who will subscribe one dollar a month as well as undertake the spiritual obligations of the fellowship.

With the strengthening and deepening of the spiritual life of the church as its chief objectives, the Million Unit Fellowship Movement is also endeavoring to secure a better underwriting of its missions and benevolences, known collectively as World Service. Thus far, the movement has added about three quarters of a million dollars to the church income for missions and benevolences.

Race's Conception of God Shown In Survey

By The Rev. Richard H. Bowling

Let no one be misled by the title of this book. It is not a dull theological treatise. It is not an attempt either to glorify or travesty a race's conception of the Supreme Being. It is not a collection of opinions gotten together by a widely circulated questionnaire. It is not a series of abstract reflections by the author.

DR. MAYS

As suggested by its complete title, "The Negro's God as Reflected in His Literature," this book is a highly interesting survey of the political speeches, songs, sermons, poems, orations, and other literary products of the Negro American from the year 1760 down to the present.

However, it is more than an anthology of literary curiosities, and in relationships."

siderations: First, the author's anonunced purpose to discover by a study of Negro literature what has been the Negro's conception of God, and second, the author's fitness by training and experience for just such a task.

The author, Dr. Benjamin E. Mays, is a graduate of Bates College and the University of Chicago, has pastored in Atlanta, has taught in Morehouse and South Carolina State Colleges and in Howard University, and has had world contacts as a delegate to international conferences in India, England and Sweden.

TWO FOLD PURPOSE

Now when such a man goes searching for an idea as expressed in history, it goes without saying that he brings to his task a critical judgement as well as a sympathetic attitude.

But back to the book itself. Did you know that back in 1853 there was a Negro minister with such a socially dynamic conception of God that he resorted to doing his own cooking and washing his own clothes in a two-room apartment in order to combat color prejudice on the part of a Negro congregation against a white woman?

You should read that man's stirring words as set forth in Dr. Mays' book. "I believed that the pastor who would turn away from God's sanctuary any human being on account of color was not fit to have charge of a gang of dogs."

Had you ever before had brought to your attention the variations in the religious beliefs of such outstanding Negroes as W. E. B. DuBois, Booker T. Washington, Langston Hughes, James Weldon Johnson, Carter G. Woodson, and others?

BOOK FOR CHRISTIANS

Finally, let it be said that present day Negro Christians need to read such a book as a tonic for their faith and as an antitetanus injection against the poison of false charges against the socalled "Old Negro" and his religious beliefs.

How freqquently does one hear bandied about the slimy charge that religion has been an opiate for our people, blinding them to the wrongs they suffered and making them satisfied with an inferior status.

Well, this book would remind us of men like Whipper, Walker, Purvis, and Forten who more than a hundred years ago were fighting race prejudice, not lying down before it supinely; and fighting it on religious grounds.

Listen to these words quoted from James Forten back in 1813. "Has God who made the white man and the black left any record declaring us a different species? . . . And should we not then enjoy the same liberty, and be protected by the same laws."

The book is published by Chapman and Grimes, Inc., 110 Mt. Vernon Street, Boston, Mass., and sells for $2.00.

Richmond, Va News-Leader
January 21, 1939

Shows Christ As Negro

Junkin Painting Is Voted Outstanding

Marion M. Junkin's painting of Christ as a Negro man, on the Cross, has won the public's vote as the outstanding painting in the Southern preview exhibition of contemporary American art at the Virginia Museum of Fine Arts here.

Second place in public favor went to an oil by Charles F. Naegele, of Marietta, Ga., of his wife.

Junkin's work has hung with fifty-six other paintings in the exhibition composed of a total of 139 oils, watercolors, prints and sculptures. From the exibit has been selected a group of paintings, sculpture and prints to represent the South at the New York World's Fair.

The vote took by surprise Mr. Junkin, an instructor in the William and Mary School of Fine Arts here, especially because, he said, he personally had heard certain criticisms of his subject.

"The subject appealed to be from the religious and not the racial standpoint," he said. "I felt that in the subject the physical, spiritua and symbolic pulled against each other; that the first could have been of any race."

Other Southern artists polled public vote in the following order:

Third, John Kelly Fitzpatrick Wetumpka, Ala., "Old Mill at Norport"; Pamelia Ravenel, St. Mary's Ga., "Georgia Crackers"; fifth, Oscar Gieberich, Richmond, "Hannah"; sixth, Bertha H. Potter Nashville, Tenn., "In Winter"; Edward Minor Archer, Richmond and New York City, "Organdie Collar" Edward S. Shorter, Columbus, Ga. "Between Courses"; Lamar Dodd Athens, Ga., "Copper Hill," and Soponnisba Hergeshiemer, Nashville, Tenn., "South Magnolias."

The exhibition will close tomorrow.

Sees Crisis In Growing Shortage Of Trained Men To Fill Church Pulpits

(By Dean Gordon B. Hancock for ANP)

For many years this writer has been calling attention to the economic plight of the Negro race. More than a decade ago he was singing the "economic blues" so persistently that he was dubbed the "Gloomy Dean". What he saw then, even the casual observers see clearly today. The question of where the Negro is going to find a market for his labor is uppermost in the minds of thoughtful Negroes, and what is more, it is a question still unanswered and will be until Negro leadership learns to face the ugly facts.

Such important question cannot be evaded or dismissed but sooner or later be faced squarely even if our present scheme of education must be revamped. The Negro race must rise or fall with its masses and unless these masses are wisely guided the future of a race is uncertain indeed. The emergency involving Negro leadership inspires this article. Today there are 40,000 Negro Baptist churches alone in the United States and nearly 2,000 ministers die annually with only 200 students preparing for the ministry. It takes no prophet to see the crisis impending!

Affect Large Group

For nearly three-quarters of a century the Negro race has been organized about the building of churches. Today there are scattered throughout the country thousands of churches into which has gone the major share of the Negro's accumulated wealth. These churches are the mothers of higher learning among Negroes and without them the cause of Negro education would be immeasurably retarded. These churches have been the clearing house for the Negro's ambitions and the cradle of the race's enterprise.

The Negro leadership of today is church-grown and there is every reason to believe that the Negro of tomorrow is to be led the church must furnish the leaders. It is true, there are a few misguided Negroes who feel that the church is obsolete, but the answer to the questions their position propounds can best be answered by a casual glance at the powerful influence that the white church is asserting. What is more, whereas the Negro ministry is not selfperpetuating the white ministry is flourishing and in the two southern white Baptist seminaries alone there are approximately a thousand young men preparing for the ministry.

The south is furnishing this nation more than its quota of preachers. These Southern preachers are fast taking over the ministry of this country and thus they are the major force in shaping the morals of the nation. It is going to be an awful thing for the churches of the South and country to be manned by intelligent white ministers and for the Negro church to be manned by preachers of the "swamp angel" type who are long on "Whoopology" and short on learning and theology. Enthusiasm and zeal are poor substitutes for training. If the present trends continue one or two things are inevitable. First these thousands of Negro churches must be served by illiterate and often ignorant pastors and second, the more and more intelligent masses will leave the church and this will be a calamity.

MISSIONARY SPEAKS TO STUDENTS

Courier

AUGUSTA, Ga., Feb. 2— The students of Paine college were given the opportunity of getting valuable information from another individual who has worked with peoples about whom we usually think and speak of as belonging to primitive society. The speaker was Rev. Roger S. Guptill, secretary of the Stewart Missionary Foundation for Africa, and Professor of Christian Missions at Gammon Theological Seminary, Atlanta, Ga. Mr. Guptill was formerly a missinoary to Africa.

In his talk, the speaker used as his general theme "Some of the Characteristics One Who Goes to Africa Should Possess." Briefly, they are these: 1. A heart that understands. 2 A willingness to work hard. 3. A contagious religion. It was observed that in order to be a success on a mission field, one would do well to keep his eyes, ears, and mind open, and his mouth closed, for the first year.

The Paine students had been told on several occasions that women do all of the planting of crops in Africa, but not until Mr. Guptill gave the explanation did they know why. He said that the Africans believe that because the women are the only ones who can give birth to children they are the only ones who can plant a crop and reap a good harvest.

Atlanta, Ga. Georgian
March 7, 1939

Negro Pastors Parley Topic

Dr. Paul Vogt, director of rura adult education of the Departmen of Agriculture, stressed the plac that a rural negro minister occu pies in the community, in a tal before delegates to the Rural Em phasis Conference Monday. Th conference will last through Fri day and is being held at the Gam mon Theological Seminary.

"Besides being a spiritual leader, the rural minister today must also be a material leader in the activities of his community," Dr. Vogt declared. "He must acquaint himself with the problems confronting the people and serve as an advisor in these communal activities."

Among the nationally knowr authorities on rural problems attending the conference are Dr. M. A. Dawber, executive secretary of Home Mission's Council; A. H. B. Evans, of the rural settlement d vision of federal government; D H. E. Nash, Atlanta; Emme Johnson, of Emory University, an Professor W. L. Chivers, of More house College.

Florence, Alabama—Times
March 11, 1939

MINISTERS TO MEET

Negro ministers of the Tri-Cities and vicinity and of the Interdenominational Ministerial Alliance are requested to meet at noon, Tuesday at the Presbyterian church, Sheffield, in connection with the Twin-Cities' Alliance. Rev. W. Nelson Guthrie of the Methodist church, Sheffield, will deliver an address, outlining a campaign soon to be launched by the churches of both races in the cities in the interest of better church attendance. Every one is urged to be present and on time.

THE PRESENT TREND OF PRACTICAL ATHEISM AND ITS EFFECT ON THE NEGRO CHURCH

By the Reverend J. Benjamin Epperson
Pastor Bethel A. M. E. Church,
Palatka, Fla

As we begin this article we wish to make vivid the mark distinction between the terms "atheism" and "practical atheism." Atheism is a traditional anti-theistic doctrine held by those who deny the existence of a personal God. This is theoretical atheism and less destructive then practical atheism. Practical atheism does not disclaim the belief in the existence of personal God, but like agnosticism denies that God is personally interested in the general welfare of the human race.

This trend of practical atheism has been wide spread among other races throughout the centuries, but only in recent years has this trend been noticeable among American Negroes. American Negroes who were adherents o Christianity were formerly regarded by there white brethren of protestantism, as the Church's most devoted, loyal, faithful and enthusiastic constituency. So firm has been this belief by American protestantism, that many outstanding white clergymen and Christian educators, when fearful about the perpetuity of Christianity in America would

often refer to the Negro Church and religion as a Bulwark of security and of the hope of American protestantism. They often spoke and wrote that religion was the Negro's "hobby" and that it was his special and divine peroga-tive to perserve the "faith once delivered unto the saints." Today it is far different: (we would to God that such was the truth) for it can be observed by any casual observer of social and religious trends that Negro is becoming more sceptical towards belief in God less faithful in his Sunday worship and less consistent in the activities of the Church. It has been estimated that the Negro contributes only two percent of his earnings towards the support of the church. This does in a large way prove the quality of the Negro's faith in God and in the Church.

Some contributing causes for this observable trend of practical atheism.

We may say that in the aggregate the causes that contribute to this alarming situation among Negroes are the same as those that contribute to a similar situation among the white races of America.

But as we attempt to analyze this situation among Negroes, we discover other causes that are not apparent among the causes that contribute to the practical atheism among the white group. At this juncture we shall attempt to enumerate at least, some of these causes.

In the first place, I would attribute this cause to the growing intellectualism among the laity of Negro churches.

Today we have a large number of young men and women who are college and high school graduates from the various schools of the nation. Many of them were faithful and consistent Christians before attending college, but now, having received their certificates of an education, most of them grow sceptical and indifferent towards the Church and religion. We would attribute this kind of spiritual lethargy and church indifference to their faculty education. Even in our church schools we have employed teachers in science and philosophy who deny to their classes the belief in the existence of God, the resurrection of the dead, the divinity of Christ the reality of the soul, the divine inspiration of the Bible and all the cardinal doctrines of Christianity.

In the second place I would attribute the trend of practical atheism as it exists among Negroes to their lost of confidence in the Negro ministry. No one has to use the eyes of scrutiny to discern the growing degree of disrespect and abhorence toward the ministry of Negro churches. Even though it is a de-fact that the ministry has improved its moral and intellectual status by a large percent, it is still held in derision and disrepute by a large number of our group.

In the third place, I would attribute this condition many new theological fallacies of religious modernism. Our churches are not producing the old type of Christians that were produced by the fathers of yester-years. They do not, on a large scale, possess that definite religious experience that characterised the experience of our mothers and fathers. This is felt very keenly by the pastor who looses one of those genuinely twice born Christians by death, for they are never duplicated from the other rank.

In the fourth place, I would attribute this condition to the slackening interest in the MEANS OF GRACE as provided by the Church of our fathers. Prayer meetings, love feasts and class meetings in many of our churches are dead institutions of the past. Those who do not attend such meetings will ultimately find themselves sunk in to the Abyss of moral and spiritual lethargy.

In the fifth place, I would attribute this condition to the growing sense of the Negro's place in our social order. There is a growing tendency on the part of the Negro—the thinking Negro to grow disgusted and discouraged with the conditions by which he is confronted; and from which he sees no way out but the inevitableness of death. Our group of this day is being swept by a tidal wave of pessimism, especially is this true of the intellectuals who have not that expermental sense of the presence and goodness of God in their life. There are millions today who are willing to become adherents and devotees of any political philosophy or any kind of religion that would assure them a panacea for their many ills. These are a few of the many problems facing the Negro church in America, irrespective of denomination cleavage or doctrinal adherence. This fact is evidenced in the fact growing religious cults recently organized in different parts of our country.

11.

The Effect of this practical atheism on the Negro Church.

We come now to the conclusion of this argument, and we invite constructive criticism from any one who happens to differ from me in this opinion, however, we should not like to be stigmatized as an alarmist nor as a fatalist, but I should like to be thought of as one who has visualized some of the present social moral and religious trends as they effect the Negro of America in his church life.

Being an African Methodist all of my life, I am better prepared to speak as an African Methodist minister on the above named subject. We wish to state in the outset that the Negro churches of all denominations have not been thus far, able to house half of the population of the Negro race. And, out of the twelve or fourteen million Negroes of America the Church can only lay claim to approximately five million and a half adherents; and a large percent of these are only nominal Christians.

The following facts protray to us the most telling effects evidenced by the presence of practical atheism, namely: (1) a decrease in the membership of most of our churches throughout the confines of Methodism; (2) Diminishing attendance of Sunday worshipers; (3) A rampant and widespread rebellion by the laity against the law and ecclesiastical authority of our Methodism: (4) The difficulty experienced by pastors in getting their membership to finance the program of the local and general church: (5) The dearth of the genuine revival spirit. Only a small minority of churches have been blessed in recent years with the ingathering of truly converted souls. Great inspirational meetings are held occasionally large numbers have their names placed on the Church's roster, but in a very brief period of time the majority of "church joiners" cannot be found within the preaching or singing distance of the church. (6) The lack of enthusiasm in our religious worship. Our Methodist Christians were labelled "Shouting Methodists" and our Baptist brethren were known as "Moaning Baptists," but today we will have to be characterized by a title that best suits our true church life. And here I suggest the title "Luke Warm" Methodist. These are, to my mind the major ills effecting the life of Negro Methodism in America. At a later date I hope to suggest a remedy that will help to obliterate this condition if accepted and carried out.

Chaplain Asks Help For Rural Churches

Journal and Guide

JACKSONVILLE, Fla.—(ANP) The Rev. Harry Richardson, chaplain of Tuskegee Institute, in his address before the delegates of the Woman's Home and Foreign Missionary Society in convention here suggested that a considerable duty was owed to the home field and that 50% of the monies raised should be used here in America to establish a fund similar to that which is established for foreign fields. 8-5-39

Such a fund, he declared, could be used for the building of churches in rural communities; could provide for the payment of ministers until the church is on a paying basis. He insisted that better equipped ministers should be sent to the rural sections.

Amherst, Va. Progress
August 10, 1939

The first and only Negro Daily Vacation Bible School of Amherst sponsored by the Rev. and Mrs. James D. Burford of the South Amherst Methodist Churches closed two week of a most successful school in all four departments in last Thursday night when the closing exercises were held.

The program consisted of new songs, Bibical memory verse and scriptures and a Bibical play written by the Rev. James D. Burford and presented by the Junior and Intermediate boys and girls of his class assisted by the Negro senior choir who rendered several spiritual selections. Taken from the Gospel of Luke 15th chapter and 11th verses "The Prodical Son" was both memorized and portrayed by the classes. Miss Anna May Jordan who graduated from the Virginia State Normal School of Petersburg, majoring in Sociology assisted Rev. and Mrs. Burford in all classes, she also acted as secretary and treasurer of all departments. Forrest Ann Burford, daughter of Rev. Burford taught the Beginners in story hour and Children of One Father, Mrs. Burford used the unit in "Homes" and Rev. Burford taught the subject "In The Land Which Jesus Lived" and "The Life of Jesus".

THE NEGRO CHURCH AND RACIAL DEVELOPMENT

By Noble Y. Beall

THE Negro church is one of the most powerful factors in the development of the Negro race. It is a most unique institution in American life; it is likewise one of the most interesting and useful institutions in all Christ's Kingdom.

In the May Issue of THE SUNDAY SCHOOL INFORMER, "A Journal of Christian Education," published by the Sunday School Publishing Board of the National Baptist Convention, Inc., there appeared an article from the pen of a Negro pastor, Rev. Arthur H. George, on the topic of the Negro church and race development. I wish to pass it on to our readers, as follows:

History has shown (Rev. George writes) that certain definite consequences follow certain definite causes, that each cycle in the religious world may be traced to a definite cause. So, then, in order to appreciate the present status and some of the contributions of the Negro church, we do well to note in passing some of the creative forces leading to the establishment of this institution. . . .

CONTACT WITH CHRISTIANITY

The Negro came into contact with Christianity largely through the white clergy. His church as a separate organization came into being in one of the following ways according to the historian Brawley: (1) as a result of special missionary effort; (2) as a result of discrimination against Negroes in divine worship; (3) as a natural sequence of unusually large congregations; or (4) as the expression of the preference of the Negro communicants themselves.

The establishment of the Negro church brought to the fore the Negro minister. He became the oustanding personality in community. He was from the very beginning in the center of things—the most unique character in the activities of his group. His counsel was sought and followed in almost every phase of life. His leadership was unquestioned, and it was difficult to gain standing in the community without the endorsement of the minister. His church in a very real sense became but the amplified shadow of his personality.

History attests the fact that though limited in knowledge, this pioneer minister rendered a most significant service in lifting every phase of Negro life to a higher ground and cleaner air. He built a foundation sure and certain upon which the present-day minister is resting his structure.

While we still have a large number of untrained ministers, it is worthy to note that in increasing numbers the ministers are being properly trained for their tasks. We find them graduating each year from leading seminaries of the country.

It is the aim of the church to produce a type of ministry in keeping with the growing intelligence of the pew. This is imperative if the church is to move in the stream of life.

NEGRO CHURCH IN ACTION

Bereft of many of the avenues of expression common to a free people, the Negro turned to the church. It is unquestionably the center of his social, civic, and religious life. It is an expression of himself at his best.

Primarily a house of worship it is more also. Its attention is focalized on the whole range of interest. It may be considered the community's open forum.

The easiest and surest way to reach a group is through the church. The fact that one can get a hearing for his project through the church adds prestige to it.

Indeed, there is hardly a movement having as its aim the amelioration of the condition of the racial group in which the church cannot claim a large share in its inception and progress. Its voice is heard and its hand is seen in the whole story of the upward climb of the race. Through the church racial solidarity and racial consciousness have been developed. . . .

The church developed and sustained in the masses (young and old) pride of race and faith in its potential possibilities. It taught him to stiffen his spinal column and to keep his soul standing upright and strong. It injected into him an energy and a momentum that helped him climb out of the depths. The church has been to the racial group like the shadow of a high and mighty rock in a dry and thirsty land.

Through the church the Negro has been taught dignity, honor and group self-respect. He once sang: "Been down so long, down don't worry me," He now sings: "Lift up thine eyes to the hill tops, there shine the bright golden lights."

The church has given the Negro a newer and brighter outlook on life by affording avenues of expression for his creative and assertive desires.

EMOTIONALISM SUPPLANTED

Our fathers, cut off from most of the primeval rights of mankind, accustomed to little but hardship and restrictions, with their political aspirations unceremoniously crushed, sought escape from this oppression psychosis in contemplating the life to come where these things did not exist. Emotions held sway.

Gradually the program is being shifted. Emotionalism is being pushed aside for a sane and practical program for meeting the problems of everyday life. Instead of dodging them by dwelling on the compensations of the life to come, he is taught to face them courageously, and to ask not for mercy but for simple justice and the opportunity to prove his worth.

While the church strives to stir the mind to deep and passionate thoughts about salvation and citizenship in the Kingdom above, it also strives to instill those principles that would make better citizens on the earth.

CHURCH AND CIVILIZATION

The Negro's church is striving to teach the group how to work out its own social, economic, and civic salvation. He who is aware of the trend of present-day events knows that there are certain changes going on that will affect our entire civilization.

The Negro, caught in this whirl of things, found the ground upon which he stood for security only sinking sand, the path which he trod proved to be a vicious treadmill.

The more aggressive churches, aware of these social and economic changes, are moving with vigorous strides into the forefront with a program designed to bring to a disinterested and shackled group the benefits of the new social order, or to at least prepare them to make the needed adjustments.

May we make this observation in closing, that the Negro church is not without fault or blemish. Doubtless many of the things said about it by scoffers and critics are true. In spite of them it stands as the most potent force in the civilizing aspects of our group. The church is putting a new soul into people of color.—Southern Baptist Home Missions.

—Union-Review.

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The Negro, caught in this whirl of things, found the ground upon which he stood for security only sinking sand, the path which he trod proved to be a vicious treadmill.

The more aggressive churches, aware of these social and economic changes, are moving with vigorous strides into the forefront with a program designed to bring to a disinterested and shackled group the benefits of the new social order, or to at least prepare them to make the needed adjustments.

May we make this observation in closing, that the Negro church is not without fault or blemish. Doubtless many of the things said about it by scoffers and critics are true. In spite of them it stands as the most potent force in the civilizing aspects of our group. The church is putting a new soul into people of color.—Southern Baptist Home Missions.

—Union-Review.

RURAL CHURCH DEPARTMENT

No one can listen to Chaplain H. V. Richardson of Tuskegee talk about the needs of our neglected people in the rural districts without being deeply imprest and moved. The large majority of our members live in the country and most of our churches are circuits and missions. The program of the connection will be effective in proportion to interest manifested in the basis of support. The Christian Recorder re-affirms its advocacy for a Department of Rural church. A way can be found to finance it. Let us eliminate some non-essentials and address ourselves to helping those farthest down. The program of the past will not meet the needs of today.

Such a Department may well be located at some strategic point in the South. From it helpful literature might be sent forth, conferences in rural life and work held. The U. S. Government would be happy to cooperate, and it would find favor in the eyes of local leaders. A great opportunity for a forward-looking, far-reaching program is ours. Shall we rise up and seize it in the name of the majority of our membership? This is a real Macedonian call, and challenge for missionary work at home.

Rural Workers Do Fine Job, Says

By ETTA BARNETT

JACKSONVILLE, Fla., Aug. 10 —(ANP)—The need of church activity in rural sections was graphically presented to the delegates of the Woman's Home and Foreign Missionary Society here Thursday, when Mrs. C. V. Stinson of Malvern, Ark., president of the Conference Branch of Western Arkansas gave a demonstration of "Home Missions" with a diagnosis and prescription for the ills which affect missionary organizations throughout the church.

"I'm a rural woman," said Mrs. Stinson, a well groomed, alert young woman, who is the wife of Presiding Elder Stinson and a niece of J. G. Robinson, editor of the A. M. E. Review. "My workers are in the rural section of Arkansas and we feel that our greatest effort in the missionary field is and should be in the rural section.

"The urban workers have the assistance of social agencies, the Urban Leagues and similar organizations while in the rural sections, social work as well as religious work is left to us," Mrs. Stinson continued, as her demonstration developed the idea that medical social work should go hand in hand with the religious effort.

At the conclusion of her address so impressed were her hearers that Bishop D. H. Grant made a motion that the address and demonstration be put into a pamphlet for distribution to the local societies throughout the church.

Asks Help For Rural Churches

JACKSONVILLE, Fla., Aug. 3—(By Etta Barnett for ANP)—Rev. Harry Richardson, chaplain of Tuskegee institute, when he suggested in the course of his address before the delegates of the Woman's Home and Foreign Missionary Society in convention here Wednesday, a new departure. Rev. Richardson suggested that a considerable duty was owed to the home field and that 50 per cent of the monies raised should be used here in America to establish a fund similar to that which is established for foreign fields. Such a fund he declared, could be used for the building of churches in rural communities; could provide for the payment of ministers until the church got on a paying basis. He insisted that better equipped ministers should be sent to the rural sections.

Rev. Richardson pointed out that when a bishop wished to punish a minister he is frequently sent to a country charge. He touched upon the lack of school facilities, low wage scale, low moral standards because of no ministerial guidance in some communities.

"If a man dies," Rev. Richardson said, "he is buried and his funeral is held 29 days later when a minister is available. His wife is supposed to holler just as loudly as the day he died but sometimes she doesn't remain a widow that long."

Further he observed that csaes were known where couples became engaged and lived together for 29 days until a minister came along. Better provisions for ministerial guidance in there remote communities would contribute much to raising the standard of living, he declared.

Moses' Faith Flight Starts Well, But Like Namesake, He Lands in Bushes

Weird Contraption Actually Gets Off Ground Aided by Enthusiastic Crowd Which Listens to Tearful Sermon From Pilot, Imposing in Scarlet and Silver.

By BETTY MATHIS.

Moses started out in fine fashion on the journey in his "flaming chariot," but he ended up out in the bushes in a ditch.

The sun was shining brightly in Clayton county, just as the former deacon had predicted, and he had a good stiff breeze blowing across the hill which he had cleared for a runway to launch his motorless flying machine.

But the crowds just wouldn't concentrate and co-operate, Moses said. They crowded him and his plane and a good many of them made joking remarks about Moses' ability to get his invention off the ground.

But despite the distractions of the more than 500 curious people who came to witness the "faith flight," Moses, clad in a scarlet and silver suit, began his sermon in a loud and deep voice and he continued for a while in fine fashion until a few of the remarks got him upset. Then the tears began to flow. Moses sobbed and wiped his eyes and complained bitterly about sinners who had no faith in the dream which had prompted him to build his flying machine.

Finally, Moses sufficiently calmed his emotions to continue the harangue. He started right in on the faithless ones who mocked him, saying, "They say I'se crazy. They say my chariot won't fly. But I say they is crazier than I is because they came all the way out here to look at me and my chariot."

When he finished the sermon, a lot of volunteers offered to help him take off, and he finally accepted the help of several to push him off down the hill. After posing for three newsreel cameramen and the newspaper photographers, he did a little more painting on the jallopy and announced that the "peoples are laughing at me" and promptly stalked off to his cabin where he sulked for a few minutes.

Crowd pressure forced him to return to the field, however, and after a few more tears, he announced that he was ready to go.

He made a test run down hill, pushed his contraption back up the hill, and the "flight" started.

His volunteers started shoving him down the runway once more and he got up a good speed. The machine began to rise a bit as it bumped along and it looked for a moment that the jeers might turn to cheers, but the zealous pushers gave one final enthusiastic shove and Moses landed in the tall weeds in the ditch alongside his course.

He was chagrined, embarrassed, and mad, and said as much.

He retired into his cabin for good, offered the sofa pillow upon which he was to ride to the highest bidder and announced that the next time he tries his flight, he will do it entirely alone.

And there the matter rests. People down Jonesboro way still want to know if the thing will fly.

And probably Moses wonders, too.

CHURCH - 1939

A Challenge to Organized Religion

THE scholarly Dr. Benjamin E. Mays, dean of Howard University's theology school, struck a chord in tune with the thinking of a truly representative group which has just issued a statement on the treatment of American minority groups, when in his concluding article of a series, printed elsewhere on this page, he points out:

"If the gospel of Jesus Christ cannot solve the race problem, Christianity is doomed. This is one of the great challenges facing Christian youth today."

On page 20 is printed the committee which includes in its membership the president of America's largest university and a former President of the United States, and the view there is, strikingly enough, virtually identical. Each holds that organized religion can go far toward solving racial problems, and strongly suggests that organized religion has preached something it has not practiced.

An isolated approach to the question might be dismissed with a shrug, but the civilized world cannot so dismiss the considered convictions of the committee speaking on behalf of minorities and of an observer such as Dr. Mays, when he epitomizes the group view of a world gathering of Christians. His status as a competent critic is sound as well.

The answer is in meeting the challenge phrased by both these authorities.

Too long the church has denied God and repudiated the Lordship of Jesus Christ while, at the same time, it has declared "we are all one in Christ Jesus," to borrow Dr. Mays' phraseology.

Let organized religion set its house in order. The oppressed people of the world will truly be redeemed and saved if it does.

GENERAL

Church Must Aid Social Justice, Racial Equality

NEW YORK, N. Y.—A sharp challenge to Church and Society is contained in a new book by Rev. David Nathaniel Licorish, entitled "Adventures for Today," was published October 16 by Fortuny's, Publishers, 67 West 44th street, this city.

Licorish calls upon the Church and State to recognize the changing order of world affairs and to fall in line with the new order.

"The Church must contend for social justice and racial equality," the author writes. "No Church can hope to survive any longer in human affairs unless it bears away from its doorsteps, pews, altar, and pulpit, the partitions of discrimination.

"Barriers of sectarianism and racialism have caused much injustice to the masses of people. Small wonder that millions have turned away from the Church. The Church must welcome the changing order, benefit by the new contributions of science, and live in the world of events."

The book is divided into two parts—"Adventures for Religious Education" and "Adventures for Social Relations." Among the subjects discussed are the relation of Church and capitalism, world peace and science, natural resources and labor, Negro race relations and the lynch problem, and a sound program of Christian relations.

Educator Says 'Jeanes Pastors Are Great Need In The South

NEW YORK CITY.—(ANP)—Addressing the annual meeting of the department of race relations, Federal Council of Churches at Riverside Church here, Dr. Arthur D. Wright, president Southern Edcation Foundation stressed the need for Jeanes preachers in rural districts to serve the Church as effectively as Jeanes teachers serve Education. Dr. Wright said:

"In the same way as there are Jeanes Fund teachers in these rural communities working among all the people there is need or some try-out of the idea of a Jeanes preacher; somebody who has no attachment to any single denomination but who could go around and help all the ministers and all the churches toward a higher standard of leadership and service.

There is a problem in our entire South that calls for a more careful approach and more help such as can be given through church channels than that of those rural ministers. The Negro is jealous of his church; but he needs a trained ministry; he needs material help in improving the church edifice and equipment which will in turn give him a larger return from the spiritual side."

MANY RELIGIOUS ORGANIZATIONS FLOAT ALONG WITHOUT AN OBJECTIVE

IN THIS Editorial, we have only Negro institutions in mind, of which we know much about; not white institutions, of which we know practically nothing about; and particularly, we are speaking about Negro Baptist churches and institutions, of which we are one, and know whereof we speak. Generally speaking, there are other Negro churches and institutions that float along aimlessly, in common with the Missionary Baptists, with no definite or tangible objective; therefore, we are addressing our remarks to our own household of faith; because charity begins at home. We are not in a position to clean up our neighbor's house until we clean up our own premises. We cannot see the mote in our brother's eye as long as we have a beam in our own eye. Globe - Nashville, Tenn.

The Baptist denomination, is divided into churches, Sunday Schools, Associations and Conventions. Each of these are separate coordinating units, of which the churches are supreme and are the parent body of each and every unit. The churches report to no authority but Christ, the one and only head of Baptist churches. The parent bodies, the churches, may through messengers organize units of cooperation, (Sunday schools, Associations and Conventions), with definite objectives to promote the Kingdom of Christ on earth in the hearts of men and women; by education, missions, home and foreign; but if these auxiliaries do not live up to, and carry out these definite and concrete objectives there is no reason why they should exist at all. 11-3-39

It was never the purpose of the fathers of our churches on earth, or any part of the salvation of Christ, that associations and conventions should meet annually for no other purpose but to raise enough money to pay the expenses of the officers and to give per diem to those, who make motions to re-elect the officers and to raise their salaries and donations; appropriating nothing for education, missions, old ministers, nor widows and orphans. Money sent up by the churches whose messengers constitute these auxiliary bodies, and designated for minutes, education and other purposes, are diverted to an expense fund for the purpose of giving and increasing donations and salaries to the "big shots." The printing and publishing of minutes, are purposely omitted that there may not be any record of what goes on in the meetings. Those who make the motions to misappropriate the money sent up by the churches for definite purposes, are usually members of some committee that receives a per diem for five days, more or less, for doing two hours work, writing a report.

Let us take Georgia, where Baptist leaders claim a half million Baptist Communicants in the State; one-hundred associations; two state conventions; two Sunday School Conventions and two B.Y.P.U. Conventions; and a thousand other smaller auxiliaries. In spite of this concourse of Christian people, only one of these units have a definite and tangible objective. All the others are floating along without an objective, except to meet annually, raise a little money and divide it among themselves. Nothing for education, missions, home nor foreign; all for self and nothing for Christ and His cause. There are some exceptions to this practice among the Baptists in some states, but we are taking Georgia, where we live and know about, to illustrate our point, that the Baptists throughout America may see the selfishness and negligence of a majority of Baptist leaders who claim they are working for Christ.

We cannot understand the average Baptist minister's conception of Christianity, when he plots and plans to accept money that he does not earn, that was sent up by the churches for Missions, education and charity. But the Lord God of Hosts, and who is just and will do right, will pay all of His servants whether in the pulpits or in the pews, according to their labor in His vineyard. Every Methodist church has a definite, tangible objective, and money sent up to their conferences for missions, education or any other purpose, is never diverted from the purposes for which it was collected to pay "big shots," or their henchmen. They have schools and colleges that they support, but as a rule Baptists have neither, and those among the Baptists who strive to live up to the principles of the Gospel of Jesus Christ, have to work with the tool of the gospel in one hand and a rifle in the other hand to keep those who want nothing, from tearing down faster than they can build up. We Baptists do not care anything about our widows and orphans and our old ministers, who built up and laid the foundation for the schools, colleges and churches, that our educated young men are splitting and destroying; but God will pay the young men according to what they earn as He did the fathers who built the churches and school houses they were educated in.

It appears that too many of our leaders have substituted their personal interest for the cause of Christ, and believe that money sent up by the churches for the promotion of the Kingdom of Christ on earth, was sent up for their personal use and benefit, and not for Kingdom building.

What The Negro Expects From The New Church

He Hopes For Real Brotherhood

By DANIEL LYMAN RIDOUT

(In Zion's Herald)

I am very much afraid that, in attempting to assume the responsibility of speaking for the Negroes of Methodism on what they expect from the new church, I have rushed in where angels would fear to tread.

Frankly, I am sure that we do not know what to expect. We are prayerfully watching and waiting; watching the trend of thought, the manner of expression, and the actions of those who virtually hold our fate in their hands; waiting to see what the end will be after the Uniting Conference and the next General Conference sessions.

I can speak with definite convictions on what the Negro thinks about the plan of union that was presented nearly four years ago. But almost everybody knows that by this time. We Negroes of the Methodist Episcopal Church have been embarrassed on every side since the day when this plan was first sketched in the secular press reports. Although it was at first thought that the plan would be heartily accepted by our group, it was, on the other hand, universally disapproved. The secular Negro press to this day has ridiculed it and condemned it as a thing of evil, exemplifying Jim Crowism at its best,—or worst,—and our brothers of distinctly Negro Methodist denominations have responded with a gentle "I told you so; they never wanted you anyhow. Why not come over and join us?" Many of our laymen—and not a few of our ministers—felt from the beginning that we were being pushed out of the church altogether, in a quiet, gradual manner.

In justice to the plan, however, it should be said that it is really no more Jim Crow than our present arrangement of Negro Conferences and, as a general rule, local churches. There is no rule, perhaps, respecting local church membership, but there certainly is respecting Negro Conferences. For example, the boundary of my own Conference is thus defined in our present Discipline:

> Delaware Conference shall include the Negro work in the states of Delaware, New Jersey, and New York, except the Negro work in the city of Buffalo and the Negro work already included in the New York Conference in the Boroughs of the Bronx and Manhattan in the City of New York; it shall also include the Negro work in all of the eastern shore of Virginia, and all of the states of Maryland and Pennsylvania not including the Washington Conference.

If it seems paradoxical or inconsistent therefore, that the Negro in the Methodist Episcopal Church should reject in his heart and by his vote the 1935 plan of union, this may be said in defense of him: The arrangement of Conference boundaries is of his own desire, choosing, and largely, planning. And, too, it was worked out among ourselves. The most ardent supporter of the Central (or All-Negro) Jurisdiction plan of the new church must admit that the idea was born in the minds of those who wanted to submit a proposal that would surely be acceptable to the Methodist Episcopal Church, South. The majority of Methodist Episcopal Negroes feel that the measure is a compromise one that is not in keeping with the high motives and true spirit of Christianity.

Thus the Negro is in the delicate position of accepting something that he has rejected! Let us note the vote of the Negro Conferences on the proposal: The 19 Negro Conferences cast 836 votes for the plan, and 1320 against. The ministers were 583 for and 823 against, and the laymen 253 for and 477 against. The most northerly located Conferences, Lexington and Delaware, voted as follows:

Lexington Conference

Ministers		Laymen	
For	Against	For	Against
3	98	1	29

Delaware Conference

Ministers		Laymen	
For	Against	For	Against
18	116	1	102

The Washington, the next most northerly Negro Conference, voted more closely among the ministers, 68 for and 78 against, but 1 for and 96 against among the laymen. In fact, Negro Methodist laymen who have favored the plan are as scarce as the proverbial hen's teeth.

All this has peen pointed out that the position of the Negro as he enters the new church may be realized. It further emphasizes the fact that he does not know what to expect. When the plan was handed down, many Negro leaders were surprised that more of our white brethren who had proved themselves our friends through the years did not foresee the humiliating and discouraging circumstances that were sure to face us. On the other hand, it should be added, in all fairness, that there are Negro leaders who have hailed the plan enthusiastically from the beginning, and, unfortunately, in nearly every case they have been accused—and many times unjustly—of having personal ambitions that could be more easily realized in the new set-up.

The Negro Methodist, like the good sport that the American Negro always is in "taking it on the chin," goes into the new church with no bitterness in his heart, and he goes into it hopefully. I will venture, after all, to state some of his expectations.

He expects Methodism to hold fast to her traditional teachings and practises not only of the fatherhood of God but of the brotherhood of man. He hopes that his Southern brother, who now becomes his colleague, will let the dead past bury its dead, and will recognize him as a coworker in truth in a common cause. He expects the same generous consideration that he has always received from the seven boards of the Methodist Episcopal Church.

He expects mercy. It should not be required of him that he should carry immediately the full responsibility of his schools and colleges, Conference claimants, missionary projects, underpaid preachers, and needy churches. But even more than mercy, having accepted the will of the majority of the whole of which he is a part, he expects justice. He expects the new Methodist Church to lift up Christ, and to seek to make Him real in all of life. He expects that, after our preaching is done on Sunday, we shall get down to the business of grappling with the problems of the workaday world in the spirit of Him who was declared from the pulpit on the Sabbath. He hopes prayerfully that Jesus will rule and reign in The Methodist Church.

Newport News, Va. Press
May 14, 1939

Over 9,000 Negroes Attend Thirty Peninsula Churches

Elder Michaux' Church of God Has Largest Membership Here

Thirty Negro churches of Newport News boast a combined membership of approximately 9,500 persons, according to figures obtained from several sources.

There are more than 30 Negro congregations in the city, giving an average of about 319 members to the church. However, due to the preponderance being concentrated in just a few of the congregations, some of the other churches have a membership of as low as 25 persons.

The Wesley Grove Congregational Christian and the First Baptist church, Twenty-third street and Jefferson avenue, have been the mother churches for several congregations through the years here.

Following are a list of the Negro churches of the community, the approximate membership, pastors and locations of the churches:

Wesley Grove Congregational Christian, 700 block Nineteenth street, no pastor, about 250 members, the late Dr. S. A. Howell was pastor for 32 years.

Rising Star Congregational Christian, 500 block of Nineteenth street, Rev. James Farmer, about 65 members, one of oldest churches of the city, which started in what was known as the Dawson City section and moved later to its present location, during the leadership of the late Rev. W. E. Sumner.

Christian Union church, 3200 block of Chestnut avenue, Rev. A. B. Ellis, pastor for past 12 years, about 70 members. This church was organized in 1903 by a branching of the First Baptist church of East end.

Calvary Congregational Christian, Thirty-fourth street and Roanoke avenue, Rev. C. B. Harrod, pastor. The church was founded, built and has been in charge of Rev. Harrod since its organization 32 years ago. Rev. Harrod is president of the Ministerial Alliance and vice-president of the Eastern Virginia Congregational Christian conference. The church has about 80 members.

Carver Memorial Presbyterian, located at Twenty-fourth street and Marshall avenue, Rev. J. Metz Rollins pastor, about 150 members. This church was moved from Twenty-fourth street to its present location and has expanded since its removal.

St. Paul A. M. E. church, 600 block of Twenty-third street, recently observed its 50th anniversary, Rev. J. Wayman Henry, pastor. Church has about 300 members.

Walters Temple A. M. E. Zion Methodist, located in 700 block of Twenty-third street, Rev. W. C. Sapp, pastor, has between 75 and 100 members.

St. James M. E. church, located in 1100 block of Thirty-first street, Rev. Beverly Brown, pastor. This church is about 35 years old and has a membership of between 35 and 50.

Zion Union Apostolic church, 700 block of Eighteenth street, Rev. Hamilton pastor, membership of between 35 and 40.

St. Timothy Church of Christ, Holiness, Eighteenth street and Madison avenue, Bishop W. E. Dunn, Norfolk, pastor, has membership of about 45. This church was organized by Rev. Ely and the late Bishop John Morris was pastor for about 25 years.

First Baptist, Twenty-third street and Jefferson avenue, Rev. A. A. Galvin, pastor, has a membership of about 1,500 and is one of the larger and older churches of the city. The present church was built during the pastorate of the late Rev. W. H. Dickson and has been the mother organization of several other congregations here.

Zion Baptist, Ivy avenue and Twentieth street, Rev. C. E. Jones pastor for 37 years, has a membership of about 800 members.

Macedonia Baptist church, Ivy avenue, no pastor at present. This church is about 25 years old, has about 50 members.

First Baptist church, Eighteenth street, Rev. J. M. Bray, pastor for the past 10 or 11 years has about 60 members. This congregation had its original organization and church in Dawson City.

New Grafton Baptist church, Roanoke avenue and Fortieth street, Rev. W. M. Austin pastor, has a membership of about 50. The church was founded by Rev. S. E. Corsey.

Fountain Baptist church, Thirty-ninth street and Orcutt avenue, Rev. S. E. Corsey pastor, was organized up-town some years ago by Rev. Dunn. The church has about 50 members.

Second Baptist, East End, Chestnut avenue and Thirty-third street, Rev. J. L. Tolly, pastor, has a membership of about 300 members. The pastor is dean of theology at Shaw university, Raleigh, and comes here each Sunday to preach.

Trinity Baptist, Thirtieth street and Chestnut avenue, Rev. John Henderson, pastor, has about 80 members.

Sixth Mount Zion Baptist, 600 block of Twenty-fourth street, Rev. W. J. Brown, pastor, has a membership of approximately 40.

First Baptist, Jefferson Park, no pastor.

Second Baptist church, Hampton and Madison avenues, Rev. Atkinson, pastor, has about 75 members. Rev. M. C. Holland, now of Williamsburg, formerly was pastor.

Emmanuel Baptist, North Newport News, Rev. J. T. Johnson, pastor, organized about 35 years ago, has between 75 and 80 members.

First Baptist church, East End, Twenty-ninth street and Oak avenue, Rev. I. H. Ruffin, pastor, has membership of about 300. This church was built under the leadership of the late Rev. J. H. Smith.

First Baptist church, Salter's creek, near Maple avenue, Rev. N. E. Jackson, pastor, has about 25 members.

Mount Moriah Baptist, Pine avenue, has membership of about 30, Rev. Harris is the pastor.

Antioch Baptist church, Twenty-ninth street and Roanoke avenue, built under the leadership of the late Rev. O. J. Harris, has about 65 members. Rev. Peter Williams is the present pastor.

House of Prayer, Bishop C. M. Grace in charge, located on Ivy avenue, has estimated membership of about 1,500.

St. Augustine Episcopal church, Twenty-sixth street and Marshall avenue, originally located on Twenty-fourth street between Marshall and Madison avenues, was organized as a mission of St. Paul's Episcopal church about 30 years ago during the period when the Rev. J. F. Ribble was rector of St. Paul's. Rev. Charles H. Dukes is the minister in charge. The church has a membership of about 40.

Church of God, Twentieth street and Jefferson avenue, Elder Solomon Lightfoot Michaeux, pastor, has membership in neighborhood of 2,000 to 3,000. This organization also has branches in Washington and other points and is known nationally because of its radio broadcasting programs.

The Ministerial Alliance, which includes churches of Newport News, Hampton, Phoebus and nearby vicinities, has a representation of about 50 churches in its organization.

PREACHERS 'WITHOUT STRINGS' NEEDED IN COUNTRY DISTRICTS

Federal Council Leaders Deplore Emphasis On "Preaching and Singing," Neglect of Problems Of Everyday Life.

NEW YORK, Oct. 12—Leaders in the fields of the church, agriculture, education, labor, industry and Jewish welfare met with leaders of the Department of Race Relations of the Federal Council of Churches at its annual meeting held last week at Riverside Church.

As a basis for expansion of the department's program in rural areas and in industry certain elements of community [illegible] were given stress and suggestions for further approach by such experts as Dr. J. M. Ellison of Virginia Union University, Richmond; T. M. Campbell, field agent, U. S. Extension Service, Tuskegee Institute; Arthur D. Wright, president Southern Education Foundation; Lieut. Lawrence A. Oxley, Social Security Board, Washington.

In the field of industry remarks were made by Mark Starr, educational director, International Ladies Garment Workers' Union, New York, and a plea for good-will between Christian and Jewish people was made by Rabbi Israel Goldstein of B'nai Jeshurun, New York City.

TOO MUCH PREACHING AND SINGING

"In developing its program to meet conditions such as the Church faces today in the rural areas too much stress cannot be laid upon the need for a higher type of ministerial leadership, less emphasis on singing and preaching and more on the type of religious instruction that prepares the people to grapple with the problems that confront them," said Dr. Ellison in a statement giving statistics to support his view. "The churches that are superior in economic advantages," he continued, "have here a great responsibility for an ideal long-time program to benefit the rural churches facing these difficulties."

T. M. Campbell described the large expansion of the service from U. S. demonstration agents in rural areas of the Cotton Belt and emphasized the problems in their economic character.

A striking suggestion to church leaders came from Arthur D. Wright who said: "In the same way as there are Jeanes Fund teachers in these rural communities working among all the people here is need for some try-out of the idea of a Jeanes preacher: somebody who has no attachment to any single denomination but who could go around and help all the ministers and all the churches toward a higher standard of leadership and service."

Mr. Oxley reviewed recent gains in certain States and industrial centers where employment conferences have been held and check-ups made on jobs for Negroes in fields for which they have skill. He pointed out that migration of Negroes to northern communities has continued even during the depression years, and emphasized that the Church would have to realize that "we can do only a limited service to the Negro minister unless we also reach the white Christians in that same community."

Industrial conditions affecting both Negro and white workers were pictured by Mark Starr who emphasized that interracial co-operation does work in the garment workers unions. He stated that "white and colored working together forget the accident of birth and of race."

There were 54 members of the department's committees present. Presiding over the sessions were the co-chairmen of the department, Mrs. Lucius R. Eastman and Bishop J. A. Gregg. A review of the year's work was given by Dr. Geo. E. Haynes, executive secretary and Miss Katherine Gardner, associate secretary. Dr. W. H. Jernagin, ex-chairman of the department, participated in the program.

Race's Cultural Center Full Of Store-Front Churches

WASHINGTON, Oct. 12 (ANP) —Dotting various streets and in the most unheard of places in this town, are the same kinds of churches that infest all large cities. No standard denomination, but a kind of hybrid religious worship which permits loud and long outbursts of pent-up emotions, well attended outining individual creeds to suit the whims and fancies of the founders—all based on the same Bible accepted in other churches of national and international repute.

Last week, walking along New Jersey avenue in the neighborhood of New York avenue, your correspondent was attracted by the war whoops emanating from a small church known as the Bible Way Church of Christ. It is one of the buildings started and incompleted save for the foundations and basement. And in that basement meetings are held practically every night.

Looking in from the outside, one coud see eager men and women of all ages, faces seamed with hard work, listening intently to every word which fell from the lips of the well fed and well dressed minister who leaned forward from his pulpit. He didn't have to say very much—for the congregation really took over the services. Singing and shouting, prancing and dancing up and down the aisles, moaning and groaning, hand wringing and hand clapping interrupted the minister so frequently, he had to wait a full five minutes while some ebullient sister gave vent to her innermost feelings.

Round and round they romped some new one taking up when exhaustion seized a worshipper forcing him out of the picture. This went on and on, until finally from sheer exhaustion, it was automatically stopped. Then the pastor brought the message. A new outburst, and another, all over the building.

This is only one of the hundreds which dot the highways and byways of the Capitol city, mute evidence of a people deeply religious seeking some outward expression of the woes which weight them down. Yep, Washington has its full quota of these churches and they are well attended.

BRASS TACKS

By H. S. Murphy

The Jeannes Preacher

WE SELDOM QUOTE poetry in this column, but Liberty Hyde Bailey, Dean of the Cornell College of Agriculture in the early 1900's, wrote a poem that completely expresses the necessary attitude of the country church toward rural people:—

"In some great day
The country church
Will find its voice and it will say:
"I stand in the fields
Where the wide earth yields
Its bounties of fruit and of grain,
Where the furrows turn
'Til the ploughshares burn
As they come 'round and 'round again;
Where the workers pray
With their tools all day day,
In sunshine and shadow and rain.

"And I bid them tell
Of the crops they sell,
And speak of the work
they have done;
I speed every man
In his hope and plan,
And follow his day
With the sun.
And the birds and the bees
The grasses and trees,
I KNOW and I FEEL everyone.
And out of it all
As the seasons fall
I build my great temple alway,
I point to the skies
But my footstone lies
In commonplace work of the day,
For I preach the worth
Of the native earth,—
To WORK and to LOVE
Is to pray."

Such a poem expresses the need for a Jeannes preacher. And what is a Jeannes preacher? some one asks? Some years ago Miss Anna T. Jeannes was so much interested by a speech by Booker T. Washington that she set aside funds, the interest on which was to employ visiting teachers who would improve Negro communities thru improving the teaching in Negro schools. Now some one equally interested in the equally vital country church proposes the Jeannes preacher.

A rural minister assured us a few days ago that it took about one hundred dollars a month to support him and that in addition to his job in the city he pastored a country church to augment his income. In this we have the justification of the proposed Jeannes preacher.

The Jeannes preacher, to be effective, must be minister, rural sociologist, agriculturist, health "expert", organizer and practically everything that helps rural people to a satisfactory life on the land. He should know economic cooperation, for, altho he could do little with the old folks, cooperation, which is sure to come to the South in some not-too-distant day, is the best means of holding young people on the land, because it offers buying and selling methods that permits men to get some of the more worthwhile things out of life.

An educated minister is simply one who can see the various ramifications of the things of the spirit as they express themselves in our complex civilization, for however spiritualized a man may be, whatever his natural powers, if the windows of the soul are not opened thru a knowledge of the forces that make for social control, it is very little that that minister can do in a constantly changing civilization.

The rural sociologist-minister KNOWS the problems of family and home and school, church, and the problems involved in wresting a living from the soil. If he does not know these and is not interested in them, or lives away from his flock and cannot minister unto them in their social needs, he cannot be as effective as a Jeannes preacher would be.

The Jeannes preacher must know at least the elements of technical agriculture so as to point the way to successful crop raising and crop marketing by encouraging such changes as can produce a satisfying living on the land. He must not only know these elements, he must keep up a speaking acquaintance with agricultural experts and the sources of agricultural information that he can instantly point the way out of agricultural difficulty. He must always have at hand two sets of knowledge: "first aid" for all social and economic ills, and the knowledge as to where he can get the kind of information that he does not readily possess.

Knowledge of health conditions, as far as the minister goes, is second only to spiritual things, for without health, there can be no vigorous effective expression of spirituality. These things a Jeannes preacher would know. It will be a fine thing when the Jeannes preacher becomes as familiar as the Jeannes teacher. The work is accumulating for him.

Let us hope that the time is not far distant when "the country church will find its voice" and express itself thru a spirituality that will mean an abundance of life for those who live in the country districts.

Half Of Negroes In U. S. Lack Church Affiliations, 300,000 Are Catholics, Leader Claims

Tells Whites At Catechetical Congress To Discard Pre-Conceived Theories About Colored Race

CINCINNATI, Ohio Nov.—Claims that more than half of the 13,000,000 Negroes in the U. S. lacked church affiliations and that only about 300,000 were Catholics, were made by Rev. Dr. John T. Gillard, who addressed the National Catechetical Congress last Monday night.

Dr. Gillard, a resident of Baltimore, stated that, "The Negroes are victims of particularly vicious propaganda and the white Catholics must discard their pre-conceived theories, prejudiced judgment, and pernicious assumptions about the Negro."

"Furthermore," he continued, "the Church should teach all Catholics that they are bound to extend to Negroes the natural rights so frequently denied them."

The spiritual and material welfare of the American Negro was offered as a challenge to the Catholic Church by the speakers who addressed the sessions, to reveal that the fair treatment of the Negro depends solely on the Catholics.

Rev. Dr. Edward Lodge Curran, of Brooklyn, president of the International Catholic Truth Society, also addressed the sessions.

He demanded that the Catholic Church insist upon the Negro's constitutional rights and denounce "any unfair political, social, economic or educational discrimination against the Negro."

Other speakers who addressed the sessions and who spoke in behalf of the Negro were: Rev. James W. O'Brien of the Catholic University of America; Mgr. Joseph Corrigan, rector of the University; Miss Mary Synon and Dr Robert H. Connery, also from the University; and Rev. Francis X. Singleton of Monterey, Calif.

AID MAN WITH LIFE PROBLEMS ELLISON SAYS

Jeanes Preachers For

Small Church Urged At N.Y. Confab

NEW YORK, Oct. 13—Leaders in the fields of religion, agriculture, education, labor, industry, and Jewish welfare met with leaders of the Department of Race Relations of the Federal Council of Churches in its annual meeting Wednesday at Riverside church.

As a basis for expansion of the department's program in rural areas and in industry, certain elements of community life were given stress and suggestions for further approach by such experts as Dr. J. M. Ellison of Virginia Union university, Richmond; T. M. Campbell, field agent U. S. extension service, Tuskegee institute; Arthur D. Wright, president, Southern Education Foundation; Lieut. Lawrence A. Oxley, social security board, Washington.

In the field of industry remarks were made by Mark Starr, educational director, International Ladies Garment Workers union, New York; and a plea for goodwill between Christian and Jewish people was made by Rabbi Israel Goldstein of B'nai Jeshurun, New York City.

"In developing its program to meet conditions such as the church faces today in the rural areas, too much stress cannot be laid upon the need for a higher type of ministerial leadership, less emphasis on singing and preaching and more on the type of religious instruction that prepares the people to grapple with the problems that confront them," said Dr. Ellison in a statement giving statistics to support his view.

"The churches that are superior in economic advantages," he continued; "have here a great responsibility for an ideal, long-time program to benefit the rural churches facing these difficulties."

T. M. Campbell described the large expansion of the service from U. S. demonstration agents in rural areas of the cotton belt and emphasized the problems in their economic character.

A striking suggestion to church leaders came from Arthur D. Wright, who said: "In the same way as there are Jeanes Fund teachers in these rural communities working among all the people, there is need for some try-out of the idea of a Jeanes preacher; somebody who has no attachment to any single denomination, but who could go around and help all the ministers and all the churches toward a higher standard of leadership and service."

Lieut. Oxley reviewed recent gains in certain states and industrial centers where employment conferences have been held and check-ups made on jobs for Race workers in fields for which they have skill.

Industrial conditions affecting workers of both races were pictured by Mark Starr, who emphasized that interracial cooperation does work in the garment workers unions. He stated that "white and colored working together forget the accident of birth and of race. Wherever the church can develop a similar 'learning situation' it will be found that racial tension and conflict will disappear."

At the luncheon session of the meeting, Rabbi Lsrael Goldstein emphasized the value of the Department's educational work through the Christian churches for interracial goodwill and declared that "the problem of anti-Semitism is one in which we have a common task and a common challenge as spokesmen and leaders of religion. It is important to make the American Christian community understand that anti-Semitism and the forces behind it imperil not only the Jew but the Christian as people in American life."

There were 54 members of the department's committees present. Presiding over the sessions were the co-chairmen of the department, Mrs. Lucius R. Eastman and Bishop J. A. Gregg.

A review of the year's work was given by Dr. George E. Haynes, executive secretary, and Miss Katherine Gardner, associate secretary.

Letters To The Editor

Please try to confine your letters to 300 words.

EIGHTH ANNIVERSARY OF NEGRO BIBLE SCHOOL

Editor The Advertiser:

It has been four months since the Jones Bible Class has appeared in the columns of The Advertiser, when we made an appeal for $150 for the paupers' picnic, July 4. It was met with ready response by the white citizens of the city who have supported the Jones Bible School in all the years of its existence.

On last Sunday the Jones Bible School turned off twelve graduates who had taken a seven-year course in Bible study, including plain theology and homoletics.

The white people of the city should feel proud of the work done by the Jones Bible Class, because it has catered for eight years to that class of negroes, bare-footed, ragged and hungry, aged, infirm and destitute that nobody wanted. The bus given us by the Montgomery white citizens is out of repair which handicaps our activities.

The Jones Bible School makes an appeal for $25 at once to pay: The Forbes Piano Company of Birmingham, $12; Knights of Tabor, $10, and Mr. W. H. Taylor, of the Taylor Tractor and Implement Company, $2.

Please help us as this is the first emergency appeal we have made during the eight years of our existence, which was forced on us by the change of times.

To those who have kept us alive for eight years let your check reach me this week as our creditors are pressing us.

Make checks payable to The Jones Bible School, 19 Garrison Street, Montgomery, Ala.

B. P. JONES, Teacher

Social Trends And Home Missions

The Thirty-First Annual Meeting of the Home Missions Council and the Council of Women for Home Missions was held in Baltimore January 7 to 10. The two Councils comprise representatives of about 50 national mission agencies. Following the annual business meetings, a joint conference was held on the significance of social trends for home missions, which opened with an address by Professor Arthur E. Holt of the Chicago Theological Seminary. Excerpts from this and other addresses are given below:

Dr. Holt stated: 'Something awful has happened to Christendom, and it is more than a mere paralysis of commerce or an industrial depression, more than political reaction or even a social decadence. These things that are so apparent in our social order are but the evidence of spiritual disease. Nothing less than a moral revolution can save democracy.

"Our democracy must recover its sense of responsibility if it is to survive. Puritanism gave to America her last formula for responsible living. It offered the people of the United States participation in the final act of a drama of divine redemption. It believed profoundly that the appearance of Jesus Christ constituted the greatest day in human history. But in the course of time our democracy has lost this sense of morality. We have turned our back upon the God of Redemption and are now worshipping the 'God of Getting-on.'

"Democracies believe in God but they have lost the sense of responsibility to meet the needs of the common people. Totalitarianism has cast out God but is deeply concerned to meet the needs of the common people. Whoever in the final analysis will meet these needs will get the people."

Professor Arthur Raper of Atlanta followed with an analysis of the "Trends Toward Peasantry." He called attention to the conditions that now confront the South as a result of soil depletion and its ultimate effect upon the people. Among the many statements he made the following stand out:

"The plantation community is essentially feudalistic. Any landless man who challenges the plantation controls is dealt with firmly. If he defies the system by organizing wage hands for higher wages, or farm tenants for written contracts, he is at once a target for withering ridicule, vitriolic denunciations; he may find himself without recourse to attorney and without civil rights; he may even be waylaid by hooded or unhooded leaders of the community, some of whom may be public officers.

"If a group of tenants seriously try to accumulate savings with which to buy plantation lands, they may find themselves without farms for another year, for planters frequently unite to show 'smart tenants' that they must stay in their places. Tenants who are too determined to escape tenancy do not fit well into a system which insists upon the continued centralized ownership and control of the land and upon the presence of propertyless and dependent tenants and wage hands.

"Economically impoverished and culturally dependent, landless farmers have little opportunity to be represented in the South's representative government, to vote in the South's Democratic politics, or to protest in the South's Protestant religions. Held in their disinherited status by economic and cultural forces, ,it is not surprising that many of them are improvident, that they often fail to report for work when expected, that they are relatively unproductive, that they frequently make careless use of what little money and provisions they get.

"Decade by decade, the South's farm tenancy rate has risen, until now over half of her farmers are without land. In the leading cotton states 60 to 70 per cent own no land, while in many of the region's banner cotton counties over nine tenths of the farm families are landless. And where landless people are prevalent, soil fertility is treated as a marketable commodity rather than as a social asset.

"Farm tenants are not expected to exercise initiative; they are expected to do what they are told to do. They are not supposed to be resourceful; they are supposed to be attentive, obedient, ,and cheerful. They seldom apply themselves to their tasks with enthusiasm. Their inadequate diet, their submerged status in the community, their subservient relation to the landlord, and the meager returns for their labor leave them with low vitality and without an economic motive. Here lies the main reason for their listlessness, their improvidence, their hopelessness. Disinherited and defenseless, the farm tenant population has become resigned to its landlessness and chronic dependency."

Dr. Will W. Alexander, Administrator of Farm Security, U. S. Department of Agriculture, Washington, spoke on "The Place of Government in Social Trends." He made particular reference to the problems facing the rural church as the result of recent social developments. He said: "Almost all of us who are interested in home mission work have been increasingly concerned during recent years with the decline in church membership and in religious activity among our rural people."

This decline "has gone hand-in-hand with a continuous and rapid decline in the material welfare of a large part of our farm population." Nearly 40 years of effort on behalf of needy farm families, Dr. Alexander, said, have "left me with this profound conviction; the church is failing to meet the religious needs of these people, because it has made little or no effort to meet their social and economic needs. If we can solve the urgent problems of food and shelter and security for the bottom one third of our farm population, the answer to their spiritual problems will not be hard to find.

". . . Barely half a century ago, three out of four American farm families owned the land they tilled; while today less than half of the nation's farm land is plowed by the men who own it. Two out of every five farm families are tenants, and the number is growing by about 40,000 every year.

"Now any country preacher will tell you that tenants rarely make good church members. One third of all the tenant families in America move on to a new farm every year, and few of them expect to stay in one community more than two or three years at the most. They have no security of tenure, no anchorage to the soil and as a result 'moving on' has become the established pattern of their life.

". . . The poverty among these people is something that most city dwellers can hardly comprehend. Nearly 1,700,000 farm families have an annual income less than $600—and the largest share that $600 must be spent for farm operating expenses. On many of our Southern farms, the average cash earnings of every man, woman and child is only ten cents a day."

"Under these circumstances, tenant families can hardly be expected to take a vital interest in their neighborhood church, local government, or other community institutions. They hardly have time to get acquainted with fellow church members before it is time for another move. The indifference which inevitably results was noted by the National Emergency Council in its recent report to the President on 'Economic Conditions of the South.' It described a North Carolina area, where the percentage of tenancy is low, which had 257 churches with a membership of 21,000. In a nearby area of high tenancy—with three and a half times as many people—there were only 218 churches with 17,000 members.

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Kansas City Bishop Named On World Alliance Committee

NEW YORK CITY—At a recent meeting of the WORLD'S ALLIANCE EXECUTIVE COMMITTEE, Bishop J. Arthur Hamlett of Kansas City, was unanimously re-elected a member of Clergy Advisory Board. Dr. Henry N. Holmes, Associate Secretary, notified the Kansas City prelate of his election. Among other things the letter suggested to Bishop Hamlett that "Your interest in our work through the years has been a source of encouragement and cheer to us in trying times."

Atlanta, Ga. Constitution
March 7, 1939

—Sermonette—

God and Democracy

DARK though these days are in some countries of the old and new worlds, yet everywhere there are men who still find light in religion . . . In spite of threats backed up with force, even where government is based upon intolerance and foments ill will, Catholics, Protestants and Jews, have dared to stand upright and hurl back the answer that they will not abandon the command of God because mob or dictator demanded it . . . But when I speak of religion, I do not have in mind lip service or mere conformity with the external forms. I envision rather a national and personal spirituality that recognizes in heart and in mind the universal fatherhood of God and the brotherhood of man . . . If men will only live up to those simple concepts of all religion—charity, justice and tolerance—democracy will be safe . . . We in this beloved land of ours maintain a strong defense in the two great commands found both in the Old Testament and in the New: "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbor as thyself." Those commands have guided the civilized world for thousands of years. They constitute the soul of American democracy. American democracy will live so long as these commands are not forgotten.

—Gov. HERBERT H. LEHMAN of New York, at Cleveland, Ohio, addressing the 37th international convention of Christian Endeavor

RURAL MINISTERS' DUTIES STRESSED

Must Be Material Leader, U. S. Aide Says.

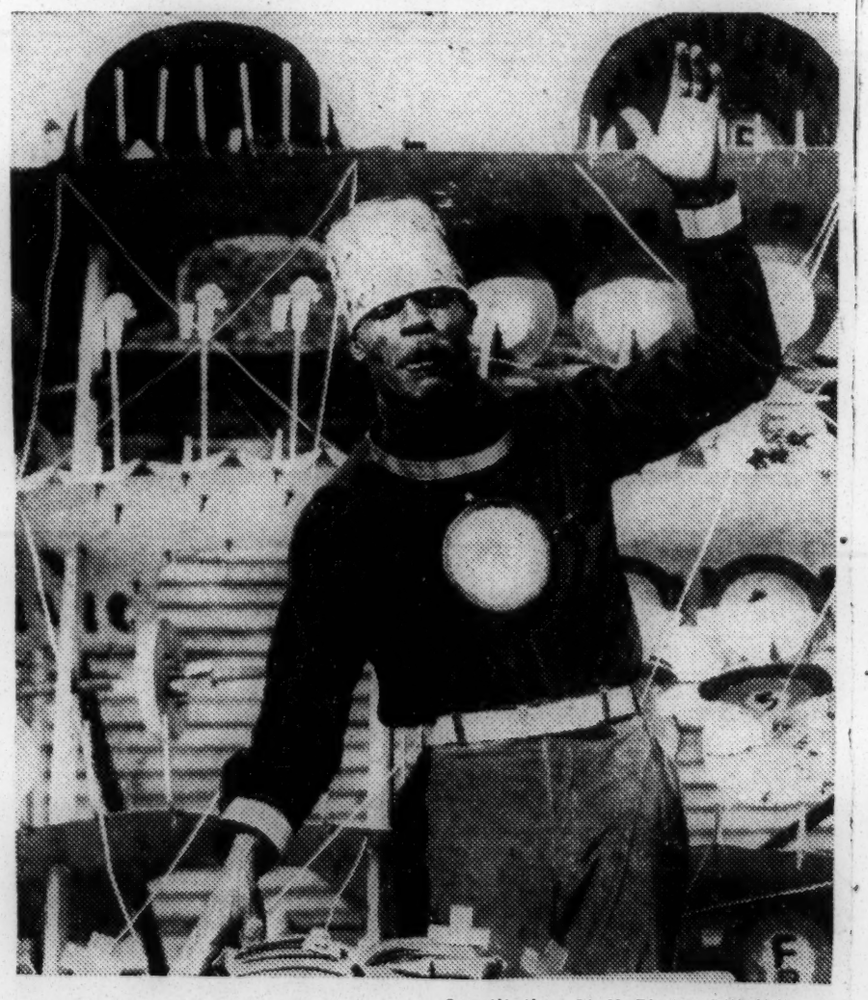
The place that the rural negro minister occupies in his community was stressed yesterday in an address by Dr. Paul Vogt, director of rural adult education of the Department of Agriculture, before the opening session of the Rural Emphasis Conference which convened in a five-day meeting at Gammon Theological Seminary.

Nationally known authorities on rural problems are in attendance at the conference, among them being Dr. M. A. Dawber, executive secretary of the Home Mission's Council; J. H. B. Evans, of the rural settlement division of the federal government; Dr. H. E. Nash, of Atlanta; Emmett Johnson, of Emory University, and Professor W. L. Chivers, of Morehouse College.

"Beside being a spiritual leader, the rural minister today must also be a material leader in the activities of his community," Dr. Vogt declared. "He must acquaint himself with the many problems confronting the people and serve as an advisor in these communal activities."

During the session today Evans is expected to speak on "A New Appreciation of the Rural Negro," and "To Develop an Effective Rural Leadership."

Jonesboro Moses Builds 'Flying Chariot'



Constitution Staff Photo—Bill Wilson.

Moses Walters, pious negro, shown with his "flying chariot" which he constructed himself near Jonesboro following a command of "the Lord" in a dream, he says, to fly so that folks, including "Mr. President Roosevelt," will listen to him preach his wisdom.

Dream-Inspired Negro Schedules 'Flying Chariot' Take-Off Today

Former Deacon Moses Walters To Dress Self Up in Star-Decked Flying Suit and Launch Contraption With Sermon on 'Low-Downness.'

By BETTY MATHIS.

At first Moses thought he would go to heaven, but he has decided to make Cordele his destination instead.

At any rate, Moses is going to fly, if his hopes and prayers are answered, and he is going to fly in a "chariot" which he built himself in a deserted looking field down near Jonesboro, Ga.

Moses Walters is an ancient negro, formerly a deacon in the church, who says he was called by the Lord to make a "flying chariot." Today is the big day for the take-off. All is in readiness. And promptly at noon today Moses aims to start the proceedings.

Star-Decked Flying Suit.

First, he will dress himself in a bright red corduroy suit adorned with silver stars and a starry crown which he made himself out of scraps of tin.

Then, he will start on his sermon, which is designed to show sinners the evil of their ways, the "low-downness of Sunday movin' pitchers and ball games."

After that, he plans to start his contraption down a grade in front of his rude cabin, and before he reaches the bottom of the hill he plans to rise with the aid of his "wind catchers" and head for Cordele, his former home.

"Wire the white folks in Cordele to clear me off a good landing place," he asked. "I'll get there about sundown."

For 19 years Moses, whose last name is Walters, has been trying to make the chariot which he says the Lord told him to construct in a dream. This is the seventh version, and Moses thinks it is perfect.

It is built upon a child's wagon which he bought in Macon last year and it consists of three tin wings, three sets of "wind catchers," several wheels equipped with balloon tires, three "balloon wings" and numerous other gadgets and wires which will assist in the operation of the machine, once in flight.

Moses has a beautiful blue-and-white brocaded pillow which will make his flight a "soft ride," illustrating the "too much Christianity" which Moses says his chariot represents.

Moses came to Atlanta from Macon last year and recently retired to the deserted cabin where he could read his worn Bible and begin work on the contraption which is designed to use faith as its motive power. He spent little more than three weeks on the actual assembling of the machine.

And now the big question is, will the thing fly, with all its silver and red crosses, its stars and its moons, its portions representing "Father, Son and Holy Ghost?"

Lots of the folks down in Clayton county are going to be there at noon today to find out.

THE PROBLEMS OF THE RURAL CHURCH

Star of Zion
1939
Charlotte N.C.

By DAVID H. BRADLEY

During the past summer it was my privilege to attend two of the Leadership Training Schools in the South and to note, above all else, the problems which face them. I have decided that something ought to be done in the way of calling the attention of our ministry and church to the situation as noted in the statements of several students attending the classes which were taught.

At this writing I would like to deal with one of those papers in which two questions were asked and answered: "What conditions face you in the rural Church? and What would you like to do about it?"

Sometimes I think the Negro ministry has taken a great deal for granted in the rural situations. I have heard ministers stating that pastoring in the country was a splendid experience, made so, I suspect, for the lack of worry and necessity for real progressive thinking. Our ideas, our efforts, to a great extent, have centered in the city churches simply because we have had a greater opportunity for support and increase in membership. As an urban minister, I recognize the problems which we must face, but I have always looked upon the problems of rural and city ministers as essentially the same except for two items: a greater intensity in the one case and the lack of active competition in the other.

Outside the Union Station in Washington, D.C., are engraved these words: "The Farm, best home of the family, source of all national wealth, foundation of civilized society, the natural Providence." More than any group I believe that this statement has a very significant meaning for the black citizen of America. Hardly any of my membership can claim a true city inheritance, for they came from farming areas of Virginia, North and South Carolina. I often wonder, knowing this, if my problems are not the harder to solve simply because of the problems unsolved in the rural communities.

The rural church, to me, must become a living community institution, sympathetic, real. The rural minister must recognize the challenge, regardless of the obstacles and patiently dealing with the situation, press onward.

One of the criticisms of the rural membership is this: "Not punctual in services. No regard for form or any particular order of service. You just don't know what to do."

It does seem strange that such a criticism should be made in a rural community where we have long been taught to believe that "early rising" is one distinct feature of the farm communities. But, here is such a statement being made and we feel that the criticism is common enough to warrent attention. I have never had the opportunity of pastoring a rural community church but I have had the privilege of belonging to one. I can recall that even though we had to walk three miles to the church very rarely were we ever late. My Church Sunday School superintendent, dead now these past ten years, was always on time for a ten o'clock Sunday School in the summer, spring and fall; the winter sessions being held at 2 o'clock simply because oftentimes we children had to wait until the roads had been broken to get through in that season. For twenty-five years she taught us what punctuality meant.

I wonder if the minister has not a great deal to do with this lack of punctuality. I have discovered, through experience ,that the length of service has a great deal to do with prompt attendance. If a member knows that he can arrive an hour late and still have that length of time to worship, he will be well satisfied to do so. In my own church where the morning attendance, because of the nature of the community, has always lagged behind the evening, until recently, young and old alike know that one hour after services have begun the organ postlude will be playing. It now is a strange sight to see some one entering after the second hymn or leaving before the service is over; this, in spite of the fact that many have dinner to cook in their places of service.

Mony ministers seem bent on giving enough religion in one service to last a life time and yet, they too, are aware that too much food at one time makes one feel about as bad as one did before the meal. I firmly believe that as a minister I must observe the degree of interest in anything I am saying and the moment I sense someone saying in his mind, "why does he not stop," I am ready to conclude. Frequently a minister knows very little that he intends to say. The result is that he rambles too much for comfort. I would rather use the same text three times than feed my sheep more than they can digest. I believe in stimulating thought, rather than providing all the answers.

There is no excuse for a long prayer and if we do have people who believe in calling God's attention to the creation a half dozen times it certainly is no disgrace to utilize them as little as possible. God has great patience I sincerely believe, but if you accept the fact that He understands and knows all, why worry Him with aimless repetitions?

The choir comes in for its share of criticism. In many instances it holds up the services. A choir of that nature certainly is taking its task too lightly. I know there are choir members who deem their offering supreme but somewhere, somehow, the minister ought to tell them that theirs is the joy of service. Not only will they troop in late but they will try singing every verse of a given hymn even if there happens to be ten. In many instances I find it necessary to sing one stanza of a hymn, for I think people should sing always with the words in mind and oftentimes, the desired attitude is found in the one stanza. At other times I may wish four stanzas sung, but paramount is the thought I wish the people to entertain.

Worship services should not be the vehicles for every Board meeting of the Church. I know that many of us feel that the time to get people togather is right after a regular service. It's like eating the desert and then going back to bread and meat again. In such cases the good of the service is covered up in ways and means of raising money or providing for some fancied need. In this age of automobiles and good hignways the church plant need not stay dark throughout the week. In instances where this does happen I am inclined to think that somebody is shirking his duty.

These long services and after meetings go to a long way in making of the rural church a one service affair. Certainly, the minister is right when he feels that he could never get his people back after four or five hours sessions in the morning. A church I once pastored had class meeting for an hour before the 11 o'clock sermon. Then came Sunday School, so from ten until one-thirty several of those people were in the church.

Some Suggestions:

1. Begin on time, no matter how few are present.
2. Follow an outline in delivering your sermon if you do not have a method. Try some 20-30-minute ones for a change.
3. Buy some hymn books; they can be had for as low as 15c apiece.
4. Robe your choir; some types of material can be had for ten (10c) cents a yard; borrow somebody's robe as a pattern, and let the young people or adult women make them.
5. Have a set time for closing and and try closing at that time.
6. Try taking your offering as quickly and as quietly as possible. Tell your people they know what they can afford to give and let them give that and go home.

More Church Members: Fewer Contributions

11-25-39

ACCORDING to the Year Book of the American churches there was a gain of 915,414 in church membership during 1938. The churches are collecting less money for all purposes, however, a report of the Committee for Religion and Welfare Recovery shows. Although the national income of the United States rose 79 per cent from 1932 to 1938, contributions received by 25 major denominations decreased 21 per cent. Commenting on this, Southern Baptist Home Missions says: "If money is the acid test and giving the measure of interest there is a marked decline in religious interest in our land."

Chattanooga, Tenn., Daily Times
November 20, 1939

REV. UPSHAW PRAISED BY COLORED MINISTERS

Interdenominational co-operation among Negro ministers of the city was in evidence yesterday afternoon at Monumental Baptist church, when the pastors of the city paid tribute to the Rev. W. C. Upshaw, pastor, in celebration of his first anniversary here as minister.

The Rev. C. H. McIver, pastor of Alleyne Memorial African Methodist Episcopal Zion church, presided at the meeting in the auditorium of the church at which the Rev. R. J. Gordon, pastor of Bethel African Methodist Episcopal church, Churchville, delivered the main address.

It was pointed out by the Rev. Gordon, and also by the Rev. M. C. Griffin, Warren Chapel African Methodist Episcopal church pastor, that "the Rev. Upshaw during his pastorate here has been an asset to the community, and has built the membership of his church remarkably during that time." The Rev. Upshaw was given the pastorate of the church after "a trying period," it was stated, and has succeeded in marshalling the forces of the East Eighth street congregation as a working unit.

Other speakers were the Revs. Ed Angel, pastor of St. Elmo Baptist church; W. F. Ball, St. Paul African Methodist Episcopal church; E. V Wade, C. B. Holloway and W. H Reynolds.

Bishop David H. Sims Hits Uneducated Ministers And Store Front Churches

By BAXTER LEACH

NEW YORK, Dec. 22.—While religion is essential in our work as missionaries and preachers, it isn't the whole thing and I do not believe that God Almighty wants dumb people to lead the church, declared Bishop David H. Sims, in his address to the Missionary Women's Mite Missionary Society, New York conference at Bethel A.M.E. church, here on Thursday. 'We must educate the head as well as the heart so that we can intelligently direct the work entrusted to us.'

Eliminates The Cry Baby

"The first district of the African Methodist Episcopal church is a different district—what we used to do is not the order now," the bishop continued. "We need to further eliminate from our religious set-up in our connection the 'cry baby' who continues to criticize but never brings forward a constructive program nor does he ever contribute anything concrete to the progressive forces of a great church. Some of these so-called 'cry-babies' are much in evidence at all of our missionary meetings, and are ever ready to accept any monies handed out by the faithful missionaries who toil unceasingly through the year raising funds. We as missionaries need to look into this and apportion our monies to the pastors who are doing things. For what some preachers do in the church and community they are not worth a dime."

Too Many Missionaries

"We shouldn't have men going out starting missions—and the next door start another. In my judgment there is no valid excuse or need for the great and increasing number of these small "store-front" churches. What we need to do is to consolidate this work into an effective unit, directed by a competent preacher, who is able to demand the co-operation of the people in the community.

"Our women run the churches. Any preacher that doesn't have as his program, religious enterprise, evangelization and religious education is not worthy of his sacred calling," Bishop Sims pointed out.

"I have sought to cement the district—and for the first time, according to the testimony of the oldest members of the several annual conferences we have unity. No longer are we the butt end of ridicule."

Atlanta, Ga. Constitution
August 1, 1939

LOG CABIN CENTER PLANS CONFERENCE

Ministers' Institute Sponsored by Ga. Baptist Convention Scheduled Aug. 1-3.

The annual Religious Conference and Ministers' Institute, sponsored by the Georgia Baptist convention and the Georgia State College co-operatively, will be held at the Log Cabin center August 1-3. Preparations have been made to welcome the conference of ministers and church workers at the center. H. T. Sampson, director of the summer school and the Rev. R. E. Edwards, pastor of the local church, will be in charge of arrangements.

Among the visiting speakers who will take part in the program are: Dr. Noble Y. Beall, home secretary of the Southern Baptist convention; Dr. W. H. Faust, an outstanding Baptist leader; Dr. C. D. Hubert, president of Morehouse College, and Professor George D. Kelsey, of Morehouse College.

Dr. James W. Merritt, executive secretary and treasurer of the Georgia Baptist convention, feels that through these conferences a new and more realistic approach will be made to the spiritual and religious problems confronting people who live in the country.

The Log Cabin community for several years emphasized the importance of having the minister live in the community in which he serves. This community has built a parsonage here where its minister lives.

CHURCH- 1939

HISTORICAL

VERMONT HONORS NEGRO MINISTER

Bennington Mural Depicts Lemuel Haynes Preaching There 160 Years Ago

Bennington, Vt. — A mural depicting a scene in the life of Lemuel Haynes, a Negro minister and Revolutionary soldier, who was a prominent figure in Vermont in the post-Revolutionary period, will be dedicated in the Historical Museum here on Thursday, John Spargo, director of the museum, announced today.

The mural painted by William Tefft Schwartz of Sandgate, Vt., and Merion Pa., shows Haynes preaching in the historic Meeting House in Bennington. Portrayed in the congregation are more than fifty persons who lived in Bennington when Haynes occasionally preached there.

Among those expected to attend the dedication exercises are Lieut. Gov. William H. Wills of Vermont; Mr. Spargo, Henry B. Walbridge, assistant director of the museum; Mrs. Robert M. Parmalee of the women's committee, and Mr. and Mrs. James S. Dennis.

A bond servant until he was 21 years of age, Lemuel Haynes went with a company of volunteers to the relief of Fort Ticonderoga in October, 1775. Upon his return, he bgean to "exhort," as the preaching of unordained ministers was then called. He studied for the ministry under the Rev. Daniel Farrand of Canaan, Conn., and on November 9, 1785, was ordained a minister of the Congregational Church.

After serving as a missionary preacher in most of the settlements Vermont, he became pastor of the white congregation at West Rutland in 1788, remaining there almost thirty years. Eloquent in the pulpit and respected as a theological disputant, he was in demand as a preacher on special occasions throughout the State. His printed sermons had many readers in London.

Commenting on the painting, Mr. Spargo called it " a great historical document of primary importance." It was "the record of a chapter in the early history of Southern Vermont of which we are proud," he said.

Mr. Schwartz, the artist, painted four huge murals for the Petroleum Industry Building at the New York World's Fair. During the World War he was one of the official artists of the A. E. F. and some of his war drawings are now in the Smithsonian Institution.—New York Times.

Charlotte, N.C. Star
THURSDAY MAR. 30 1939

TUSKEGEE MINISTERS ALLIANCE ORGANIZED

By REV. E. E. GRIMMET

Several weeks ago there was organized in the city of Tuskegee an Interdenominational Ministerial Alliance with the young and progressive pastor, Rev. A. W. Wilson as president. The object of the new organization is to get together as ministers and advise and counsel on the numerous civic and religious problems arising and to bring to bear the influence of the ministry as a group upon the many issues of common concern. While such is the principal objective of the Alliance, we do not forget to stress the ethics and decorum on the part of our own Ministerial group Rev. O. J. Remsen, D.D., pastor of the Butlers Chapel A.M.E. Zion Church was chosen to be Expositor or teacher of the Sunday School lesson, giving a preview each week of the same. These expositions are proving very stimulating and helpful. Last Tuesday, March 14, the weekly message was brought to us by Rev. Chas. W. Kelly, pastor of the Greenwood Bapt. Church, who spoke on the "Holy Spirit." The address was well prepared and delivered in such a way that the Holy Spirit fell upon all present who heard it. It is hoped that the Alliance will be a great influence for good in the community, helping all the churches, since it is composed of all the local ministers regardless of creed or denomination.

State Interdenominational Ministerial Alliance

The State Interdenominational Ministerial Alliance met in its sixth annual meeting Wed. March 15 in the Home Economics Building, Tuskegee Institute. The meeting was called to order by Rev. I. H. Bonner, pastor of the A.M.E. Church, Selma, Ala., who is president of the organization and the Rev. Mr. Daly of Montgomery, Ala., acting as Secretary. Some thirty white and sixty five Negro ministers answered the invitation of the Executive Secretary, Rev. H. V. Richardson, and came. The general theme was "The Church and Southern Life."

There were two white main speakers and two colored, with general discussions and questions following. Dr. Elsworth Smith of Berea College, Berea, Ky., spoke on the subject, "How White and Colored Cooperate to Improve Conditions in Southern Rural Areas." Dr. Smith pointed out that no human need is outside of the church's privilege to help. Mr. T. M. Campbell, Field Agent, Federal Extension Service, who is an authority on Southern Life, especially as it affects the rural Negro as sharecropper and tenant laborer.

After dinner in the School Cafeteria and recreation, the afternoon session resumed the topic. Rev. W. F. Calhoun, Presiding Elder A.M.E. Church South, Montgomery, Ala., spoke on "How Can White and Colored Churches Cooperate to Improve Conditions in Southern Urban Centers." Some of the high points in Dr. Calhoun's message were, "No person can lift a people above his own conception of God." We must bring our conception from the realm of fancy to that of fact. God is equally concerned about all his children, regardless of color or creed. The door of opportunity opened to one race should not be closed in the face of another race. It is impossible to save a race or civilization without saving all. Civilization cannot be saved through the Gospel of Salvation only. Education must be a part of the process of redemption. Salvation must be thought of in terms of saving the total personality. The goal we hope to accomplish cannot be reached over night. To reach that goal it takes patience, faith, persistence plus the best religion that God can give." Dr. Calhoun's message was vigorously applauded and will be long remembered. Dr. H. V. Richardson, Executive Secretary of the Alliance spoke most effectively on both phases of the general topic. He said that all the Negro race was not the Amos and Andy type of persons. And its the work of the ministers of both races to acquaint the people with the better and highest qualities and expressions of the Negro.

Several selections were sung by the Institute Quintette to the delight of all present, receiving many encores. Mrs. Alberta Sims conducted an hour of music instruction, in appreciation of the Spirituals. She rendered most effectively, "I Heard of a City Called Heaven, I've Started to Make it My Home." The Committee on Resolutions and Findings reported through its chairman, Rev. A. S. Turnipseed, pastor of the M.E. Church South, Tuskegee. The Alliance closed to meet one year hence, after the best meeting yet in its history.

HARLEM'S BLACK JEWS CELEBRATE THE PASSOVER

The Feast of the Passover is celebrated by the Commandment Keepers, Harlem's sect of Black Jews, at their synagogue, 87 West 128th street, New York. Rabbi W. A. Matthews, head of the sect, stands second from right, reading from the Torah or Jewish Bible. Others in the photo are Rabbi E. M. Gilliard, Rabbi Charles Hurrde, and David Gunter, Belice Alcides, Clisnes Joseph, Julius Wilkins, Leroy Samuel, Bertram Morton, Arthur Matthews and Robert Steele.—Photo by Morgan Smith.

German-Black Jews Observe 'New Year'

Rabbi W. A. Matthews Addresses Faithful on Ancient Prophecies.

NEW YORK, Sept. 21.—With more than three score German Jews, refugees from Hitler terror, in attendance at the Harlem Synagogue, New York's 1,500 Black Jews observed Rosh Hashonah last Wednesday, Thursday and Friday, and welcomed in the Hebrew year of 5700.

The Commandment Keepers Congregation of the Living God, the Black Jewish cult which claims direct descent from the union of King Solomon and the Queen of Sheba, began their ten-day holiday season Wednesday, under Rabbi W. A. Matthew, chief rabbi of all the black Jews in the Western Hemisphere.

Addressing the faithful in the Synagogue at 87 W. 128th street, Rabbi Matthew spoke on prophecies relating to the redemption of Ethiopia and the Ethiopian Hebrews. Discussing the current conflict in Europe, the rabbi stated:

"If the present war continues for five years or more, it will mark the end of Gentile civilization. Man will return to a primitive state and white civilization as we know it will come to a close."

Taking note of the presence of tht German Jewish refugees, many of whom attend the synagogues regularly, Rabbi Matthew declared that the present war has already brought Hitler to his knees on the Jewish question.

"Already Hitler has been forced to abandon his practices," he said. "He has already appealed to Jewish technicians, doctors and skilled workers to return to Germany as equals with all the rights of citizens."

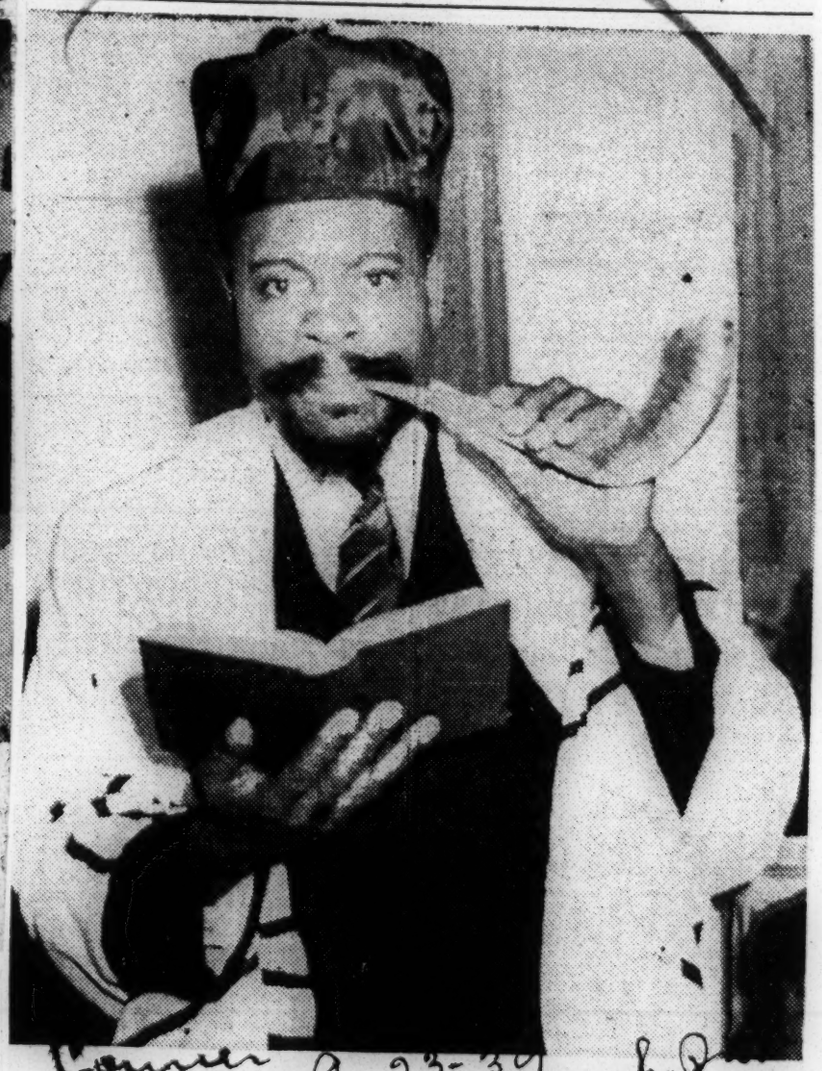
The immediate fate of Ethiopia hinges on the action of Mussolini in the current conflict, he said.

"If Mussolini sides with Germany and enters the war," he declared, "Ethiopia will be rearmed by Britain and France and Haile Selassie will again come into his own. Thus the Ethiopian Hebrews will come into their own and the country will be redeemed."

Although the Commandment Keepers Congregation has only 1,500 members in Harlem and Brooklyn, Rabbi Matthews declared that there are more than 1,500,000 black Jews in the United States and the West Indies, and more than 2,500,000 in the Western Hemisphere.

The Jewish holidays will end tonight (Saturday) with the celebration of Yom Kippur—the Day of Atonement.

CHIEF RABBI SPEAKS!



Rabbi W. A. Matthews, chief rabbi of all Black Jews in the Western Hemisphere, addressed the faithful in Harlem last week during the observance of Rosh Hashonah.

Atlanta, Ga. Georgian
February 9, 1939

Lutherans Vote Revisions in Constitution

(Picture Below)

The seventy-ninth convention of the Lutheran Synod of Georgia-Alabama came to a close Thursday morning at a meeting in which changes were made in the constitution and numerous issues were discussed.

Highlight of the three-day convention came in the report on negro work by Dr. H. J. Black, president of the synod, in connection with the carrying on of the Lutheran religion among negroes in a constructive and sympathetic manner.

This has been a live issue for several years because of its national appeal in that the Northern Lutheran group has sought to combine its negro problem with that of the South. It was definitely decided at the meeting that the Southern churches will work independently and will handle its own church building and financial problems among the negroes.

APPROVE REVISIONS

Two changes in the constitution were approved by the 50 ministers and laymen who attended the final session. One provided for regulation of the money-borrowing powers of the executive committee, and the other, giving power to the executive committee officially to accept new members into the synod without the usual wait of several months.

Dr. H. J. Black, pastor of St. Paul's Church at Savannah, was re-elected president of the Synod at the Wednesday night session.

Dr. John L. Yost, of Atlanta, was chosen to succeed the Rev. W. A. Reiser, Augusta, as secretary, and Dr. R. L. Gnann, Savannah, was re-elected treasurer.

BECOME MEMBERS

Dr. C. A. Linn, Savannah, and C. H. Usina, Macon, were elected to the executive committee, of which the general officers automatically become a part.

H. E. Dreeson, Savannah, was named to the governing board of the Lutheran Orphan Home at Salem, Va.

Other elections to boards included Peter Schafer, Savannah, Lowman Home at White Rock, S. C., Dr. Reiser, Lutheran Seminary at Columbia, S. C., and Herman W. Boozer, D. E. Wilson and Dr. Yost, all of Atlanta, to the Newberry (S. C.) College board.

MINISTERS' INSTITUTES

Ministers To Hold Institute At Tuskegee

TUSKEGEE INSTITUTE, Ala.—(SNS)—The sixth annual summer institute for ministers will be in session June 5 to 9 was announced by Rev. H. V. Richardson, director.

More than one hundred rural and urban pastors are expected to avail themselves of this opportunity for a week of study and recreation on the beautiful campus of Tuskegee.

President F. D. Patterson will address the group one day during the week. A. L. Turner will lecture on current world conditions and Isaac Hathaway will give an illustrated lecture on art.

Among the outstanding churchmen who will conduct classes are R. D. V. Jemison, Selma, Ala., president of State Baptist Convention and Dr. F. L. Sanders, Talladega, Ala., an expert on the rural church,

BIRMINGHAM ALA. NEWS
JUN 4, 1939 J13

TUSKEGEE PLANS PASTORS' PARLEY

Summer Conference To Offer Courses For Ministers During Week

Sixth Summer conference for ministers, held annually on the campus of Tuskegee Institute, will be in session Monday through Friday, according to the Rev. H. V. Richardson, director.

Registration for Tuskegee Institute Summer School periods will begin Friday, with courses running from June 9 to July 13, and July 14 to Aug. 19.

More than 100 rural and urban pastors of every denomination are expected for the five-day conference, according to Dr. C. C. H. Patrick, Notasulga, president of the ministerial institute. The session will feature addresses by F. D. Patterson, Tuskegee president; A. L. Turner on current world conditions; Isaac Hathaway, an illustrated lecture on art, and classes by R. D. V. Jemison, president of the State Baptist Convention, and Dr. F. L. Sanders, expert on the rural church.

Tuskegee's Summer School offers classes in rural leadership as well as opportunities for certificate extension and the accumulation of credits toward degrees.

Savannah, Ga., News
June 13, 1939

Ministers Institute at Georgia State

The Georgia State College will cooperate with the Georgia Baptist convention in holding a state-wide ministers' institute at the college during the week of June 26.

This is the second annual ministers' institute and religious conference that the college has sponsored during the past two years. Last year the ministers' institute was largely attended. It was such a decided success that the college authorities decided to sponsor this institute again this year. Among the outstanding religious leaders who are expected to appear on program this year are Dr. C. D. Hubert, Morehouse College, Atlanta; Rev. L. A. Pinkston, president Georgia State Baptist Convention, Augusta; Dr. J. W. Merritt, executive secretary, Georgia Baptist Convention (white), Atlanta; Dr. Noble Y. Beall; Dr. J. E. Dillard; Prof. George D. Kelsey; Dr. S. V. Sanford, chancellor of the University System, and Dr. Aquilla Chamlee, president Georgia Baptist Convention (white).

This conference is held for the purpose of intensifying and deepening the spiritual and religious life of the leaders in church and Sunday school work. It is expected that the church and religious leaders of Chatham and adjoining counties will co-operate fully in the program that will be held at the college.

MINISTERS' INSTITUTE HAS NEW PREXY

Ends 7th Annual Session

TUSKEGEE INSTITUTE, Ala., June 29. — The seventh annual session of the Ministers' Institute came to a close here Friday with the election of Dr. C. C. Welch of Birmingham as president, succeeding Dr. C. C. H. Patrick. Sixteen vice presidents were elected to promote the interest of the Institute in various sections of the state by working toward an increased membership and encouraging attendance upon the Institute each year.

Outstanding among the features of the week were the lectures on "World Problems" by A. L. Turner, registrar, and "Art in Religion" by Isaac Hataway, members of the Institute faculty. Dr W. L. Turner of Birmingham delivered a series of lectures during the week and presented an interesting exhibit on African Craftwork and Art. Faculty members, students, summer school teachers and instructors, and townspeople saw the display of African culture as it was brought out in the many interesting articles of craftwork and art. Other instructors and lecturers who appeared on the program included Dr. D. V. Jemison, Dr. F. L. Sanders and the Rev. Charles W. Kelly.

The Rev. Harry V. Richardson, Institute Chaplain and director of the Institute, speaking at the closing session said: "The results of our wor khave become far-reaching and it is without any doubt whatsoever the Institute will become one of the most important elements in the Christian work in this part of the South." Rev. Richardson was continued in office as director of the Institute. Music for the public session was furnished by the church choirs of the community.

The recreational program offered by Cleve L. Abbott, director of physical education, and his assistants was a pleasing feature of the week's work.

Certificates of attendance were awarded those who remained for the full course.

Savannah, Ga., News
June 28, 1939

LEADERS CONFERENCE ON CHURCH PROGRAM

Institute Being Held at Georgia State College

Ministers and church workers from all parts of the state are here at the Georgia State College, attending the religious institute. Among these are Dr. Noble Y. Beall who spoke yesterday. Dr. Beall is a graduate of Newton Junior College, Howard College, Southern Baptist Theological Seminary and graduate School for Chaplains. He was ordained June 3, 1923, and since that time has served as pastor of some leading churches. Dr. Beall has served as a member of a number of committees and boards in connection with the work of the Home Mission Board of this organization.

Speaking to students and ministers, he said that each teacher and preacher in order to be most effective must have spiritual power. He said that the people would follow a man if he possesses this power. He listed four fundamentals of spiritual power. First, power within oneself. "Every man," he said, "should develop his latent spiritual power. It is a part of every human being and only needs developing." Second, he called attention to the fact that power is in the word of God. Every leader should learn God's word and be able to interpret it to his fellowman. It is power in the word of God that cannot be found anywhere else in the world. Third, great spiritual power must rely on great faith. Men who expect to lead in life must have faith in themselves and faith in God's power to open ways for them to be of large service to their fellowmen. He gave a graphic picture of how God had opened a way for him to serve in a large way. Fourth, every man who expects to have spiritual power must rely on the Holy Spirit. "There is great power," he said, "in the spirit of God." Only as a man places his life close to God and relies upon the Holy Spirt may he expect to have a happy life and to render maximum service to his fellowman.

At the morning service, Prof. George Kelsey called attention to the fact that the process of learning emphasizes observation, thinking, and finally, doing. "No man," he said, "can know a thing until he has actually done it." This he said is a great lesson that teachers and preachers must learn.

At today's session it is expected that Dr. Merritt, executive secretary of Georgia Baptist Convention; Dr. W. A. Taliaferro, pastor of Bull Street Baptist Church; Dr. J. O. J. Taylor, pastor of Grace Methodist Church, who will talk on the "Christian and His Money," and Dr. C. D. Hubert of Morehouse College will be here. The conference will hold its evening session at the Tremont Temple Baptist Church on West Broad street in connection with the annual service of the Berean Baptist Association. It is expected that at the Thursday session many of the officials and pastors of the Berean Baptist Association will attend the conference at Georgia State College.

Dinner is being served to all the ministers attending the sessions at the college co-op shop.

Savannah, Ga., Press
June 28, 1939

DISCUSS MUSIC'S PART IN CHURCH

MINISTERS' INSTITUTE AT COLLEGE IN THIRD DAY

The ministers' institute being held at the Georga State College entered its third day this morning with a program of events which dealt directly with many of the local problems of the average minister and his congregation.

At the 9 o'clock session, Rev. E. O. S. Cleveland, pastor of St. John Baptist Church, and known because of his deep interest in musical affairs as Savannah's "musical pastor," delivered the principal address on the subject "Music in the Church." Dr. Cleveland traced the early history of music and more specifically its special place in Divine worship.

The speaker felt that much of the spiritual emphasis and inspiration of Christianity and church worship was attributable to music, and that nowadays music provides almost the most interesting place in church services.

At noon, the summer conference of ministers and the regular summer school assembly listened to addresses by Dr. J. W. Merritt, executive secretary of the Georgia Baptist Association, and by Dr. N. Y. Bell of New York city. Tonight the principal address will be delivered by the Rev. C. D. Hubert of Morehouse College, Atlanta, who is taking a leading part in directing the courses of instruction being given at the session. Tonight the ministers will join in a big meeting of the Berean Baptist Association, also in session in Savannah this week, at Tremont Temple Baptist Church, Park avenue and West Broad streets, and will share the program of events with that body. The institute will furnish several of the speakers on tonight's program. Rev. R. J. Dinkins is pastor of Tremont.

Tomorrow's program of the ministers institute will be one of the most interesting and practical of any yet held. The services will be returned to Meldrim auditorium at the Georgia State College, and addresses will be made by Rev. W. A. Taliaferro, D. D., of Savannah, on the subject, "How to Maintain Interest in Church Services," and by Dr. L. A. Pinkston, president of the Georgia Baptist Association and pastor of Walker Baptist Tabernacle at Augusta.

During the sessions of the ministers institute, visiting ministers, guests and delegates are being entertained at the college, and meals are served to all the College Cook Shoppe. Many ministers and church and Sunday school workers from many sections of the state are attending the conferences which will continue through Friday.

Nashville, Tenn. Banner
June 28, 1939

Annual Ministers' Institute Opens at Fisk University

Fifty-four ministers from Tennessee, Kentucky, and Missouri, coming mostly from rural areas, were enrolled for the eleventh annual Ministers' Institute at Fisk University, which began yesterday and will continue through Friday.

Concentrating their study on church and community problems, the ministers will take courses under and hear talks by a number of the city's leading speakers.

Dr. M. J. Bent, associate dean of Meharry Medical College, will lecture on health; M. G. Hoffman, assistant secretary of the Religious Department of the Baptist Sunday School Publishing Board, on "Daily Vacation Bible Schools;" the Rev. T. M. Brumfield of the Fisk faculty on "The Church's Message to the Workingman," and Dr. Alva Taylor of Fisk on "The Church and the Family."

The class studying Old Testament Prophets is led by Dr. H. B. Cross, pastor of Judson Memorial Baptist Church, and the class in Church School Administration, by W. H. Shackleford. Dr. King Vivion, pastor of McKendree Methodiset Church, will conduct a course on "Worship and Preaching;" Dr. Walter L. Stone, executive secretary of the Council of Social Agencies, will speak on "Youth and Crime;" Miss Louise Young of Scarritt College will discuss "Women's Work in the Church," and the Rev. W. J. Faulkner of Fisk will speak on "Youth Training Institutes and Approaches to Racial Understanding."

Chapel and vesper speakers at the institute include Dr. John Baggett, presiding elder of the Nashville district of the Methodist Church; the Rev. Julius C. Johnson, pastor, Clark Memorial Church; the Rev. A. Myron Cochran, pastor of the Church of the Holy Trinity; the Rev. J. C. Caldwell, A. M. E. Sunday School Union; the Rt. Rev. E. P. Dandridge, bishop-coadjutor of the Diocese of Tennessee; Dr. C. E. Van Horn of the Fisk faculty, and Dr. S. L. McDowell of the American Baptist Theological Seminary, Nashville.

RURAL MINISTERS' INSTITUTE CLOSES

(Special to The Times-Picayune)

Alcorn, Miss., Aug. 11.—Addresses by Professor Lurietia C. Wright, instructor in Alcorn college, and Dr. William H. Bell, president of the institution, featured the closing program of the first annual interdenominational conference and institute for town and rural misisters held here in the college chapel Friday.

Professor Wright stressed the value of religious education in the school's curriculum. It was pointed out by the speaker that especial emphasis is given to the religious development in the negro colleges throughout the South.

Dr. Bell expressed appreciation to the faculty members for the work done in the conference and expressed the hope that conference would become a permanent part of the school's activities.

Resolutions were passed by the conference expressing appreciation to Alcorn college, its board of trustees and to the federal council of Churches of Christ in America for promoting the conference and asked that it become an annual event in the life of the institution.

Ministers Hear Tuskegee Chaplain, Art Instructor

TUSKEGEE INSTITUTE, Ala.—Rev. H. V. Richardson, chaplain of Tuskegee institute and Isaac Hathaway, instructor in art and ceramics, appeared on the program of the Methodist Ministers' association, which was held recently at Huntsville, Ala.

Rev. Richardson, noted for his work among rural ministers of the South, spoke on the "Physical Church," showing the inspiring effect of a well-kept church upon the worshippers and the depressing effect of a run down church upon the worshippers and the community. His lectures were accompanied by photographs and demonstrations.

Mr. Hathaway spoke on "Art in Religion." Mr. Hathaway has gained fame as an artist, and he is also a public speaker of great renown, having appeared on public programs in various parts of this country delivering lectures on art. He received considerable recognition during the Ministers' conference held at Tuskegee institute and he won wide praise for his introductory remarks in connection with the unveiling of Dr. Carver's latest painting, "The Yucca Bush," which took place recently in Logan hall.

Savannah, Ga., Press
August 4, 1939

MINISTERS' INSTITUTE AT LOG CABIN CENTER

Religious Conference Also Held There.

A Ministers' Institute and Conference of Religious Education is being held this week at the Logan Cabin Center in Hancock county.

Dr. Leon A. Pinkston and Dr. C. D. Hubert were speakers last night, and there was a demonstration on "How the church can be made more beautiful and comfortable" by F. D. Thorpe. Dr. Nobel Y. Beall spoke on the subject, "Religion in a Democracy" at the session Tuesday night, the opening day.

At the opening session, Dr. Beall, secretary of the Home Mission Board of the Southern Baptist Convention; Dr. W. H. Faust of the Georgia Baptist Convention; Dr. C. D. Hubert, president of Morehouse College, Atlanta, and Dr. C. D. Kelsey, professor of Morehouse College, were guests. Jency Reeves, supervisor of Washington county, made the welcome address and the response was by Rev. C. C. Neal of Sparta. Dr. Faust was the guest speaker for the chapel service, his subject being "The Big Four in Building a Worthwhile Citizenship."

At the ministers' session the chorus of the Georgia State College summer school, which is being held at the Log Cabin Center, rendered a group of selections, after which Rev. R. E. Edwards of the Log Cabin Community church, introduced the speaker, Dr. Beall. His address was "Democracy and Religion."

During the World Baptist Alliance in Atlanta, which convened from July 22 to July 29, Dr. Beall was present. He cited instances of the fellowship, mutual respect and co-operation that went on between the races and among the representatives of the various countries. He said black and white fraternized and the welcoming address was delivered to this multitude of people from over 50 different countries by Dr. Hubert. Dr. Beall declared "Only under the auspices of the religion of the Lord Jesus Christ could a negro have presided over a meeting comprising more than 50 different countries; and democracy has made this possible."

Danville, Va., Bee
September 12, 1939

COLORED MINISTERS MEET

The Interdenominational Ministers' Conference of Danville and vicinity (colored) resumed its bi-weekly meetings in the Calvary Baptist church yesterday afternoon after vacationing through the month of August.

Rev. Walter G. Anderson, president was in the chair. Rev. E. H. Stewart, pastor of the Shiloh Baptist church, Almagro was received as a member of the conference. The installation services of Rev. C. Howard Owens, as pastor of the High street Baptist church will begin next Tuesday night. Dr Benjamin E. Mays Dean, school of religion, Howard University will preach the installation sermon Sunday at 3:30 p. m. Sept. 24.

The First Baptist church, north side, will celebrate the 27th anniversary of John H. Stone as superintendent of its Sunday school union will meet at the Mount Olive Baptist church Sunday afternoon Sept. 24th at 3:30 p. m.

Georgia Methodists Plan Uniting Conference Here

Merger Expected to Run Smoothly With Few Questions to Be Settled

EDITOR'S NOTE: The Rev. J. O. J. Taylor has served the South Georgia Methodist conference for a quarter of a century, both as presiding elder and as minister in various churches. At present assigned to the Grace Methodist church in Savannah, he wrote the following analysis of problems likely to confront the conference at its final session, Nov. 8, at Macon, Ga., where it will merge with the Methodist Episcopal Church, South, the Methodist Episcopal Church and the Methodist Protestant church.

By J. O. J. TAYLOR

(Written for the Associated Press)

SAVANNAH, Oct. 14 (AP)— The seventy-third conference of the South Georgia conference of the Methodist church, which will meet in Macon Nov. 8, will be the nature of a two fold conference.

The South Georgia conference of the Methodist Episcopal Church South, will meet in a session to attend to those matters which must be disposed of by this conference, and without any break in the continuity, the same group, plus those members of the Methodist Episcopal Church and the Methodist Protestant Church who are within the territory of the conference, will meet in the first session of the United South Georgia conference of the Methodist church.

To Merge Smoothly

There will be no break either in the continuity of the work or in the designation of the conference number. The united session will still be listed as the 73rd session. Article IV of the declaration of union says:

"The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Protestant Methodist Church, in adopting the name "The Methodist Church" for the united church, do not and will not surrender any right, interest or title in and to these respective names, which, by long and honored use and association, have become dear to the ministry and membership of the three uniting churches and have become enshrined in their history and records."

The functions of the annual conference will be so little changed under the new organization that even the most experienced members will see but few differences in the procedure of the work.

One matter, which it is felt will surely come to the conference floor for discussion will be the matter of the number of years which a district superintendent (formerly known in the Southern church as presiding elders) may serve continuously on a district. The rule which has recently held in the Southern church was that the superintendent could not serve more than four years continuously in the cabinet, and must then be out of the cabinet for four years before he would again be eligible.

The uniting conference, in order to meet the needs of some of the larger cities in the Northern area, changed this rule to "six years on as a maximum, and then three years off." While no bishop is bound by the resolution of a conference, it is freely stated by members of the conference that the presiding bishop will be asked to adhere to the "four years on and four years off" rule in this conference.

Another very vital matter which will face this session of the conference will be both the time for holding and the method for the entertainment of the sessions of the annual conference. The number of delegates to the sessions of an annual conference has been greatly increased by the rule which allows one lay delegate from each pastoral charge.

When the writer of this article entered the conference in 1916 there were 40 lay delegates to the conference. This new rule will provide for at least 212—more than this if new pastoral charges have been set up since the last session of the conference. This increase has made the matter of the entertainment in private homes a very difficult one to handle, and the conference seems to be on the sure road to self-entertainment, on some plan which must be worked out by the conference. The method of entertainment will to some extent be determined by the other question which is sure to face this conference, of the change in the time of year at which the sessions of the conference will be held.

Summer Meet Favored

Just at present the sentiment seems to be running strong for a summer conference. Quite a number favor June and even a larger number seems to be in favor of a late August conference. This will save the difficulty of the transferring of the children of ministers from one school to another during a session of the public schools of the state.

Should the conference be held at either of these times, there is a sentiment in favor of the sessions being held at one of the Methodist colleges in the same manner as the pastors schools are entertained at present.

Still another important proposal which will be brought in is that the conferences in the future shall be "between Sundays" conferences, meeting early in the week and adjourning before Saturday in order that ministers may return to their charges for the Sunday services.

None of the eight district superintendents of the conference will come within even the four-year limit of office tenure at this session. The superintendents who will form the cabinet of the bishop and their number of years served are as follows: J. S. Sharp, Americus district, one year; G. N. Rainey, Columbus district, one year; W. A. Kelly, Dublin district, two years; Silas Johnson, Macon district, one year; J. R. Webb, Savannah district, two years; C. B. Harbour. Thomasville district, two years; H. T. Freeman, Valdosta district, three years; F. M. Gaines, Waycross district, three years.

Bishop J. L. Decell will preside over the sessions of the conference for his second time at the Macon session. He held his first session of the conference at Waycross in November, 1938.

At this session of the conference there will be new boards elected which will handle the work of the important phases of the conference organization. These nominations are brought in by the bishop's cabinet and are voted on by the conference itself. No announcements have been made public regarding these nominations, but the list has been completed by the cabinet in its recent session.

Much interest will center in the election of the delegates who will represent the South Georgia conference in the general conference and in the jurisdictional conference. There will be but one election, and those who lead the ticket on this election will be the delegates to both the general and the jurisdictional conferences.

While no official statement has been made available yet, it is stated that there will be four delegates to the general and seven to the jurisdictional conference, from the ministerial ranks and an equal number from the laymen's group. The date of the general conference is April 24, 1940, and the place is Atlantic City.

Much interest centers in the conference around the matter of the method which shall be used in the making of the appointments. There is a strong sentiment in favor of the open cabinet, When this is used, the men are informed as to where they may be sent before the appointments are read, and are given the right to discuss this matter with the superintendents and the bishop. This method was used for four years in the South Georgia conference and many of the ministers and laymen are in favor of a resolution requesting the presiding bishop to return to the open cabinet. No announcement has been officially given at this point.

Under the new law of the church, while women may not enter a conference as traveling ministers, they may be licensed as local preachers. Paragraph 292 which is the closing paragraph in the section of the new discipline on local preachers, states "women are included in the foregoing provisions, except in so far as they apply to candidates for the traveling ministry." Some are interpreting this law to mean that a woman might be used as a "supply" on a charge. It is the general sentiment that this will not be an issue in the South Georgia conference for a long time yet.

M. E.'s Shelved Anti-Lynch Resolution Paper Claims

BOSTON, Mass.—Fear of hindering the "progress of Methodist unification" between northern and southern branches of the Methodist Episcopal Church, was seemingly the reason for the failure of the church's Board of Home Missions and Church Extension to pass a resolution at a meeting held in Philadelphia recently, according to a recent editorial in the Zion's Herald, an independent methodist weekly published in Boston.

Pointing out that the meeting, which was held in Philadelphia November 19, was attended by high church officials, including the senior bishop, Edwin Holt Hughes, found no difficulty in passing a resolution condemning Nazi persecutions of the Jewish people the Herald editorial said in part:

"It was apparent at Philadelphia, although nothing was said on the floor about it, that the determining reason for opposition to the anti-lynching resolution was the fear that it might become a disturbing factor in the progress of Methodist unification.

"But we are of the opinion that our Southern Methodist brethren would have held the Methodists of the North in higher respect if, like the Woman's Missionary Council of the Methodist Episcopal Church South, the Board of Home Missions had adopted the resolution."

The resolution was introduced by the Rev. W. A. C. Hughes, director of Negro work in the denomination's department of church extension.

DIVISION STARTED BY SLAVERY ISSUE

3-5-39

Barring Injunction Action, Factions To Be Welded Together Again

HAROLD STREETER

KANSAS CITY—(AP)—Churchmen whose forefathers reached the breaking point over a Georgia bishop who inherited slaves he couldn't free, will tackle the colossal task here April 26 of trying to weld 7,700,000 separated Methodists into the largest single Protestant organization in the United States.

Nine hundred delegates will carry full power to do that into one of the most significant conferences in the nation's church history. They will draw up a constitution for the reunion of forces which started falling apart more than a century ago and who beat the country to the Civil War issue of slavery by 17 years.

This is no "dream" conference. It has distinct possibilities. Already the plan of union has been approved at conferences through 1936, 1937 and 1938 of the three big denominations involved—the Methodist Episcopal Church with 4,684,000 members; the Methodist Episcopal Church, South, with 2,847,000; and the Methodist Protestant Church, with 197,000 members.

The delegates—400 each from the Episcopal groups and 100 from the Protestant—can by majority vote complete the machinery, leaving only the action of a General Conference to set the wheels in motion. It is like saying the United States became a fact with the signing of the constitution, although Congress had to meet and start things rolling.

Injunction Move Rumored

There is some talk in the South of laymen throwing a monkey wrench into the whole proceedings by filing an injunction. Barring such an eventuality, the constitutional convention appears certain to swing into three weeks of stirring debate with its general course already cut out for it.

A tentative draft of a constitution, framed by a commission at Jackson, Miss., embraces two significant proposals—to curtail the power of the bishops and to set up a separate, nation-wide district for the Negroes.

A little dip into history adds stature to those proposals. The triangular breaking up of the churches hinged on those very issues.

Somewhere between 1825 and 1830, the Methodist Protestants walked out. They insisted the bishops were too authoritative. To this day, the Methodist Protestants have had no bishops in their denomination which is concentrated on the Eastern Seaboard. Now, if present plans work out, that body will choose its first bishops in more than a century at the Kansas City meeting, the delegates consecrating two men to join with bishops of the other two groups in serving the new church.

The big split came in 1844. Tension over the slavery issue reached the breaking point over Bishop James O. Andrew, a native of Georgia. A woman in that state bequeathed a Negro girl to Bishop Andrew, asking him to keep her in his charge until the girl was old enough to be sent to a slave colony in Africa. When the girl reached that age, she refused to go. Bishop Andrew's state would not permit anyone to emancipate the slaves. She stayed.

Then Bishop Andrew's mother-in-law gave his wife a Negro boy. When his wife died, the boy was left to the bishop. The bishop remarried. His second wife owned slaves. When officials in the northern part of the Methodist Episcopal Church heard about it, they demanded drastic action. A dispute arose over how far church powers extended in suspension of a bishop.

The church topped off the dispute by a divorce that was a model of dignity and decorum. The warring groups met in a "conference of separation" at which they calmly divided their property and limits of jurisdiction. Thus arose the Methodist Episcopal and the Methodist Episcopal Church, South.

The Methodist Episcopal organization spread throughout the United States north of the Mason-Dixon line, but gathered its main strength in the Middle West. The M. E. South group remained largely in the Old South, although extending fingers of power west to the Pacific Coast and north into Southern Illinois.

What the constitutional delegates will consider relative to the bishops and the Negroes, the very issues which disrupted the once unified Methodists is interesting.

New District Proposed

At present, bishops of the two Episcopal groups are elected by the entire church and serve anywhere in the nation. The three denominations already approved in the plan of union for "the new Methodist Church," a setup of five geographical districts, each to elect its own bishops who would have limited jurisdictional powers.

The districts:

Western — Montana, Wyoming, Colorado, Arizona, Utah, Idaho, Washington, Oregon, California and Nevada (also Alaska and Hawaii).

South Central—Nebraska, Kansas, Missouri, Louisiana, Arkansas, Oklahoma, Texas and New Mexico.

Northeastern—Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland and West Virginia (also Puerto Rico).

Southeastern — Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee and Kentucky (also Cuba).

North Central — North Dakota, South Dakota, Minnesota, Iowa, Wisconsin, Illinois, Michigan, Indiana and Ohio.

The proposal is for the Western district to have four bishops, the South-Central, Northeastern and North Central six each and the Southeastern seven. The constitutional delegates will decide that question along with others relative to offices and officers in the administration.

The approved plan of union calls for a sixth "Central" district, overlapping the others geographically, given over completely to the Negroes—some 300,000 of them.

"Some are wont to call this segregation," a high church official commented, "but I say it is more than that. It is recognition."

Heretofore Negroes and whites have joined within the Episcopal groups in electing bishops, the whites, of course, outnumbering. Under the proposed unified church, the Negroes would be self-governing. They would choose two bishops in addition to the present two holding over. Administrative offices, such as those for missions, would be distributed through each district, with the Negroes in complete charge of the ones in their jurisdiction.

It is a task far from an accomplished fact. The mechanics of it are so mountainous in proportion that even if the conference here signs a constitution, the work of making the new church a going concern will require more than a year.

A marble-top table with an ugly crack will hold for the constitutional conference much of the symbolism of the nation's Liberty Bell. Over that table the problems of the separation conference in 1844 were discussed. The table was cracked then. A powerful bishop gave the top too sharp a blow with his gavel.

Cement will be poured in the crack here in April. The crack is too old and too big to be entirely hidden. But it can be filled.

METHODISTS SPEED CHURCH UNITY PLAN

Three Units Send 900 Delegates to Kansas City in April to Draft a Constitution

3-5-39

SLAVERY CAUSED BREACH

In the Reunion One Proposal Is to Put the 300,000 Negroes in a Self-Governing Body

KANSAS CITY, March 4 (AP).—Churchmen whose forefathers reached the breaking point over a Georgia Bishop who inherited slaves he could not free will tackle the task here April 26 of trying to weld 7,700,000 separated Methodists into the largest single Protestant organization in the United States.

Nine hundred delegates will carry full power to draw up a constitution for the reunion of forces which started falling apart more than a century ago and completed the separation seventeen years before the Civil War.

Already the plan of union has been approved at conferences through 1936, 1937 and 1938 of the Methodist Episcopal Church with 4,684,000 members; the Methodist Episcopal Church, South, with 2,847,000 and the Methodist Protestant Church, with 197,000.

The delegates, 400 each from the large groups and 100 from the smallest body, can by majority vote complete the machinery, leaving only the action of a general conference to set the wheels in motion.

A tentative draft of a constitution, framed by a commission at Jackson, Miss., embraces two significant proposals—to curtail the power of the Bishops and to set up a separate, nation-wide district for the Negroes.

At present Bishops of the two Episcopal groups are elected by the entire church and serve anywhere in the country. The three denominations already have approved in the plan of union for "the new Methodist Church" a set-up of five geographical districts, each to elect its own Bishops, who would have limited jurisdictional powers.

The approved plan of union calls for a sixth "central" district, overlapping the others geographically, given over completely to the 300,000 Negroes.

"Some are wont to call this segregation," a high church official commented, "but I say it is more than that. It is recognition."

Heretofore Negroes and whites have joined within the Episcopal groups in electing Bishops. Under the proposed unified church, the Negroes would be self-governing. They would choose two Bishops in addition to the present two holding over. Administrative offices, such as those for missions, would be distributed through each district, with the Negroes in complete charge of the ones in their jurisdiction.

The mechanics of the task are so complicated that even if the conference here signs a constitution the work of making the new church a going concern will require more than a year.

Southerner on N. A. A. C. P. Board Strikes at Unchristian Conduct of the Southland

Native of Georgia Tells of Cheapness of Negro Life In Some Sections of Dixie

Says 'Democracy Must Function for All'

NEW ORLEANS, (ANP)—Rev. N. C. McPherson, Jr. director of the Division of Ministerial Education of the General Board of Christian Education of the Methodist Episcopal Church, South, with headquarters in Nashville delivered a thought-provoking address here. He was presented on a program under the auspices of the N. A. A. C. P. in observance of its 30th anniversary.

Rev. McPherson, a native of Georgia, was well informed on the attitude and treatment of Negroes by white southerners and minced no words in decrying their un-Christian actions.

Reminiscing on his early business experiences with Negroes in Atlanta, Rev. McPherson told how he and his father when telephoning the official of a bank would never use mister before their names; and how he would put their hands into their pockets when they went to a board meeting where there were Negroes because they did not want to shake hands with them. The speaker said that he soon learned, however, that those Negroes knew more than he or his father, and that they asked for nothing but an opportunity to work and live like other men.

Rev. McPherson spoke of cheapness of Negro life in some parts of the South, and said that since the South would not effect legislation for the protection of Negroes from the hands of mobs, the federal government must do it. He recognized the fight against the anti-lynch bill, but said he was quite hopeful of its passing and urged the Negroes to give their financial as well as moral support to this bill.

Of democracy the speaker said "If one loves democracy, he must see that it functions for all of us." Dr. McPherson was not afraid that the "isms" of Europe would destroy American democracy, but rather "democracy is likely to fail because we are making it function for only a few people."

The cause of most of the racial misunderstanding is due largely to one race putting all members of another race into one category, thought Rev. McPherson. He urged both the Negro and white persons present to regard each other as individuals.

Rev. McPherson listed five things essential to the progress of the Negro and deliberated on each. They are: (1) the Negro's knowledge of his history; (2) being heroic even under handicaps; (3) refusing to be content with less than democracy ought to offer; (4) working for own economic betterment, and (5) joining and supporting some sort of organization which will guarantee to the Negro democracy.

THE NEGRO IN THE METHODIST WOODPILE

By Kelly Miller

The union of Methodism consumated in Kansas City, Mo., does not escape the troublesome race issue which colors and complicates all of our national problems. The mother Methodist church founded by John Wesley, became divided into a number of independent ecclesiastical organizations during the past hundred years. The Methodist Church North, the Methodist Church South, and the Methodist Protestant church, constituting more than seven million members represent the white contingent of Methodism. The African Methodist Episcopal Church, the African Methodist Zion Episcopal church, and the Colored Methodist Church, containing one million seven hundred and fifty thousand members, represent the colored denominations which seceded from the mother church on account of the un-Christian treatment of the Negro membership by the white communicants. These Negro bodies are not included in the scheme of re-union.

It should be noticed that the split between the Northern and Southern wings of the church was precipitated by the issue of human slavery. While the bulk Negro membership withdrew on account of race prejudice, which is far more fundamental, than the institution of slavery, the question of human slavery first became a sharply defined moral issue so far as any considerable body of Christians was concerned during the anti-slavery agitation in the United States, which caused a split, not only among Methodist, but among the Baptist and Presbyterian as well. The abolition of slavery makes the healing of the breach between Northern and Southern Methodst comparatively easy, but the color-line, the basic cause of severance, remains as deep seated as ever.

It is with religious denominations as with chemical elements; indefinitely greater energy is released in splitting an atom than combining them into compounds. The spiritual life of the church has thriven on internal strife and chisms. There are over two hundred Protestant denominations which derive their dynamic from dissent. This was true of the split of the Protestant from the historical Catholic church. It was likewise manifest in the Calvinist Armenian controversy. The Methodist church itself was organized by John Wesley as a protest against the ritualism of the Church of England and derived its ardent devotion to personal experience rather than form and ceremony from this protestation. The present day reunion of Methodism does not profess to spring from any great moral zeal of spiritual enthusiasm for the cause of Christ, but it is mainly due to the desire to improve the mechanics of Methodism whereby the work of the church may be prosecuted with greater efficiency by eliminating rivalry, duplication and friction. The most ardent advocates of the re-united church do not claim that it will release new spiritual energy.

There are in this country more than two million Negro Methodist communicates, some three hundred and fifty thousand of whom remain loyal to the Northern church. This continued loyalty was super-induced by the renewed religious zeal and enthusiasm for humanity growing out of the recent split. These off-colored, domesticated Methodists were welcomed as brothers beloved and integrated into the church organization on terms of equality with their white brethren. By virtue of voluntary congregation rather than compulsory segregation, the colored members were organized into separate congregations and annual conferences, but united in the general conference. Negro ministers, presiding elders, and bishops function vertically throughout the entire organized scheme of the church. What ever race distinction there may have been resided in custom, in understanding and acceptance, but there was nowhere in the entire organic scheme one syllable that hinted or squinted of race and color.

The issue which looms largest in the proposal to reunite Methodism was what to do with the three hundred and fifty thousand Negro communicants which remain within the fold of the Northern Church.

As the motive back of reunion was practical rather than moral and spiritual it was to be expected that political methods rather than religious principles would be envoked. The practical, political mind engages to deal with the issues of life realistically rather than according to any idealistic conception. The Christian church is idealist, rather than a realistic. This is doubtless what Jesus meant when he said "My kingdom is not of this world." The practical statesmanship which prompts the union of Methodism prefers to operate on the lower rather than the higher level. The Southern church in 1844 dealt with the Negro realistically; the Northern church idealistically. Residential segregation, jim crow cars and forms of racial prescription are all practical realistic devices. But the righteousness of the Christian church must exceed the righteousness of the practical world and thus fulfill the law of Christ. On the basis of practical statesmanship, the Northern church has agreed to organize the Negro membership into a separate jurisdictional conference which shall cover the entire area of the United States, overlapping the other five jurisdictional conferences into which the white membership is divided. Negro bishops and other dignitaries are limited by law to their racial jurisdiction.

This expedient is supposed to affect a workable compromise between the exactions of race prejudice and the plain categorical requirement of the creed, which avows belief in "fellowship of the Saints."

One and three quarter million Negro Methodists are relegated to the outer pale beyond the concern of their white brethren professedly belonging to the same household of faith.

The religious and secular world alike, will watch with great concern this attempt of United Methodism to reconcile race prejudice and the Christian conscience.

Methodists To Hear Editor From Nashville

9-26-39

Dr. W. P. King Will Speak Twice at Mt. Vernon Place

Dr. W. P. King, editor of the Christian Advocate, of Nashville, will be the guest preacher at Mount Vernon Place Methodist Church tomorrow and will preach at 11 a. m. on "Rationalism and Faith, a Contrast;" and at 8 p. m. "Understanding the Scriptures." Dr. King is author of many books and his latest book, "The History of Methodism," which includes the history of the recent unification of the three branches of Methodism, has had unprecedented circulation.

Dr. John W. Rustin, who has been vacationing at Miami Beach, will return to the city and conduct the mid-week service Thursday at 8 p. m.

Chevy Chase. Due to the absence of Dr. Edwin G. Latch the Rev. Raymond H. Brown, pastor of Damascus Methodist Church, will conduct the 11 a. m. service. Mrs. Carolyn Schoenthal will be soloist at the morning service.

Trinity. The Rev. Elmer Kimmell will be guest preacher at the 11 a. m. service.

The Southeast Union Service will be held here at 8 p. m., with the Rev. A. F. T. Raum, of First Methodist Church, preaching.

Union. The pulpit will be occupied by the Rev. Charles F. Linger, local preacher. The subject at the 11 a. m. service will be "Summertime Religion" and at 8 p. m. "Almost."

At 6 p. m. the Epworth League will meet for tea and a social hour and at the devotional service at 7 p. m. Miss Janet Bradham will be in charge.

Lincoln Road. "The Aspirations of the Human Heart" will be the sermon topic of the Rev. R. H. Stone D. D., at 11 a. m. A saxaphone solo will be played by Miss Margaret Jones, accompanied by Miss Loretta Bombara.

The Lincoln Road Brotherhood will have charge at 8 p. m. and Mrs. Zelda Underwood will speak.

Eldbrooke. The acting pastor, M. S. Michael, will deliver sermons at both the 7 and 11 a. m. services. A story for children will be a part of the earlier worship session.

The pastor will use as his subject for the morning sermon "The Forgetful God," the thirty-first chapter of Jeremiah being the basis for his theme.

Foundry. Dr. Chesteen Smith will conclude a six-weeks ministry tomorrow, preaching at 11 a. m. on "The Extension of the Kingdom," and at 8 p. m. on "The Worth of a Man." Music will be rendered by an A Capella choir of 16 voices under the direction of Justin Lawrie.

The church school will meet at 9:45 a. m. and the Epworth League devotional meeting will be held following a fellowship tea at 6:30 p. m.

Metropolitan. In the absence of the minister, William Andrew Keese, who is vacationing in Maine, the pulpit will be supplied by the Rev. Edwin A. Rose, minister in the Kensington Methodist Church. The Rev. Mr. Rose is a graduate of American University and of Drew Theological Seminary, Madison, N. J., and has done special work in the graduate school of the American University and in Oxford University, England. He has just returned from a trans-continental trip.

Francis Asbury. Dr. Robin Gould, the minister, will preach at 11 o'clock on "Liberty," and at 8 p. m. on "Songs of the Soul."

Earl Lowder, organist, will play at morning and evening services.

Petworth. The Rev. Thomas G. Swales, pastor of First Methodist Church, Athens, Pa., will be guest preacher. His subject at the 11 o'clock service will be "Is Integrity Out of Date?"

The evening service will be in charge of the young people, led by Bob Knapp. Murrell Clark, Peggy Artz and Jean Shaffer will assist. The Rev. Mr. Swales will speak on "Ten Commandments for Friends."

McKendree. At 11 o'clock, in the Masonic Hall, the Rev. Samuel E. Rose will speak on "Our Lord's Tolerance."

Eldridge Jones, president of the M. L. & W League, is to address the evening service.

Wesley. The final address in the series "The Things Men Live By," being given by the Rev. W. Harold Snape, director of Goodwill Industries, will be delivered at 11 a. m. The subject will be "Worship."

Mr. Snape is occupying the pulpit during the absence of the Rev. J. Luther Neff.

Calvary. The Rev. Asbury Smith, pastor of Memorial Methodist Church in Baltimore, will be guest speaker at both the 8:30 and 11 a. m. services. He is to preach on "Unanswered Prayer."

Race Has Profited by ME Merger in South

Afro-American 9-23-39 Baltimore, Md.

WASHINGTON

A new spirit of co-operation in the South has sprung out of the unification of the ME Church South and the ME Church North, according to the Rev. W. A. C. Hughes, secretary of the Board of Home Missions and Church Extension, who has recently returned from a tour of that section.

Aid to Social Betterment

The Rev. Mr. Hughes, ranking general officer of the ME Church and frequently mentioned as leading candidate for the bishopric, declared that the unification has given the colored minister in the various communities of the South a strong ally in working out problems for social and economic betterment.

Prior to unification, the Rev. Mr. Hughes declared, the colored clergyman had no one to whom he could turn for aid, due to the estrangement between the two bodies of Methodism, but today the leaders of the denomination work as a fraternal unit.

Cites Examples

"I have seen instances," said the secretary, "where prominent white ministers have co-operated with our clergymen in helping their members in the courts and other welfare matters which makes me believe that many splendid results will grow out of unification."

The Rev. Mr. Hughes was also a recent speaker at the World's Fair on Home Missionary Day. Among other things, he said:

Times Have Changed

"Originally, home missions was a kind of preaching evangelism; through it the preached word was carried to people who were without the gospel. This phase of the home missions is strikingly illustrated in the effort of the church to make some religious approach to America's slave population.

"This is the first chapter in home missions and the American colored man. It was a simple story of telling the glad tidings to an enslaved race.

"But today the home missions enterprise must recognize social and economic changes due to the growth of the nation and the changes in the characteristics and composition of the population. Our people have been vitally affected by changes in the nation as a whole as well as the circumstance of living within our own group.

Nation Failed

"Up to this time, the nation had failed in its democratic concept of government so far as the colored group was concerned; now, where the State failed, the church must make good.

"Methodists, Baptists, Congregationalists, Presbyterians, and Quakers threw their organizations behind colored education. Fine personalities came as representatives of the missionary boards and agencies and laid the foundation for the education of a people.

"In spite of criticism and repression, they persisted with their program, in love and sympathetic understanding, and the colored group responded and grew.

"One needs but to visit the campuses of many of our schools to see the fruit of those early labors. There are Fisk University, Talladega University, Atlanta University, Howard University, Hampton Institute, Meharry Medical College, Clark University, New Orleans (Dillard) and Wiley College, monumental testimonies to that great service."

Colored M. E. Church Convenes

Post 9-21-39

Adults' spiritual responsibility toward youth of the church keynoted yesterday's discussions at the first convocation of the Ninth Episcopal District of the Colored Methodist Episcopal Church. Sessions opened Tuesday.

Meeting at Miles Memorial Church, 1110 Third street northwest, leaders stressed the need of bringing youth back to religion through reconsecrated adults, who were urged to set better examples in Christian living if they would influence youth.

Methodist Election Awaited

Plan Memorial Services For Dr. J. P. Wragg

Delegates to the General Conference will be elected this morning by the Atlanta Annual Conference of the Methodist Church now in session at Central Methodist church. The election will be started at 10:30 a. m.

Dr. D. H. Stanton, Methodist leader, last night pointed out that there is much interest in this election. Four delegates will be elected, two ministers and two laymen.

At noon today, memorial services will be held for the late Dr. J. P. Wragg, former Atlantan, who before his death made a gift of several thousand dollars to the American Bible Society. Dr. Wragg insisted that colored persons be employed as secretaries of the Society.

Ministerial appointments are to be read Sunday by Bishop Matthew Clair.

A church-wide evangelistic campaign was launched Thursday afternoon. At the night services, Forrester B. Washington of the Atlanta School of Social Work addressed the body, urging the Methodists to contribute more to the rural communities.

Dr. R. N. Brooks of New Orleans, editor of the Southwestern Christian Advocate, church paper, arrived Thursday

Interest High At AME Meet

SAVANNAH, Ga.—More than 500 ministers are attending the Georgia Conference of the African Methodist Episcopal Church in session here at St. Phillip's AME church.

Interest was high at the conference Thursday. Dr. J. L. Butler and Rev. C. P. Hobbs were elected delegates to the General Conference which meets in Detroit in 1940. The third delegate will be elected today.

NEGRO METHODIST CONIFERENCE ON

The forty-fifth annual session of the North Alabama Conference of the Colored Methodist Episcopal Church opened this morning at the Metropolitan C. M. E. Church, on Eighteenth Street, in Ensley.

Miles Memorial College, which is sponsored by the conference, presented a special program at noon.

The Rev. S. J. Mashaw, pastor-host, was in charge of plans for the conference, which is being presided over by Bishop H. P. Porter, of Jackson, Tenn.

Bishop Porter recently presided over two other annual conferences in the state, East Alabama and Central Alabama Confences, both of which reported 100 per cent of their general and conference benevolences. The two conferences also support Miles Memorial College.

Bishop R. E. Jones And Distinguished Leaders Here For Great Meeting

Session Marks Beginning Of Union With Methodists Of South; Pastors To Be Assigned Sunday Afternoon

The seventy-fourth session of the Tennessee Conference of the Methodist Episcopal Church, which convened here on Wednesday of this week, will close on Sunday, at which time it is expected that a capacity crowd will fill the spacious Gordon Memorial Church both at the morning and afternoon exercises.

In the morning the sermon will be delivered by Bishop R. E. Jones, who is presiding over the conference sessions. In the afternoon the ordination sermon will be preached by Rev. L. L. Mosley, after which the all-important announcement of appointments of pastors to churches will be made by Bishop Jones. There is considerable interest in the appointments, however it is predicted that there will be few changes among the pastors of Nashville churches.

There will be a conference love feast Sunday morning beginning at 9 o'clock, the leaders of which will be Revs. W. W. Mitchell, D. J. Mitchell, T. A. W. Moore, D. T. Burch and W. C. Adams. Special music for the morning service will include solos by the noted Miss Catherine Van Buren of Fisk University.

Opened Wednesday

At the opening of the conference on Wednesday morning the Board of Ministerial Training examinations was the principal business. Rev. J. C. Johnson, pastor of Clark Memorial Church, was chairman of the board which held the examinations.

New Methodist Negro Set-Up Taking Shape

CHICAGO, Ill.—The Central Jurisdiction of the new Methodist Church, including all the Negro annual conferences, is rapidly taking form.

At a recent meeting of the Commission on Entertainment, Friday, June 21, was fixed as the day for the convening of the Central Jurisdictional Conference, in the Union Memorial Methodist Church, St. Louis, Mo., the Rev. E. W. Kelley, pastor.

Saint Louis was selected among nine cities which extended an invitation to the Central Jurisdictional Conference.

A number of problems will confront the new jurisdictional conference, including the election of one or two bishops of the new Methodist Church. A jurisdiction, according to the legislation, is entitled to four bishops. The Central Jurisdiction is now served by Bishop Robert E. Jones of Columbus, Bishop Alexander P. Shaw of New Orleans, and Bishop Matthew W. Clair of Atlanta.

Bishop Clair, however, is a retired bishop, serving under an extension arranged by his fellow bishops.

There are twenty educational institutions for Negroes related to the new Methodist Church, fifteen under the direction of the northern Board of Education, with headquarters in Chicago.

Bishop Jones will propose for the jurisdiction an annual budget in Religious Education of $24,000, one-half to be raised by the jurisdiction itself to put college trained young people into the field as counselors and assistants in Religious Education in the local churches.

United Methodists To Hold First Conference At St. Louis

CHICAGO—(A N P)—At a recent meeting of the commission on entertainment of the Central jurisdiction of the new unified Methodist church, including all the Negro annual conferences, Friday June 21, was fixed as the day for the convening of the First Central Jurisdictional conference. It will be held in the Union Memorial Methodist church, St. Louis, the Rev. E. W. Keiley, pastor.

Members of the commission on entertainment are Dr. M. S. Davage, president of Cark university, Atlanta, chairman; Dr. Edgar A. Love, Washington, D. C., secretary; Dr. David D. Jones, president, Bennett college, Greensboro N. C., treasurer; Dr. J. B. Randolpn, president, Claflin university, Orangeburg, N.C., Dr. J. W. Golden, Memphis; Dr. D. H. Hargis, Wilmington, Del.; Bishop M. W. Clair, Covington, Ky.; Bishop A. P. Shaw, New Orleans; and Bishop Robert E. Jones, Columbus, Ohio.

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Methodist Unity Now Complete

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This transition marks the formal termination of a rift in Methodism which has existed ever since Bishop Andrew severed his relations with the Northern branch of the church because he had inherited a slave girl from his wife. It was an incident in the bitter controversy over slavery which was to culminate a few years later in the War Between the States, fanned by fanatical abolitionists who were no more humane than were the people of the South whom they irritated and estranged by their intemperance.

The institution of slavery was ended with the close of the sectional conflict, but the period of reconstruction and the memory of such men as Thad Stevens kept alive a large measure of sectional bitterness and resentment.

In the course of time this division in the church brought about many serious problems. Here in the South the Northern branch was making inroads, thus "building church against church" where there was no practical need for such duplication and where many differences in outlook were kept vividly alive.

Gradually, however, there grew up among ministers and laymen alike in both branches of the Methodist Church a feeling that by the exercise of mutual good will it would be possible to merge the Northern and Southern

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meeting here in the heart of Georgia. There are busy days ahead as the presiding bishop and his council carry out the routine which involves the placing of a large number of ministers for the coming year.

The entire community extends a cordial welcome to the representatives of this outstanding denomination among the religious groups of the world.

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It required a long period of education to who should come after them. They planted bring about this unity of purpose and even institutions of learning all over Georgia. From the machinery of consolidation made it necessary these institutions have gone forth not only that many years should pass before the some of our finest citizens here at home but merger could be consummated, even after the those who carried the gospel to the island sentiment in both branches had reached a majority in favor of union.

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New Methodist Area Needs 1 or 2 Bishops

CHICAGO — Selection of one or two new Bishops is one of the problems confronting the new all-colored Central Jurisdiction of the Methodist Episcopal Church, set up at the recent merger of Methodist denominations in Kansas City, according to M. A. Morrill, director of publicity.

At a meeting of the jurisdiction's committee of entertainment, it was decided to hold the Central Conference in the Union Memorial Church, the Rev. E. W. Kelly, pastor, on June 21.

ENTITLED TO FOUR

A jurisdiction, according to the legislation, is entitled to four Bishops. Central is now served by: Bishops R. E. Jones of Columbus, Alexander P. Shaw of New Orleans, and Matthew F. Clair of Atlanta, retired by serving under an extension.

It is possible that the Jurisdiction will decide that only three Bishops are needed for the coming quadrennium.

HAVE 20 SCHOOLS

There are twenty educational institutions for colored related to the new Methodist Church.

The transfers of Dr. W. S. DuBose from Stockham Memorial and of the Rev. Carl Arkins from the North Georgia Conference to the Alabama Conference also were approved.

Four ministers were referred to the committee on retirement. They are the Rev. F. M. Lowry, Fort Deposit; the Rev. J. B. Trotter, Sandy Ridge; the Rev. D. W. Haskew, Brewton, and the Rev. H. C. Threadgill, Wetumpka.

The following were admitted on trial for active ministers:

Gordon Atkeison, W. R. Bottoms, Arthur Lee Martin, A. F. Howington, Jr., H. F. Chum, Daniel Jones, M. F. Vickers and John W. Perkins.

Perkins was admitted as a courtesy to the North Alabama Conference, to which he immediately was transferred.

Bishop Decell will read before the recognition of union meeting Thursday a ritual prepared by Dr. John S. Chadwick, one-time Montgomery pastor.

A major order of business following union will be first balloting on delegates to jurisdictional and general conferences and a meeting of the board of lay activity. A second ballot on conference delegates will be taken Thursday night.

Officials estimated more than 450 delegates had registered for the conference, lasting into Sunday.

Organization of 200 ministers and equal number of laymen in the first session of the new church, the Methodist church followed the dissolution of the conference of the old church.

Five days of balloting was necessary before 12 delegates and six reserves were chosen from ministers and laymen as representatives to the General Conference that meets in Atlantic City in 1940 and the jurisdictional conference that meets in St. Louis.

Rev. A. R. Howard, superintendent, Sumter district, who has been mentioned as South Carolina's choice for bishopric honors was the only ministerial candidate elected to the general and jurisdictional conference on the first ballot.

Rev. D. S. Curry, superintendent Greenville district and Rev. C. C. Reynolds, superintendent Florence district were elected to the general and jurisdictional conferences on subsequent ballots.

Three delegates and three reserves to the jurisdictional conference only were last to be elected. Balloting in the ministerial conference was completed late Saturday evening.

Delegates elected were Rev. G. A. Thomas, superintendent, Charleston district; Rev. C. F. Ferguson, superintendent Spartanburg district, and Rev. J. W. Taylor, pastor Cumberland Methodist church, Florence.

Reserves elected were: Rev. G. B. Tillman, superintendent, Beaufort district; Rev. F. Rollerson, superintendent, Berkeley district; and Rev. C. C. Clark, Greenville.

Laymen completed their balloting in two sessions. President J. B. Randolph, Claflin college, and C. W. Caldwell, Orangeburg were elected to the general and jurisdictional conferences on the first ballot. S. J. McDonald, Sumter was elected to general and jurisdictional conferences on the second ballot. J. P. Burgess, Orangeburg was elected by the largest number of votes of any candidate to the jurisdictional conference.

G. W. Bolden, Union, and T. H. Pinckney, St. George, were other lay delegates elected to the jurisdictional conference. Lay reserves elected were E. B. Holloway, Greenville; Mrs. Mamie S. Gordon, Dillon; and Mrs. Phyllis M. Gibbes, Latta.

'SOUTH' DROPPED BY METHODISTS

Alabama Conference Is Dissolved To Unite With Others

MONTGOMERY, Ala., Nov. 29—(AP)—The Alabama Conference of the Methodist Episcopal Church, South, dissolved itself Wednesday night to unite Thursday with the Methodist Protestant an Methodist Episcopal Churches in Southern Alabama and Northwest Florida.

The new conference, before which Bishop J. L. Decell will read a ritual of union at 10 a.m., will drop the "South" designation.

Transfer of the Rev. D. Y. Register, of Pine Hill, to the North Alabama Conference and his assignment to Stockham Memorial Church, Birmingham, was approved at Wednesday's opening session of the Southern church conference.

METHODISTS BALLOT 5 DAYS ON DELEGATES

Bishop Clair Presides At Six-Day Meeting In South Carolina

SUMTER, S. C., Dec. 29—The South Carolina conference of the Methodist church started on its new adventure of Methodism when Bishop Mathew W. Clair closed a six-day epochal session held at Emmanuel Methodist church here, Dec. 17.

Bishop Clair officially dissolved the 135th session of the South Carolina annual conference Methodist Episcopal church on the opening day of session.

Anniston Ala Star
January 28, 1939

METHODISTS MERGE PUBLICATION BOARD

Church Settling Final Detail Of Great Merger

JACKSON, Miss., Jan. 28. (U.P.)—A recommendation that publication boards of the three branches of Methodism be consolidated today was approved by the churches' unification commission.

Approval came when the 70 commissioners adopted a report prepared by a committee for the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church.

After considering a report of the committee on educational institutions, the commission adopted a recommendation that administration of Negrro educational institutions be continued as a separate division under the board of Christian education. Abolition of any institutions was not suggested in the report, a spokesman said. He added, however, that consolidations would be necessary to eliminate overlapping.

The commission was reported to have approvved minimum educational standards for traveling ministers. It was understood the unification meeting at Kansas City, Mo., April 26 would be asked to recommend that such ministers study for six years, including a standard four-year college course and two subsequent years in a theological seminary. However, exceptions would be made for men of unusual ability who could not afford the training.

Greenville, S C News
February 17, 1939

M'PHERSON WILL SPEAK AT SESSION

To Address Mass Meeting At Negro Church Here Sunday

Rev. Nenien C. McPherson, director of the division of ministerial education of the Methodist Episcopal church of Nashville, Tenn., will address a mass meeting of Greenville negroes sponsored by the Association for the Advancement of Colored People, to be held at John Wesley church on Fall street here Sunday afternoon at 3:30 o'clock. He will speak on "Toward Racial Understanding and Justice."

Local colored ministers and members of the Association for the Advancement of Colored People have invited white citizens to attend the meeting and seats will be reserved for these, J. A. Brier, president of the local union of the association said yesterday.

The Greenville Colored Ministerial alliance, embracing colored pastors of various faiths, is sponsoring the gathering and has invited the public to attend.

Rev. McPherson is an alumnus of the University of Georgia and Emory university. He attended Garrett Theological seminary and has a Ph. D. degree from Northwestern university.

Sheffield, Ala., Tri-Cities Daily
May 26, 1939

Improvement Of Negro Race Aim Of Church Group

The African Methodist Episcopal churches in the eighth Alabama congressional district, numbering about 40, of which Rev. J. B. Carter, of Florence, is presiding elder, with Rev. J. S. Benn, Jr., of Sheffield where he is pastor of the Bethel A. M. E. church, as secretary-treasurer, is obtaining satisfactory results in its efforts to assist negroes of the area by encouraging those on the farms to stay there and others living in distressed conditions in the cities and towns to return to the farms, it was announced today.

Efforts are also being made to train negro women and girls for domestic services and generally to find jobs on farms, in industrics, businesses and homes for members of the race.

"For the last six months the 'negro back to the farm, movement has ben vigorously prosecuted," Rev. Benn said. "This untiring effort has seemingly had its telling and lasting effects upon our group wherever the committee has gone.

"Organizing through the churches, schools and district religious groups in sixe of the eight counties constituting this congressional district the committee has found more than 5,000 negroes, most of whom are youths, who have expressed themselves as being desirous of doing some type of farming or work as a means of improving their present living conditions. The committee has organized 42 units in 38 communities. Each unit has a president ,secretary and treasurer and a membership committee.

"In this way it is the purpose of the movement to keep the work intact. It is understood that hundreds of negroes who now live in overcrowded cities, with no special training as servants, will never return to the farms. They too must live.

"They have not acquired the art or skill of doing anything well, not even farming. It is a fact that we cannot curse out our problems; we must solve them. Persons who cannot do anything well in this progressive age constitute one of civilization's main problems.

"The objective underlying the 'domestic servants' training school or agency' is to help solve some of the problems in our group and in the meantime be of useful service to the people upon whom our group must wholly depend for a living.

"This negro 'new thought program' is not attempting to overlook the work of any other agency, governemnt or otherwise, but it aims to be an arm in helping these agencies to more conveniently get the facts that have to do with helping our group both in the urban and rural sections. It is in the plan of this 'domestic' setup to classify the work into grades A, B, C, and D, for the convenience of the public. Some of the work will be done in lecture form, and some otherwise, touching upon every phase of domesticity.

"Already the public has been very generous in helping this program and we have reason to believe that it will be more interested in the future," Rev. Benn said.

Persons seeking information regarding this program, white or negro, may phone 1111 or 292, Florence; 875-R, Tuscumbia; 446, Sheffield, or write P. O. Box, 743, Sheffield.

METHODISTS SET $1,000 A MINIMUM ON CLERGY'S PAY

Springfield, Ill., Sept.—Seeking a $1,000 annual salary minimum for Methodist ministers, delegates attending the annual Illinois Conference of the church voted today to levy an "income tax" on ministers receiving more than that amount.

The proposal, approved after sharp debate, provides that clergymen be taxed 1 per cent on all above $1,000. This, plus 1½ per cent share from the domestic missions fund raised by all churches, will be apportioned among low salaried ministers to bring their compensation up to $1,000.

A report said the average salary of more than 700 ministers in the conference last year was $1,381, but that 126 received less than $1,000.

The Negro and the United Methodist Church

By KELLY MILLER

THE union of Methodism consummated in Kansas City, Missouri, does not escape the troublesome race issue which colors and complicates all of our national problems. The mother Methodist Church founded by John Wesley has become divided into a number of independent ecclesiastical organizations during the past hundred years. The Methodist Church North, the Methodist Church South, and the Methodist Protestant Church constituting more than seven million members, represent the white contingent of Methodism.

DR. MILLER

The African Methodist Episcopal Church, the African methodist Episcopal Zion Church, and the Colored Methodist Church, containing one million seven hundred and fifty thousand members, represent the colored denomination which seceded from the mother church on account of the unchristian treatment of the Negro membership by the white communicates. These Negro bodies are not included in the scheme of re-union.

It should be noticed that the split between the Northern and Southern wings of the church was precipitated by the issue of human slavery. While the bulk of Negro membership withdrew on account of race prejudice which is far more fundamental, than the institution of slavery, the question of human slavery first became a sharply defined moral issue so far as any considerable body of Christians was concerned during the anti-slavery agitation in the United States which caused a split not only among Methodist, but among the Baptists and Presbyterians as well. The abolition of slavery makes the healing of the breach between Northern and Southern Methodists comparatively easy, but the color-line, the basic cause of severance, remains as deep seated as ever.

It is with religious denomination as with chemical elements: infinitely greater energy is released in splitting an atom than combining them into compounds. The spiritual life of the church has thriven on internal strife and schisms. There are over two hundred Protestant denominations which derived their dynamic from dissent.

The Methodist Church itself was organized by John Wesley as a protest against the ritualism of the Church of England and derived its ardent devotion to personal experience rather than form and ceremony from this protestation. The present day re-union of Methodism does not profess to spring from any great moral zeal or spiritual enthusiasm for the cause of Christ; but is mainly due to the desire to improve the mechanics of Methodism whereby the work of the church may be prosecuted with greater efficiency by eliminating rivalry, duplication and friction. The most ardent advocates of the re-united church do not claim that it will release new spiritual energy.

2,000,000 METHODISTS

There are in this country more than two million Negro Methodist communicants some three hundred and fifty thousand of whom remain loyal to the Northern Church. This continued loyalty was super-induced by the renewed religious zeal and enthusiasm for humanity growing out of the recent split. These off-colored, domesticated Methodists were welcomed as brothers beloved and integrated into the church organization on terms of equality with their white brethren.

By virtue of voluntary congregation rather than compulsory segregation, the colored members were organized into separate congregations and annual conferences but united in the general conference. Negro ministers, presiding elders, and bishops function vertically throughout the entire organized scheme of the church. Whatever race distinction there may have been resided in custom, in understanding and acceptance, but there was nowhere in the entire organic scheme one syllable that hinted or squinted of race and color.

The issue which looms largest in the proposal to reunite Methodism was what to do with the three hundred and fifty thousand Negro communicants which remain within the field of the Northern Church.

PRACTICAL MOTIVE

As the motive back of re-union was practical rather than moral and spiritual, it was to be expected that political methods rather than religious principles, would be evoked. The practical, political mind engages to deal with the issues of life realistically rather than according to any idealistic conception. The Christian Church is idealistic, rather than realistic. This doubtless what Jesus meant when he said "My Kingdom is not for this World." The practical statesmanship which prompts the union of Methodism prefers to operate on the lower, rather than the higher level.

The Southern church, in 1844, dealt with the Negro realistically; the Northern Church idealistically. Residential segregation, Jim-Crow cars and forms of racial prescription are all practical realistic devices. But the righteousness of the Christian Church must exceed the righteousness of the practical world and thus fulfill the law of Christ. On the basis of practical statesmanship the Northern Church has agreed to organize the Negro membership into a separate jurisdictional conference which shall cover the entire area of the United States everlapping the other five jurisdictional conferences into which the white membership is divided. Negro bishops and other dignitaries are limited by law to their racial jurisdiction.

This expedient is supposed to effect a workable compromise between the exactions of race prejudice and the plain categorical requirement of the Christian creed which avows belief in "fellowship of the Saints."

One and three quarter million Negro Methodists are relegated to the outer pale beyond the concern of their white brethern professively belonging to the same household of faith. The religious and secular world alike, will watch with great concern this attempt of united Methodism to reconcile race prejudice and the Christian conscience.

CHURCH - 1939

METHODISTS RUSH TO END CONFERENCE

Delegates Decide to Hold More Frequent Sessions as Funds Run Low

MISSION PLAN ASSAILED

Women Oppose Proposal at Kansas City to Give One Board Control of All

By JOHN L. UNDERHILL

Special to THE NEW YORK TIMES.

KANSAS CITY, Mo., May 4.—Shortage of funds and growing impatience on the part of the 900 delegates with long debates and comparatively brief business sessions resulted today in action to speed the work of the Methodist Uniting Conference.

As a result of a resolution calling for the ending of the conference by May 9, the major committees decided to hurry the meeting to an end. It was predicted that the delegates will decide today to cut down on the religious services held in the conference and provide at least one additional daily general conference session. Up to this time general sessions have been held only in the morning.

Fiscal officers of the Methodist Episcopal and Southern Methodist Churches, uniting here with the Methodist Protestants to form the new Methodist Church, predicted that allotted funds for the delegates would run out next Wednesday night.

Little positive action was taken today at the general conference session. The most important matter acted upon was a decision that no churches in the new Methodist religious body can in the future be formally dedicated until they are free of debt.

Services Are Not Banned

There was considerable protest against this recommendation, but efforts were made in vain to amend it to allow a dedication if two-thirds of the cost had been paid and the other third was pledged.

Members of the conference committee explained that the ruling does not ban the use of a new church by its congregation prior to its dedication.

The first unpleasantness of the conference developed today over a slip of the tongue by the Rev. Lud H. Estes of Memphis, conference secretary. He was filling a gap in the discussion of a minor church rule and unthinkingly began "as the old nigger says, I don't want to seem to be persnickety."

There was a gasp from the delegates and then a hush.

Of the delegates, forty-four are Negroes and they represent about 325,000 of the 8,000,000 membership of the new church. Several Negro delegates leaped to their feet and one, the Rev. Benjamin F. Smith of Chicago, went to the platform.

"I object to that connotation used by the secretary, 'the old Nigger,'" he told the delegates. They applauded him.

"The secretary begs your pardon," said Mr. Estes in a barely audible tone.

Apology Is Repeated

By this time Mrs. Mary M. Bethune of Florida, noted Negro educator, reached the platform. She asked the right to speak, but Bishop Ernest G. Richardson of Philadelphia, presiding, ruled that the matter had already been disposed of.

Mrs. Bethune stood grimly on the platform. She told the chairman she had not heard the apology. The upshot of it was that Mr. Estes stepped again to the microphone.

"It was an inadvertent slip of the tongue," he told the delegates. "Coming from the 'Deep South' as I do, perhaps I am prone to using such words without realizing they may give affront. I am pretty sure most of you folks are married and I am pretty sure you all had a quarrel soon after the ceremony. But what did you do? You made up. Let us make up. I love you all."

The delegates applauded and the incident was ended. The Negro delegates joined in the applause.

A committee to select the site of the first general conference of the new church, to be held next Spring, was announced. In this connection it was noted that a New York City committee headed by the Rev. Dr. Christian F. Reisner is seeking to bring the first conference there. Dr. Reisner is now in Kansas City.

Clash on Missions Expected

It was learned tonight that the conference committee on missions, by a vote of 89 to 37, had decided to report to the conference a recommendation that one mission board have charge of the home and foreign missions and the women's mission activities of the new church. Each of these activities would have control centered in a subcommittee of the new board.

As a result of the vote, a fight on the floor of the conference is expected. The women's mission organizations have strongly urged autonomy and will, it was said, bring in a minority report.

Another floor fight is threatened unless the social welfare platform of the Federal Council of Churches is included in the new church regulations and body of principles. This platform, once a part of the discipline of the Methodist Episcopal-

lans, calls for the church to take a stand for social insurance, collective bargaining, shorter working hours, abolition of child labor and repudiation of war.

LaGrange, Ga. News
June 13, 1939

Negro Bible School Opened Here Monday

The annual Daily Vacation Bible School at Leete Hill Methodist Church, colored, opened Monday morning at 8 o'clock with Rev. Clark as teacher.

Approximately 70 students have enrolled for the course which will last two weeks. Sessions will be held daily beginning at 8 o'clock each morning.

Nashville, Tenn. Banner
June 9, 1939

Methodist Student Parley Is Slated

Successor to former student conferences of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, the first national student leadership training conference will be held at Berea College, Berea, Ky., June 12-17, according to Dr. Harvey C. Brown of Nashville, director of the Methodist Student Movement in the former Southern branch of Methodism.

Dr. Brown, who is cochairman with leaders from the other participating Methodist units, will attend the conference and take part in the program. In addition to Dr. Brown, Nashvillians from Methodist headquarters here who are to be instructors, platform speakers, or special workers, include: Dr. N. C. McPherson, director of ministerial education and enlistment for religious vocations; Mrs. J. W. Downs, home missions secretary, woman's work; Dr. Earl Moreland, vice-president Scarritt College; Miss Winnie Lee Davis, personnel worker; Mrs. Myrtle Guthrie, registrar, and Dr. W. J. Faulkner of Fisk University.

M.E.

Bishop Kyle Denounces New Methodist Set-Up

Call 6-23-39 Kingsport Times

BROOKLYN. —(ANP) —Calling upon all Negro Methodist denominations to answer the challenge of "the kind of unification effected at Kansas City by the white Methodists of America," Bishop L. W. Kyles denounced in emphatic terms the un-Christian and segregated setup. The bishop was delivering his Episcopal address on Wednesday morning before the 118th annual session of the New York conference of the A. M. E. Zion church here.

Some modern leaders are contending, said the bishop, "that the safest and nearest route to Christian unity is the unification of all the communions of like faith and doctrines. Perhaps the most outstanding example in this direction is the recent consumation of the unification of the three great white Methodist churches of America.

"In the closing hours at Kansas City, some one said, 'All American Methodism is now united. This is a greatly overdrawn picture of the facts in the case, for in this unification they have misinterpreted the principles of Jesus as they relate to race and segregated their Negro members.

"In addition to this, they seemed not to have taken into account the 1,500,000 Negro Methodist communicants of the four or five Negro Methodist bodies in America. There cannot be any unification of American Methodism until all American Methodists of whatever race are accepted on equal footing and become an integral part of the whole..

"White Methodism of America missed a great opportunity to advance the Kingdom of God and enrich human brotherhood by not working for the consumation of all American Methodism regardless of race.

"The Negro Methodist denominations of America should answer the challenge of the kind of unification effected at Kansas City by the consumation of a perfect union of all Negro Methodists in America. Such a union of all Negro Methodism in America would really and truly be a long step toward the unification of all American Methodism and therefore toward the unification of all American Christianity."

Birmingham, Ala., Age-Herald
June 27, 1939

PASTORS HEAR UNITING REPORT

Dr. John S. Chadwick Is Speaker At Session Of Methodists

Birmingham Methodists at their pastors' meeting Monday heard a discussion on the legislation adopted at the uniting conference of the Methodist Church, held in Kansas City, Mo., by Dr. John S. Chadwick, who is considered an authority on Methodism.

The discussion was mainly in regard to the selection of delegates to the district and annual conferences of the church.

Methodists also heard reports from the observance of Huntingdon College Day among the Methodist churches of the city Sunday. Because many churches had arranged other programs for Sunday, the matter was not presented to all the Methodist congregations.

At the Baptist Pastors Conference, Dr. M. M. Wood, who attended the 100th birthday celebration of Judge Holland Bell in Fayette Sunday, reported on the celebration, saying a large crowd gathered to honor Judge Bell. Congratulatory messages were received from President Roosevelt, Justice Hugo Black, of the U. S. Supreme Court; Senators Bankhead and Hill, Speaker Bankhead and former Congressman W. B. Oliver.

Dr. John H. Buchanan, pastor of Southside Baptist Church, made a brief talk in behalf of Christian education among the Negroes and called on the pastors to assist financially the Negro ministers who are conducting a Bible School in Birmingham during this week.

Dr. E. C. Pugh, former pastor of the First Baptist Church of Eufaula, but who has recently moved to Birmingham, was the chief speaker, discussing the minister and his compensation, giving some of his own experiences in the course of his discussion.

Birmingham, Ala. News
June 26, 1939

METHODISTS HEAR CONFERENCE TALK

Dr. Chadwick Is Speaker At Meeting Of Pastors In This City

Methodist pastors at their union meeting this morning heard an interesting discussion on new rules and regulations adopted at the Uniting Conference at Kansas City, Mo., for conducting the affairs of the Methodist Church, by Dr. John S. Chadwick, considered an authority on matters pertaining to Methodism.

Dr. Chadwick dealt with the question of selecting delegates to district conferences and annual conferences, explaining in detail how delegates will be named.

A report was heard from pastors on the observation of Huntingdon College Day at the churches in the Birmingham district yesterday. The day was not generally observed due to other plans having been made at most of the churches.

At the Baptist Pastors Conference, Dr. M. M. Wood, who attended the birthday celebration of Judge Holland Bell at Fayette Sunday, spoke on the celebration. Judge Bell was 100 years old yesterday and a large number of friends gathered to pay tribute to him.

Dr. John H. Buchanan, of Southside Baptist Church, made a brief talk on Christian education among Negroes, stating that a school for Negro pastors is being conducted in Birmingham this week and that funds are needed for carrying on the work.

Dr. E. C. Pugh, former pastor of the First Baptist Church of Eufaula, but who has recently moved to Birmingham, was heard in an interesting talk on the minister and his compensation, giving some of his own experiences in the discussion of his work.

White Methodists In Wrangle Over Unification Plan

OCEAN CITY, N. J., — (CNA) —Two divisions of the Methodist Church were united this week, but in the unification process 16 clergymen walked out in protest.

The 16 Methodist Protestant clergymen, accompanied by 59 lay delegates, made their exit from the Atlantic City conference. At the conference were delegates from New Jersey, New York, Pennsylvania and Conneticut.

While unification ceremonies were being carried on here under Bishop Ernest G. Richardson, the dissenting group met in the Methodist Protestant Church in Sculville and made plans for court action to hold their pastorates and church property.

BISHOP SHAW VISITS CHURCHES FORMERLY UNDER WHITE BISHOPS

NEW ORLEANS, Oct. 19——Bishop A. P. Shaw, resident bishop of the New Orleans area of the Methodist Church, returned to New Orleans From Florida, which State he toured for the past two weeks in the interest of the work, as it relates to the well-being of the churches and educational institutions. He sought first-hand information regarding the workings of this new State, which was added to his episcopal supervision, at the Uniting Conference held in Kansas City, until the meeting of the Central Jurisdictional Conference in June, 1940, when two additional Negro bishops will be elected.

These two conferences, the Florida and South Florida, were formerly connected with the Atlanta Area and were administered by Bishop Charles W. Flint, one of the white bishops, with headquarters in Atlanta, Ga. Never before has a Negro Bishop sustained the relationship as Resident Bishop of these two conferences, while upon several occasions they presided over them as guest bishops. The outpouring of the multitudes who greeted him to receive the inspiration of his Episcopal guidance, argued that the new bishop was welcome to the hearts of the people called "Methodists" in Florida.

Following his announced policy that no church or institution will be too small or too far out of the way for him to visit, he entered the State two weeks ago. He came into personal touch with the leaders, among whom were the college presidents, district superintendents, as well as the most humble minister and layman under his leadership.

Among the places visited were: Ebenezer Church, Jacksonville; Rev. E. M. Hurley, pastor; Palatka, Rev. R. M. Thomas, pastor, Gainesville; Rev. D. W. Demps, pastor, Bowman Church, Tampa, Fla.; Rev. W. P. Holmes, pastor; Lakeland, Rev. C. B. Higgs, pastor, Orlando; Rev. D. D. Tyler, pastor.

The bishop met at Daytona Beach, the pastors and delegates in their Florida Council. At this point Rev. C. R. A. Banks is the pastor.

Sunday, October 8th was spent at Ebenezer Church, Miami, with Rev. W. O. Bartley, pastor, and the evening hour was spent with the West Palm Beach congregation, with Rev. O. A. Burns, pastor. The bishop was accompanied part of the way by Dr. H. W. Bartley of the Division of Promotion and finance of the board of Home Missions and Church Extension of the Methodist Church, with headquarters in Philadelphia, and the district superintendents: Rutlege, Selmore, Cook and Bankston. The absence of Dr. Mary McLeod Bethune was due to her being in Washington attending to matters related to the NYA program with the government.

The bishop, who himself was pastor of Wesley Methodist Church, Los Angeles, 14 years, is reported to have made a definite contribution to the economic educational and spiritual life of the constituency of Florida.

Bishop Shaw left the city Saturday night for Montgomery, Ala., where he will meet with leaders of the Alabama conference of the former Methodist Protestant Church, where he will discuss plans, etc. in conection with the coming session of the Central Alabama Conference, in which the Negroes of the former denomination will be related in the Central Jurisdiction. Immediately following his visit to Montgomery he will take up duties attendant to holding the eight annual conferences, which will begin with the Texas Conference during the coming week.

DECIPLES OF CHRIST CONVENE; CHALLENGE EFFECTIVE CHURCH

Self-Reliance, Independence, Stability

The National Convention of the Disciples of Christ of America opened their twenty-third annual convention Tuesday night, August 22, with the Centennial Christian Church, Newstead and Aldine, St. Louis, Mo., Rev. Prince Alfred Fray, Jr., pastor as host. The official records show that over 500 delegates and ministers have arrived with more coming hourly. The meeting will close Sunday.

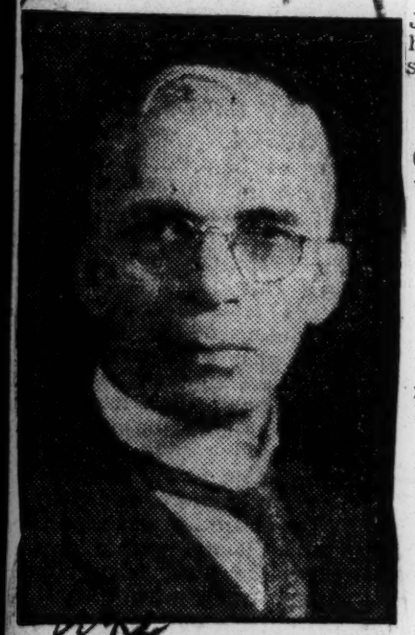
The opening session was held at the St. James AME Church, St. Ferdinand and Pendleton avenues, Tuesday evening with the local Christian Church furnishing the program. Greetings were extended by Mayor Bernard F. Dickman, Louise C. Spencer, executive secretary of the American League for Peace and Democracy, P. A. Tate, State Superintendent, Anti-Saloon League of Missouri, John T. Clark, executive secretary, the Urban League, Chester E. Stovall, Editor St. Louis Call. N. A. Sweet, Owner and publisher of the St. Louis American, W. G. Johnston, President of the Christian Ministers Association of Greater St. Louis, Frank C. Steinke, President, St. Louis Christian Missionary Society, and Clark Walker Cummings, executive secretary of the Metropolitan Church Federation of St. Louis.

Dr. J. E. Walker Responds

Appropriate music was furnished by the Christian Church of St. Louis. The responding address was delivered by Dr. J. E. Walker, national treasurer of the convention and president of the Universal Life Insurance Company, Memphis, Tenn.

The theme of the convention is "The Effective Church in the Changing Order." After acknowledging the words of welcome and receiving the keys to the city, Dr. Walker spoke with telling effect of the place of the Negro in the changing order. He stated that the Negro was brought here against his will and that this was his country. "He had to stop begging for things, but had to develop self-reliance.

Wins Service Award



Dr. Henry L. McCROREY, president of Johnson C. Smith University, Charlotte, N. C., who was one of four veteran educators who received Distinguished Service Awards for service in the field of Christian education at the general assembly of the Presbyterian Church in Cleveland last week. He is the first Negro to receive this award.

Jackson, Miss., News
May 25, 1939

Jackson College Negro Conference Opening Thursday

Registration for the annual conference of negro women conducted at Jackson College May 25-31 by the Mississippi Synodical Auxiliary to the Presbyterian church, was started Thursday by the committee in charge, headed by Mrs. C. C. Alford.

About 100 are expected to attend the conference, during which medical authorities, educators and religious leaders will conduct study courses and discussions.

The conference is given each year by the auxiliary.

Although the meetings are designed for negroes, white visitors are invited, especially to the evening services, Mrs Alford said.

The conference is being held at Jackson College and not at Belhaven College as an earlier report stated.

Jackson, Miss., News
May 31, 1939

96 Enrolled For Negro Conference Held In Jackson

Ninety-six negro women enrolled for the conference at Jackson College sponsored by the Women's Auxiliary of the Mississippi synod of the Presbyterian church which closed Friday evening, Mrs. C. C. Alford, chairman of the auxiliary committee in charge of the conference stated.

Diplomas and certificates will be presented to approximately 90 of the women in services beginning Friday at 8 p. m. Mrs. Margaret Moreau will lead a consecration hour after the awards have been distributed by Mrs. Alford, chairman of the auxiliary committee on Christian conferences for negro women.

Fifty-three of the women at the conference are from outside Jackson.

Brandon, Miss. News
June 1, 1939

Negro Women In Annual Conference

Auxiliaries of Brandon White Churches Send Representative to Conference at Belhaven College.

The 13th annual conference for negro women conducted by the Mississippi Synodical Auxiliary to the Presbyterian church opened at Belhaven college last Thursday, May 25, for one week. Mrs. C. C. Alford, Jackson, is chairman of the committee in charge.

The conference is designed for the instruction of negro women, who return to their respective communities to lead the members of their race in helpful programs and instruction.

Societies of the four white churches, the Methodist, Baptist, Presbyterian and Episcopal, are sponsoring one representative, Hannah Brown, local negress, who was selected by the groups to attend the week's conference. Each society contributed a stated amount toward her expenses.

Bertha Carter, who attended the conference for several years, and who received her diploma in the work last year, has carried on an effective program of work among the negroes in the community as a result of the training she received there.

Chattanooga, Tenn., Daily Times
September 22, 1939

AUXILIARY IS TOLD OF LAYMEN'S PLANS

Frank Nelson Describes the Program at Presbyterian Group's Session

The Christian education program of the Layman's club of the First Presbyterian church was described by Frank A. Nelson at the meeting of the Women's auxiliary Monday at the church.

Mrs. Arthur F. Tylee spoke on the "Power of Loyalty in Christian Womanhood." Mrs. George R. Stuart, secretary of religious education, was in charge of the program. Mrs. Nevins S. Sloan, president, conducted the meeting. Eighty-six were present.

The Rev. William R. Mosley gave the prayer and Mrs. W. N. Thomas, from "The Way Chapel," of Chattanooga, the scripture reading. A chorus of nine little girls from the Lewis mission, directed by Mrs. Russell Olsen, sang.

The report of the Colored Women's conference in Knoxville was given by Ora Dericks who was sent to the meeting by the church.

Members brought the jelly which they had pledged to the Woman's Hospital auxiliary for the charity wards at the hospitals.

The group conference to be held Sept. 29 at the Lookout Mountain Presbyterian church, was discussed.

Marietta, Ga., Journal
September 29, 1939

Christian Social Service Conference Held Here For Negro Women

Mrs. Joe Barnett, local Christian Social Service chairman of the Woman's Auxiliary of the Presbyterian Church, announces that a Christian Social Service Conference for negro women will be held Saturday, Sept. 30, beginning at 10 o'clock at the M. E. Church on Page street.

The meeting is sponsored by Mrs. Lamar Westcott of Dalton, Presbyterial chairman of Christian Social Service, and delegates of negro women from all parts of the Cherokee Presbytery will be present.

All delegates are requested to bring a small picnic lunch which will be spread at noon.

Among program features will be a talk on health which will be given by Dr. J. E. Lester, Cobb county health commissioner.

Mrs. George Montgomery and Mrs. Lamar Westcott will also appear on the program.

Knoxville, Tenn., Journal
January 28, 1939

Dr. A. B. McCoy Will Preach At Shiloh

Young people of Shiloh Presbyterian church (colored) will have charge of the program tomorrow in observance of annual Young Peoples' day. Dr. A. B. McCoy, of Atlanta, Ga., only Negro secretary of the board of national missions of the Presbyterian church, USA, and the highest Presbyterian official among Negroes, will speak at 11 a. m. tomorrow. Dr. S. M. Laing, president of Knoxville college, will speak at 7:30 p. m.

Thomasville, Ga. Times-Enterprise
February 23, 1939

Presbyterian Women Sponsor Conferences For Negro Women—

The women of the Presbyterian Synodical of Georgia are sponsoring a series of Christian Conferences for negro women over the state this spring and in this connection the Southwest Presbytery in which Thomasville is located is holding one of these conferences here Saturday of this week, which is Feb. 25th.

Hhis conference will be held on the third floor of the court house starting at 10:30 o'clock (EST), and the speakers will include a number of prominent leaders of both races.

Invitations have been sent to several of the nearby towns in this Presbytery, including Cairo, Bainbridge, Donalsonville, Pelham, Moultrie, Boston and others asking that they send representatives of the colored race here to attend the conference, and it is expected that colored women from each of these places will be present.

The official program as outlined for the conference here Saturday is as follows:

10:30 a. m. Doxology, prayer, Bible, 10 minutes, Rev. R. D. Roullac; greetings; response.

10:45 Bible message, 30 minutes, Rev. T. F. Callaway.

11:15 Sing.

11:30 Health talk, 30 minutes, Dr. H. F. Readling.

12:00 Character Building, Mr. H. R. Mahler.

12:30 Lunch.

1:15 Hymn. Prayer.

1:25 Talk—Linking Home and School, Prof. Smith.

1:35 She lived and died for her race (Maria Fearing), Susie Dunlap.

2:10 Music.

2:20 Juvenile Delinquency, Judge B. Earle.

2:40 Mothers' Responsibility, Mrs. W. A. Watt.

3:00 Business; adjourn.

Every woman bring own sandwiches; a bottle drink will be furnished.

Charlotte, N. C. Observer
February 28, 1939

JOHNSON SMITH MEETING OPENS

Delegates Arrive to Attend Workers' Conference for Negroes Here.

About 200 persons arrived in Charlotte yesterday to attend the annual Workers' Conference for Negroes at Johnson C. Smith university, which begins this morning and continues through Thursday evening.

Among the visitors here for the conference is Dr. Charles W. Welch of Louisville, Ky., moderator of the general assembly of the Presbyterian church. The meeting is sponsored by the board of national missions of the Presbyterian church.

A number of committee meetings were held yesterday afternoon and last night as a preliminary to the conference proper.

The advisory committee met yesterday afternoon at 2 o'clock and again last night at 7 o'clock for discussion of plans in connection with the conference.

Dr. R. B. Smith of Crockett, Texas, was the presiding officer. Dr. L. B. West of 316 Carmel street, Charlotte, chairman of the housing committee, said that his committee has been able to obtain ample housing accommodations for the visitors.

The general conference will have its first session this morning at 9:30 o'clock, with Rev. A. B. McCoy presiding. Dr. H. W. Morse of New York, administration secretary of the board of national missions, will address the workers at 10:45 a. m.

Sectional conferences will be held in the university chapel after luncheon. The workers will assemble in the chapel tonight at 8 o'clock for a service, at which Rev. Joseph Morledge will preach.

The sectional conferences will be continued in the chapel tomorrow morning. Rev. J. B. Barber, pastor of Leonard Street Presbyterian church of Chattanooga, Tenn., will preach at the service tomorrow

The sectional conferences will be concluded Thursday afternoon. Dr. Welch will preach and conduct communion services at 8 p. m. Thursday to close the conference.

A promotional conference will be held Friday after the general conference adjourns. Dr. A. H. Limouze of New York will represent the general council. The program committees for the four synodical conferences which will be held this summer will also meet Friday to make arrangements for the meetings. 12

Greenville, S. C. News
March 5, 1939

ANNUAL CONFERENCE FOR COLORED WOMEN PLANNED FOR JUNE 6

Prominent Presbyterian Women Leaders Meet At Home Of Mrs. Hudson To Map Out Early Summer Program

Committees from the First, Second, Third and Fourth Presbyterian churches met at the home of Mrs. W. T. Hudson, West Washington street, to make plans for the annual Conference of Colored Women which will be held June 6-10.

Each year increasing interest has been manifested in this movement. The conference is held at Phyllis Wheatley center. Bible, health, and various other phases pertaining to school, home, and church are presented.

Committee women from the First Presbyterian church are Mrs. W. B. McGowan and Miss Virginia Neville.

The Second Presbyterian church is represented by Mrs. Milton Smith, Mrs. R. A. Means, Jr., and Mrs. Hugh R. Chapman.

Mrs. W. B. Coxe and Mrs. W. T. Hudson are from the Third Presbyterian church.

The Fourth church representatives are Mrs. Charles T. Squires, Mrs. Charles Hendricks, Mrs. John Lewis Williams, and Mrs. Francis Webster.

Two Presbyterial officers were also present. They were Mrs. W. E. Curry, of Fountain Inn, president, and Mrs. George Ross, of this city, secretary of social service.

Honey is used in baking to prevent the bakery products from drying out rapidly.

Yazoo, Miss. Sentinel
February 24, 1939

Mrs. Alford To Speak Here Mon

Presbyterian Chairman Will Tall On Work Of Negro Conference

Mrs. C. C. Alford, chairman o the Negro Conference, Synodica Auxiliary of the Presbyteria Church, will speak here Monda afternoon at 3:30 o'clock at th Presbyterian Church. Her remark will be concerning the work in th conference.

Mrs. S. B. Olden, local secretary of Synodical and Presbyteria Home Missions, will have charge of the program.

Mrs. Alford, Mrs. Olden, and Mrs. Tom Graves will be luncheon guests of Mrs. J. A. Bardwell, Jr. on Monday.

Charlotte, N. C., News
February 28, 1939

Workers' Mission Conference For Negroes Started Here

The Rev. Joseph Morlegue, pastor of the Sixth Presbyterian Church of Pittsburgh, was scheduled to appear at the conference but illness prevented his attending. His place on the program is being taken by the Rev. J. M. Cotton, pastor of Waverly Street Presbyterian Church in Pittsburgh, who spoke today following the Bible hour.

Sectional conferences were held after luncheon. The ministers and church officers gathered in the University Chapel, the Boarding and Day School representatives met in one of the class rooms of the college, the Sunday School missionaries, parish and community center workers met in the YMCA room, and the church women's group met in the University church.

The Rev. Mr. Cotton will preach tonight at 8 o'clock to the 200 workers attending the conference. The service will be held in the University chapel.

The first general session of the Workers' Conference for Negroes was held this morning at Johnston C. Smith University, with Dr. H. N. Morse, administrative secretary of the Board of National Missions, speaking on the activities being carried on by the Unit of Work with Colored People.

Dr. Morse told of the progress made by the Unit during the past 25 years and paid tribute to those who have participated in the work. "The pioneer day" has passed and the Unit is launching out to do even greater work, he said. The Advisory Committee, which met twice yesterday before the general sessions were started, have done "very constructive" work, Dr Morse said.

The Rev. A. B. McCoy, secretary of the Unit of Work with Colored People, presided at this morning's session, Dr. J. A. Cotton, president emeritus of Henderson Institute at Henderson, S. C., led the devotionals with a talk on "Self-Examination."

Dr. J. M. Gaston, who organized the Workers' Conference, 25 years ago, presided at a Bible hour and told how the conference was begun. It has steadily grown in interest and power, he said.

Chattanooga, Tenn., Daily Times
April 3, 1939.

NEGRO CHURCHMEN SET TWO-DAY MEETING HERI

The twenty-fifth session of LeVer presbytery of Negro churches of Eas Tennessee will open a two-day meet ing here Wednesday at Leonard Stree Presbyterian church, of which the Rev. Jesse Belmont Barber is pastor.

Sessions will begin at 4 p.m. Wednesday and will feature addresses by Dr. Charles E. Tucker, former pastor here, and moderator of the group, who will preach the initial sermon, and Drs. W. C. Hargrave, Swift Memorial college; T. B. Hargrave, Knoxville, field representative; J. F. Dailey, Knoxville, and L. B. West, director of evangelism, of Charlotte, N. C.

Thursday's meetings will begin at 9 a.m., the Rev. Barber announced yesterday, in inviting the public to attend.

Brewton, Ala., Standard
April 27, 1939

Presbyterian News

A full house participated in the evening service last Sunday. This worship hour was in the form of a song service conducted by the choir of the Southern Normal School for Negroes. This school is a project of the Board of Domestic Missions of the Dutch Reformed Church in America. Andrew Branche, director, led the thirty-five negro voices in selections from the Religious Classics and Negro Spirituals. Rev. Raymond B. Drukker, Director of Religious Education of the Reformed Church in America, and leader of the Youth Conference held at Southern Normal from Saturday through Wednesday, brought a brief but timely message.

The services for next Sunday will be as follows: Sunday School at 9:45. All are urged to be present. Afternoon service at Rock Hill at 2:45. There will be no evening service.

Instead of the evening service there will be a most important meeting of the Workers' Conference in the ladies' parlor. All the leaders of the various activities of the church are urged to be present with reports on work they are doing. Interested members are invited.

Wm. M. Belk, Pastor.

Kentucky Whites Pay Tribute To Negro Woman

LOUISVILLE, Ky., May 18 — (ANP)—An annual honor was bestowed here on a colored woman last week when Mrs. Lucy Sheppard, nationally known Presbyterian missionary worker, was made an honorary life member of the Louisville Presbyterial auxiliary.

The tribute was paid Mrs. Sheppard at a meeting of 300 white women members of the auxiliary affiliated with the Synodical of Kentucky, and she is the first woman of her race to receive this distinction. President A. B. Bizot declared that life membership in the auxiliary is conferred rarely and only upon women who have given outstanding service to the Presbyterian church. She said the award to Mrs. Sheppard was agreed upon unanimously by the entire executive committee.

For more than 17 years, Mrs. Sheppard, with her renowned husband, Rev. William H. Sheppard (died 1927), pioneered in missionary work in the wild jungle country of Africa's Belgian Congo. Dr. Sheppard for three years worked with a white missionary, Rev. S. N. Lapsley and the two are regarded as the first Presbyterian missionaries to travel in the Belgian Congo.

Laurens, S. C., Advertiser
June 15, 1939

MRS. BRAMLETTE ADDRESSES COLORED WOMEN'S CONFERENCE IN GREENVILLE

Mrs. Carl Bramlette, president of the South Carolina synodical, addressed the annual Christian Conference for Colored Women, sponsored by the four Presbyterian churches of Greenville, and delivered diplomas to forty at the closing meeting last Tuesday evening. While in Greenville, she was the guest of the Rev. and Mrs. C. T. Squires, formerly of this city.

Another Church Goes Jim Crow

Seventh-Day Adventist College Threatens Students Who Protest

DETROIT (ANP)—Defending segregation as practiced in the dining hall of Emanuel Missionary College, Berrien Springs, H. J. Klooster, white, president, last week, said he had the advice of T. H. Allison, Chicago clergyman, pastor of the Shiloh Tabernacle, and J. L. Moran, president of Oakwood Junior College, Huntsville, Ala., a junior college for colored students operated by the Adventists.

Colored constituents had protested against recently adopted policies which assign to young colored men a jim crow row in the daily dormitory worship and to all colored students jim crow tables in the only dining hall operated by the college.

They pointed to the fact that some Northern schools of this denomination had established a liberal tradition in such matters, and that the denomination had, like the Quakers, been on the side of abolition and equal rights in the past.

May Close Doors

Answering one questioning constituent, President Klooster said, "It is true that separate tables are provided students in our dining room." Later he added, 'May I point out to you that the continued agitation on the part of this group (the colored students) can result only in closing the door of opportunity to them."

In the same letter, the educator revealed plans that had already been made to limit the future enrollment of colored students at Emanuel Missionary College, as well as at other schools of the denomination in the North, to upper division classes.

"I wish, however, to make clear," he said, "that the initiative in making this plan was made by President Moran." This, he indicates, had the secondary purpose of aiding the small rural college near Huntsville.

Commenting on the Klooster statement, the Rev. T. H. Allison said, "I have read it with a great deal of pleasure. When Prof. Klooster began his presidency at E.M.C., we talked matters over together. He promised to give our youth 'legal equality.'"

Adventists Chagrined

The Rev. Mr. Allison is in charge of colored churches in the Adventist denomination in Michigan, Illinois, Indiana and Wisconsin. Chagrined Michigan Adventists describe their dilemma as "Uncle Tom-ism."

Despite small numbers, the schools have sent forth a number of nationally known colored people. Though most of these are no longer connected with the denomination, they owe their education more or less to their former connection with this religious group.

In the field of popular music the names of Percival (Tiny) Parham and of Arthur Wetsel are best known. Among the stage and screen figures are Midge Williams and Connie Harris. In literature Arna Bontemps and Richard Wright are prominent. In education, there are Dr. Wilfred Nathan of Atlanta University, and Dr. Eva Dykes of Howard. While in the labor movement, there is Henry (Hank) Johnson of the CIO.

Missionary Tells of Work In So. Africa

Says Natives Have Been Neglected; Have Own Culture

2-11-39

CHICAGO —(ANP)— Missionary B. W. Abney, for seven years a Seventh Day Adventist missionary to South Africa and recently returned to America for a furlough and extensive lecture tour, gives a graphic description of the religious and educational awakening of the colored people of South Africa.

He said, "The South African colored people are not uncivilized or heathen. They have a culture of their own, but have been greatly neglected as far as higher educational opportunities are concerned."

Under Rev. Abney's direction and labors, eleven new churches were organized and the educational work greatly strengthened. While his work was primarily among the colored (the mixed race), he also labored among the native (the blacks) for a short time just prior to his return to America. Many of these natives had never before seen a colored man from the United States and he was royally received. He visited and spoke at seven camp meetings held among the natives in Central Africa, during which 607 were baptized.

Seventh-Day Adventist camp meetings in Africa, he said, are attended by thousands of natives, and last year 18,000 attended by actual count. Adventists are doing noteworthy work for the lepers in Africa. They conduct five leper colonies and give regular treatment to more than 500 sufferers each year.

At a reception given Dr. Abney and his wife before leaving Capetown, over 1,000 persons of both races gathered to say farewell and to urge them to return after their furlough. At this gathering they made a request to the SDA mission board that Rev. Abney be returned to Africa and also that colored teachers be sent them from America to head up their school work.

A Congregational minister at the reception summarized Rev. Abney's work as follows: "He came 10,000 miles over the angry seas to this needy field. He saw Africa with all its varied problems and its great needs. He conquered prejudice, ignorance and the hearts of the men and women of Africa through his gospel ministry of love."

Nashville Tenn. Banner
April 19, 1939

Methodist Uniting Conference Unique in History of Church

By MAUD M. TURPIN

More than eight million Methodists in America are asked to observe Sunday, April 23, as a day of Communion and Prayer for the success of the Uniting Conference which within the week will begin to weld into a single denomination the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. The successor denomination which will emerge from this union will be known as the Methodist Church. It will be the largest Protestant communion on the Western Hemisphere, probably in the world.

The Uniting Conference, sitting at Kansas City, Mo., April 26-May 14, will assemble 900 delegates to bring into being The Methodist Church, representing a union of the three major branches of Methodism in America. Four hundred of the delegates will come from the Methodist Episcopal Church; 400 from the Methodist Episcopal Church, South, and 100 from the Methodist Protestant Church. In addition, approximately 25,000 visitors will witness the consolidation which will terminate a separation of a century and make the three branches of Methodism one in name, as they have always been one in faith and doctrine.

Not only will the Uniting Conference be unique in the history of Methodism but in the ecclesiastical world as well. Methodism in its various ramifications is accustomed to conferences of every description, from the local church conference to the great ecumenical organization and the powerful General Conference. But the Uniting Conference adds a new member to the Methodist family in which the conference is the unit of organization.

The Uniting Conference will be the first and only one of its kind in Methodism. Upon its act will depend the entire set-up of the new united church. The Uniting Conference will have more power than any other body of the Methodist Church, because it was constitutionally set up by the action of the annual and general conferences of the uniting branches as their legal and constitutional representative. The chief duty of the body as outlined in the Plan of Union will be to harmonize and combine the rules and regulations in the Disciplines of the three churches.

Reports of Committees

In preparation for the Uniting Conference, research committees have been engaged for nearly a year in study of the three Disciplines in the several fields in which adjustments must be made. The reports of these committees have been reviewed by the Joint Commission on Church Union, which body has prepared for submission to the Uniting Conference a printed Prospectus of the Discipline for the new church based on the findings of the several committees and the recommendations of the Joint Commission. The Prospectus contains proposals on all matters with which the Uniting Conference will have to deal. Advance copies of this Prospectus have been sent to the delegates for their study and are also available for the general membership.

When adopted by the Uniting Conference, the recommendations and plans contained in the Prospectus will become the laws of the new church, and union will begin to function, under the enabling acts which will permit each branch to carry on its work without interruption until the first General Conference and the succeeding Jurisdictional Conferences. None of the denominations involved in union will hold separate General Conference.

The next general session after the Uniting Conference will be the first General Conference of The Methodist Church. This will be in 1940, 1941, or 1942. The place will be determined by the Uniting Conference. Never again will a Methodist General Conference elect bishops; that prerogative passes to the Jurisdictional Conferences.

There will be six Jurisdictional Conferences. Of these five are geographical and one radical. All have the same status and powers of action under the constitution. These jurisdictional bodies will be known as the Northeastern, Southeastern, Central, North Central, South Central, and Western Jurisdictions. The Central Jurisdiction contains the Negro annual conferences, the Negro mission conferences, and Negro missions in the United States.

The two jurisdictions controlled by the Southern branch are the Southeastern and the South Central. These two jurisdictions will have a larger membership than the entire Methodist Episcopal Church, South, at present. In fixing jurisdictional boundaries there will go from the present territory of the Southern branch into Northern or Western jurisdictions only 135,000 members while there will come from the present territory of the Northern branch into the Southern jurisdictions more than 510,000 members. Methodism located in Tennessee, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama Kentucky, Mississippi and Cuba will be in the Southeastern Jurisdiction. The South Central Jurisdiction will include Missouri, Arkansas, Louisiana, Nebraska, Kansas, Oklahoma, Texas, and New Mexico.

In the new church, as from the beginning of Methodism, the Annual Conference will be the basic power. This body, composed of ministers and laymen, will elect delegates to the General Conference as heretofore, and also to the Jurisdictional Conferences.

Many Problems

While undoubtedly the Uniting Conference will be a great religious body, and there will be impressive and touching scenes incident to the reunion of Methodism in America, not all of the time will be spent in singing "Blest Be the Tie that Binds." There will be plenty of worries for the 900 delegates who are faced with the task of bringing three separate communions into a working body with eight million members. Setting up the machinery for the nation's largest church will not be an easy task.

Fortunately, there will be no questions of Articles of Religion, creed, or polity to settle, for here the three branches have always been as one. But there will be plenty of trouble and vexation of spirit, and probably some lack of harmony over many of the details of organization which will come up in the job of "harmonizing" the rules and regulations in the three books of Discipline, as they relate to the conferences, the ministry, judicial administration and temporal economy, combining the rituals, unifying the connectional missionary, educational, and benevolent boards and societies, the publishing interests and the property interests of the uniting bodies. The Uniting Conference has no power of election and its legislative powers are limited by the above specifications.

The Uniting Conference will be in session April 26-May 14. Special events are programmed for the evening sessions. On the opening evening there will be greetings from friends of Methodism all over the world. There will be a message from the President of the United States, or his representative. Greetings from King George VI of England will be conveyed by Rev. Robert Bond, former president of the British Methodist Church, a fraternal delegate.

The big moment of the Uniting Conference will come on Friday evening, May 12, when the formal Declaration of Union will be made. Accompanied by impressive religious ceremonies, heads of the uniting churches will declare for their followers that the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, "are and will forever be one church—The Methodist Church."

While the steps to consummate union promise to involve a tedious and probably uncomfortable process, for a time, in the opinion of many this will be offset by relief from further embarrassing explanations as to what caused the split in the first place and why it has never been remedied, since the causes which led to the separation have long since ceased to exist and are largely forgotten.

History of Methodism

Methodism started out in America as a single unit. The beginning of American Methodism dates from December 24, 1784. No serious disturbance marked its course until 1828 when the Methodist Protestant Church was organized in protest against what a strong faction considered too much Episcopal power and not enough lay representation in church government. The Methodist Protestant Church has become a great body of Methodism in influence and achievement, although it has not grown large numerically, numbering about 200,000. This is one of the denominations involved in the merger. And while lay representation has long been accepted by Episcopal Methodism, the Methodist Protestant group has never had an Episcopal form of government. In lieu of a bishop they have a president of their General Conference. However, in the union they are accepting bishops and must elect two of their own prior to the Declaration of Union. Sunday afternoon, April 30, has been set as the date for the consecration of the two Methodist Protestant bishops which their 100 delegates will elect the day before the Uniting Conference opens.

The most serious rift in American Methodist occurred in 1844 when the main body of Methodism was split wide open. However, the division in 1844 was not an expulsion or a secession, but a peaceable separation, acclaimed by North nd South as a wise piece of Christian statesmanship which permitted Methodist, North and South, to carry on effectively to the people of both sectons of the country unhampered by sectional or political differences. The dissolution was made in tears and anguish.

Both Northern and Southern factions of Methodism were unalterably opposed to slavery. But one of the bishops living in the South (James O. Andrew) became unwillingly and unavoidably related to slavery through inheritance and marriage, a relation from which he could not free himself on account of state laws prohibiting him from emancipating the slaves which his wife had inherited.

The General Conference of 1844 asked that Bishop Andrews desist from his Episcopal duties until he could free himself from the taint of slavery. Southern leaders held that the General Conference had no right to make such a demand. So while slavery was the underlying cause of the separation the technical point involved was the constitutional power of the General Conference over a bishop.

It is interesting that Bishop Joshua Soulea New Englander, generally regarded as the author of the Constitution, sided with Southern leaders in the view that a General Conference had no constitutional right to depose a bishop whose life and work were above reproach. The Plan of Separation solved the problem amicably for all concerned. Bishop Soule cast his lot with the South, and he and Bishop Andrew became the first bishops of the Methodist Episcopal Church South. Bishop Soule died in Nashville March 6, 1867, and is buried on the campus of Vanderbilt University.

Efforts of Reunion

For more than fifty years efforts have been made to unify the three branches of Methodism which were once one. The continued separate existence of these bodies has been

called the "scandal" of Christianity. It was to put a stop to this "scandal" and also to enable Methodism to face complicated social, economic and religious issues of the present day with a united front that determined the branches to join forces. Their union will bring to reality the chershed hope of John Wesley, founder of Methodism, that the people called Methodists "might be one."

On the whole, Methodists of the several sections are headed toward unification on the "for better or for worse" principle. Naturally there will be many heartaches as cherished traditons are put into the melting pot. Many who favor the principle of union will regret the change; some who are "conscientious objectors" are going into union determined to make the best of whatever may be in store. There are those who feel the several branches were doing well as they were and would have preferred to retain the status quo. Some, on account of sentiment and loyalty to the past, will doubtless be bitter and full of fears and forebodings for the future. But generally fidelity to the church will hold Methodists together.

The late Dr. A. J. Lamar of Nashville, an ardent anti-unificationist, used to comment after he had finished an argument against the Plan of Union then being considered: "But above all else I am a Methodist. I will abide by the decision of my church. I'm Methodist born and Methodist bred and when I die there'll be a Methodist dead." After his death in Nashville a daily paper editorialized him under the caption "A Methodist Is Dead."

Out of the union will emerge a new Church. There is to be no prodigal son stuff applied to the reunion of Methodism. At a meeting of the Council of Bishops here last December one of the speakers said, "We are not going home to the Mother Church. There won't be any 'Mother' Church, for 'Mother' died when the twins were born in 1844."

Each of the component groups will make a distinctive and valuable contribution to the united Methodist Church. And as the groups who composed the old churches get going unitedly under the new system there may be expected to emerge a great national church of influence and power.

Millen, Ga., News
April 13, 1939

Fort Says Negro Bishop Presides at White Conference

(From The Ledger-Enquirer, Columbus, Ga.)

Editor Ledger-Enquirer:

Read this, you tolerant, broad, but blind Unificationists, and then forever cease to argue "It can't happen in the South,' and stop prating 'We will never know the difference after Unification of the Methodist Churches is accomplished.' The following article appears in The Washington Daily News, published in Washington, D. C. March 22, 1939, and is absolutely authentic:

"Unification of the Methodist Church will be discussed by representatives of the three leading branches at Asbury M. E. Church here March 30, at a meeting concluding the second day of the 76th annual conference of local Methodist Episcopal Churches. The five-day conference opening with communion Wednesday morning will be the 81st Washington Conference before the Uniting Conference gathers at Kansas City, April 26 to perfect junction of the M. E. Church, the Methodist Protestant Church and the M. E. Church, South.

"Speakers on Unification at the March 29-April 2 conference here, will be Dr. James H. Straughm of the Methodist Protestant Church, Dr. Willias J. King, of the M. E. Church and Dr. John W. Rustin of the M. E. Church, South. (As a Unification gesture, the Friday morning session will be held at Mt. Vernon Place, M. E. Church, South, with Bishop Alexander Preston Shaw, one of the three Negro bishops of the Methdist Episcopal Church, presiding). There will be a testimonial banquet Friday night with Dr. Fairfax R. King as toastmaster, a cantata by the Cathedral Choir of John Wesley A. M. E. Zion Church Saturday night and an ordination service at the Metropolitan A. M. E. Church Sunday afternoon. Bishop M. W. Clair will preach Sunday night at the Asbury Church."

Here we have it, a white Methodist Conference presided over by a negro bishop, with a banquet to follow, and an ordination service in a negro church to close the gathering. Washington, bear in mind is a southern city, having both Northern and Southern Churches in it, and a Southern Church is selected in which to extend this "unification gesture."

The better element of our colored friends do not want this thing instituted, they are contented and working well in their churches, then why take this chance of discord and trouble?

"There are none so blind as those who will not see.'
Can't we yet turn before it is everlastingly too late.

—. HICKS FORT.

THREE METHODIST BODIES TO MEET ON UNIFICATION

Leaders Will Gather In Mid-West City To Further Plans On Unity — Many of Laity See No Reason Why There Should Not Be One Great Body of Negro Methodists.

By F. H. BUTLER

KANSAS CITY, Mo., April 27—Within the next two week's representatives of three branches of the Methodist Church will meet in a uniting conference. The main steps necessary to this union have already been taken and we have the first great get-together of the leaders of the three separate churches, now to be one: the Methodist Episcopal Church, the Methodist Episcopal Church South and the Methodist Protestant Church.

This uniting conference will not make any laws. Its major purpose will be to further promote unification by the contacts that will be made, the understandings that will be helped, the agreements that will be reached and the co-operation that will come from this conference. The findings of this conference will be given form and arrangement and submitted to the General Conference which will meet a little later for legislative enactment.

In these recommendations the Uniting Conference will closely follow the plan of unification as passed by the commission on unification composed of representatives from the three churches. This plan has already been adopted by the General Conference of the three churches and also by two-thirds or more of the annual conference. It will be the Magna Charter of the Uniting Conference.

To bring these three great church organizations together has been a very complicated task. Much is involved that a mere surface reader will not see. The minority groups within the church cause some of these complications. This may be said of the Negro in the Methodist Episcopal Church and other minority groups abroad in each of the churches that the mission work of these churches has lifted the mental, moral and religious level of so many in these groups that the inevitable outcome has been the thirst for indigenous leadership. As long as these groups constitute social segments of the population we will have something of this kind.

In meeting this issue are two schools of thought. They differ more in method than in purpose. Some would have the ideal immediately no matter what might happen, others would follow the line of expediency and give time and opportunity for growth and progress toward the ideal.

The Central Jurisdiction in the new plan which takes in the Negro Conferences is an expedient.

This Central Jurisdiction will be more than a mere name. It will be the voice of the Negro in the world's greatest Protestant body. It means not only group recognition but more leadership in the great boards of the churches. It gives opportunity for experience in self-government and at the same time an organic connection with participation and recognition on a parity with other groups composing a world-wide church. This expedient is not statutory and can be modified and readjusted to meet changed conditions.

In the negotiations to bring this union each of the three branches has made concessions. The Methodist Protestant Church has surrendered its congregational government and accepted the Episcopacy; the Methodist Episcopal Church has given up its area system for the jurisdiction after the right and protection of Negro minority was underwritten; the Methodist-Episcopal Church South came from under the shadow of the long cherished tradition as regards race relations and agreed to participation and recognition for the Central Jurisdiction on a parity with the other jurisdictions in the general church including the Episcopacy.

The success of this new venture in church statesmanship in the Kansas City Conference and the others that are to follow as well as in the perfecting of the organization itself is more dependent on the wisdom and conservation of the leadership than are the mechanics of the setup. The eye of the religious world will be on the first get-together of these branches of Methodism. Will Methodism accept the challenge to help unite the church in order that a disrupted world might be saved?

Nashville, Tenn. Tennessean
May 5, 1939

Methodist Church to Have Five Additional Bishops as Result of Church Unification

KANSAS CITY, May 4.—(AP)—Five additional bishops will result from unification of the three Methodist churches.

There now are 28 active bishops of the North and South branches. Distribution of membership in the six newly created jurisdictions calls for 33 bishops.

Two of the five already have been selected. They are Dr. James H. Straughn of Baltimore and Dr. John Calvin Broomfield of Fairmont, W. Va., both chosen by the Methodist Protestant Church which previously had no bishops.

The other new bishops will be chosen by the first general conference of the new church next April. That conference also will select five successors to bishops who will reach the retirement age.

Those retiring are Edwin Holt Hughes, Washington, D. C.,; Edgar Blake, Detroit; Charles L. Mead, Kansas City; Wallace E. Brown, Chattanooga, Tenn., and John L. Nuelsen, Geneva, Switzerland.

The number of bishops for each jurisdiction has been worked out but the assignment of personnel still is in committee.

The bishops will be appointed as follows:

Southeastern jurisdiction, including Virginia, Kentucky, Tennessee, Mississippi, Alabama, Georgia, the Carolinas and Florida, seven bishops in place of eight now active in the area.

Northeastern jurisdiction, including the New England States, New York, Pennsylvania, New Jersey, West Virginia, Maryland and Delaware, six bishops instead of four.

North Central jurisdiction, including Ohio, Illinois, Michigan, Indiana, Wisconsin, Minnesota, Iowa and the Dakotas, six bishops in place of four.

South Central, includes Nebraska, Kansas, Missouri, Oklahoma, Arkansas, Texas and New Mexico, six bishops where six now serve.

Western jurisdiction, including all Rocky Mountain States except New Mexico and extending west to the Pacific Coast, four bishops where four now serve.

Central jurisdiction, made up of all Negro churches, four bishops instead of two.

Hint of Adjournment Speeds Conference Work

By J. PERCY PRIEST
(Staff Correspondent)

KANSAS CITY, May 4—A forecast of probable adjournment of the Methodist Uniting Conference next Wednesday night speeded action of the main body of delegates today, but failed to untangle the deadlock which has developed over annual conference lines in Tennessee and Virginia.

A motion by the Rev. D. E. Hinkle of Clarksville to allow the present Tennessee Conference of the Southern church to become the same conference in the new church was voted down by a sub-committee of the Southeastern jurisdiction after two hours of discussion tonight.

RENEWAL OF MOVE

Hinkle's motion was a renewal of the move he made yesterday when a substitute motion asking delegates from the Tennessee, Holston, Baltimore and Virginia conferences to confer and bring in a report to the subcommittee prevailed.

Efforts made last night and in a meeting early this afternoon to reach an agreement were futile, and the group reported back to the subcommittee with no agreed plan.

Voting down of the motion to maintain Tennessee conference lines was interpreted largely as a move to delay action until all the other boundaries can be amicably established.

Responsible chiefly for the tangled situation is the insistence of the Virginia conference that its lines be not disturbed, and of that portion of the Baltimore conference that was left in Virginia after jurisdictional lines cut them off, that they be recognized as the nucleus of a conference to be formed from parts of the Virginia or Holston conferences.

Several suggestions came before the committee that Tennessee be divided into two conferences. These were from delegates representing conferences in other states.

In defending his motion that the lines remain as they are, Hinkle explained that the Tennessee conference will be willing to include all the present Holston conference within the state and run from the Tennessee River in the west to the Smoky Mountains, or that they will be willing to run from the western boundary of the Holston conference near Chattanooga all the way to the Mississippi River to include the present Memphis conference.

OPPOSE PROPOSED LINE

"We are not willing to have a line drawn through the center of the conference as it is now constituted," he declared, in pointing out that such division would put part of Nashvile in one conference and part in another.

The subcommittee adjourned at 7:30 o'clock tonight to meet again tomorrow afternoon. In the meantime efforts will be made further to seek an agreement with the Virginia and Baltimore delegations. If the 50,000 Methodists of the Baltimore conference who live in Virginia can be satisfied without disturbing the Virginia part of the Holston conference, or without cutting it into the area and membership of the present Virginia conference, then the situation automatically would clear itself, with the Holston and Tennessee conferences remaining as they are.

If no such compromise is reached and the jurisdictional delegates decide that the best interests of Methodism in the Southeastern Jurisdiction impel the breaking of lines of old homogenous groups, then the disposition of most delegates is to yield in the interest of a unified church.

ADJOURNMENT WARNING

Warning of the adjournment date earlier than had been expected came today when Dr. O. Grant Markham and B. A. Whitmore, general treasurers of the Northern and Southern committees on uniting conference arrangements, reported that if the conference adjourns May 10 there will then be a deficit of about $5,000 after traveling expenses and the per diem of $4 per day for delegates for other expenses are paid.

A resolution to set the time of adjournment at May 9 was referred to a committee composed of the chairmen of all the standing committees.

Experienced delegates tonight were predicting night sessions for committees and for the general conference in order to complete the work. It was explained that after all visible means of support were exhausted delegates will remain at their own expense, and there seemed but little doubt the conference will adjourn Wednesday night.

Under the plan adopted for expenses of the uniting conference, the Northern church was apportioned $85,000 for its delegates, and the Southern church $75,000. Expenses of delegates from the Methodist Protestant Church are paid by their annual conferences.

All of these apportionments have not yet been turned in to the treasurers of either church, although it was reported that Southern church conferences had reported nearly 100 per cent and the Tennessee conference lacked only $17 of having its quota when the convention opened.

PUBLISHING HOUSE STAYS

Definite assurance that there will be no interruption in the publishing house in Nashville was seen in a report submitted today by the committee on publishing interests.

The recommendation provides "that one of the principal plants shall be continued within the present territory served from the publishing house located in Nashville, Tenn."

A unified board for administering missions was adopted by that committee today. It will provide for four coordinating divisions. A minority report may reach the floor.

A tense moment in the conference was eased this morning when Secretary Lud H. Estes of Memphis offered an apology after two Negro delegates objected to the "connotation" in his words when he illustrated a point by saying "as the old Negro said."

Dr. King Vivion, alternate clerical delegate, was seated today for the day only in the place of the Rev. W. H. Blue of Clarksville.

Tongue Slip Revives Heated Negro Issue

KANSAS CITY, May 4—(AP)—A slip of the tongue brought an echo of the once heated Negro issue to the floor of the Methodist Uniting Conference today, but quick apology by a Southern church leader quieted a momentary flurry of objeciton.

Discussing a parliamentary issue, Dr. Lud H. Estes, of Memphis conference secretary and former secretary of the Southern church general conference remarked: "As the old nigger said, 'let's not be too persnickety'."

Immediately the Rev. Benjamin F. Smith of Chicago, a Negro delegate, rose to a point of personal privilege and said:

"I object to the connotation of the term used by the secretary."

"The secretary begs his pardon," Dr. Estes said, and delegates applauded.

The incident was deleted from the conference record after Dr. Estes explained his remark was inadvertent.

"Most of you are married," he said. "I'm pretty sure that shortly after you were married there were inadvertent disagreements. What did you do? You made up. Let's make up."

A Negro slavery dispute split the Methodist Episcopal Church into North and South divisions in 1844. Under the union, Negro churches will comprise an autonomous jurisdiction.

Board Named To Pick Conference Site

KANSAS CITY, May 4—(AP)—A committee to select the site of the first general conference of the United Methodist Church next April and to arrange its entertainment was announced today.

Members are: The Rev. J. Edgar Washabaugh, East Orange, N. J.; J. H. Baker, Baltimore; the Rev. T. O. Ellis, Louisville, Ky.; E. C. Watson, Birmingham, Ala.; the Rev. Aubrey S. Moore, Chicago; Troy W. Appleby, Cincinnati; Judge Leslie J. Lyons, Kansas City; the Rev. C. M. Reves, Little Rock; Judge Nathan Newby, Los Angeles; the Rev Roy O. Hills, Casper, Wyo.; the Rev. Stanley E. Grannum, Austin, Texas; and John A. Patton, Indianapolis.

Thomasville Ga. Times-Enterprise
May 1, 1939

DIFFICULTIES OF UNIFICATION OF METHODIST CHURCHES

Quite probably the unification of the three branches of the Methodist church will be accomplished at the meeting now being held at Kansas City for the purpose. There are court procedures pending to prevent the amalgamation of the Methodist Episcopal

Church, South, in this union. There has been an agitation and discussion over the matter fc some years but it has never officially and legally accomplished until after the voting of the past year. There seemed no bar to the unification plan until laymen took up legal proceedings to prevent it.

So far as can be learned this will prove abortive, altho there is quite a division among the delegations in the south over the plan. The split with the general church organization came prior to the War Between the States in 1844, the difference being the status of Negro members in the church. Slaves were then held in the South and the dispute raged with grave results. Previously one branch has severed connection with the church organization on the basis of opposition to bishops.

Since the war there have been many attempts to reconcile the differences that then existed and which have grown up as part and parcel of the plans of the church of today. The wiping out of the feeling that formerly existed has been accomplished but there still persists and always will ,the idea that the segregation of the races in the South is essential and any movement that has the power to organize them into churches of any other form of social or religious activity, is detrimental to the fundamental tenets of the white supremacy idea.

The unification idea has been urged as far as is possible of any such matters as are worrying the proponents of the injunction and others in the South. It cannot entirely eliminate any such conflict, altho there is some belief in the idea that the segregation of races may be accomplished more effectively and throughly with the South in the organization than with it standing apart and refusing to agree.

Winston-Salem, N. C., Sentinel
April 16, 1939

Methodists to Hold Unification Meet In Midwestern City

By LEROY DAVIS

Delegates from the major branches of Methodism, representing some 350,000 Negroes, will hold conference in Kansas City, Mo., April 26, to lay the groundwork for a denominational unification, it was revealed by Dr. G. Haven Caldwell, pastor of the St. Paul M. E. Church here yesterday.

It was said that the united conference will be composed of 900 delegates. Four hundred representatives will come from the Methodist Episcopal Church; 400 from the Methodist Episcopal Church South and 100 from the Methodist Protestant Church.

This body, Dr. Caldwell said, is called to Kansas City for the purpose of adopting a discipline which will bring into a merger, 4,747,792 members of the Methodist Episcopal Church, 2,911,283 members of the Methodist Episcopal Church South and 196,985 members of the Methodist Protestant. If the merger is effected, the general body will be known hereafter as the Methodist Church, Dr. Caldwell said. The general church will then carry a membership upwards of eight million, it was judged. Approximately 22,000 effective ministers and 25,197 charges will represent the united body.

Proposed Plan

The proposed plan of union, is that there shall be six jurisdictions, it was said. Five of the jurisdictions will be along geographical lines and one will be known as the "central jurisdiction." The central jurisdiction is to be composed of 350,000 Negroes, and irrespective of geographical location. Negroes to be involved in the unification plan, are the 350,000 now enrolled in the Methodist Episcopal Church. This group will be represented at Kansas City by approximately 50 delegates, including two Negro bishops, one retired bishop, delegates divided equally between ministerial and lay members from 20 Negro conferences. Included, will also be four Negroes elected "at large" by the board of bishops of the church. The weight and numerical voting strength of the 50 Negro delegates will be negative in the body of 900, deliberating and voting.

Dr. Caldwell asserted that "while the Negro is interested in the problems of uniting the three Methodist groups, his council will be sought and his weight will be felt most, where considerations effecting his own group are involved. The Negro will be there representing a minority group. He will be there to test the attitude that the united church will take toward race issues, and minority groups within the church.

Important Meet

"Like the allegorical wayfarer, who was beaten by thieves, he will be there to test out the neighborliness and brotherhood of priests, levites, and samaritans, who will certainly 'be passing that way' en route to a united Methodism. Whether he will be left wounded and bleeding to survive or perish; or whether he will see priests and levites gathering their garb about them and passing by on the other side; or whether he will be carried to an inn to be cared for by his neighbors while he recuperates and gets strength enough to take his own place among the men of the group—is to be seen at the uniting session."

Expressing a sentiment that Negroes are capable of great faith, Dr. Caldwell further said he feels that when the Negro is confident that when the plan for uniting the three bodies is completed, he—the Negro—will have been placed in a position of respect and opportunity to make his share of contribution to the Methodism of the future, as well as in a position to work out his own racial problems in light of his experience in the Methodist Episcopal Church of the past, and in light of his peculiar needs which, better than anybody else, he of necessity feels and sees.

Dr. Caldwell said the proposed program suggests business sessions through approximately 15 days and evening programs of informational and inspirational value to the entire body of Methodists attending and indirectly to the eight million Methodists, immediately interested in the new church.

Dr. Caldwell further reported that the North Carolina conference will be represented by Dr. R. W. Winchester, of High Point; Dr. David D. Jones, president of Bennett College, Greensboro and Dr. R. N. Brooks, of New Orleans, La. In addition to these delegates, the four district superintendents of the North Carolina conference will attend along with several pastors of leading churches within the conference. The delegation will leave for Kansas City, on April 24, it was said.

ATTITUDES PRAISED BY LEADING METHODISTS

By Isabel M. Thompson

KANSAS CITY, Mo., May 11—The amicable relationship noticeable at the Methodist Uniting Conference here was the chief topic of discussion, when Negroes holding high, places in Methodism were interviewed on Friday, May 5.

Bishop Matthew W. Clair's words: "The attitude has been extremely cordial." . . Dr. Robert N. Brooks, assistant secretary of the conference and editor of Southwestern Christian Advocate: "I have been to several general conferences, and the fraternity in this conference is the most cordial in my entire experience." . . Dr. R. M. Williams, Asbury Chapel, Washington, D. C.: "Southern delegates have been so cordial."

Dr. W. A. C. Hughes, general secretary of Negro work on Home Missions and Church Extension Board, spoke at length: "In conference assignments and assignment of Negro bishops and Negro representatives to important places, I have observed no discrimination. For the communion service, there was no element of race in the assignment of bishops." . . Dr. Matthew S. Davage: "For the first time, Negroes were represented on every committee and commission. According to a law made at this conference, Negroes are guaranteed an equal ratio of representation . . We are now in the best position to serve the race."

United!

In this day of acute conflict and deep division, the Methodists of the United States have consummated their union. Wednesday, the joint conference at Kansas City proclaimed that "the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church are and shall be one united church."

Nine hundred delegates and 56 bishops, who for two weeks have been perfecting the final work of unification, joined in solemnly declaring the fact that union had been accomplished. For 23 years prior to successful completion, efforts to this end have been proceeding. For more than 100 years the Methodists had been divided.

Eight million church members are thus brought into one great body. In their name their representatives joined in this closing declaration: "We do here and now consecrate the Methodist Church to the worship of God and the establishment of His kingdom among men everywhere through Jesus Christ our Lord, amen."

* * *

Even a brief outline of the questions decided, and the problems worked out, in accomplishing this mighty and significant union impressively suggests the many and formidable difficulties overcome in this successful adventure in human cooperation.

Especially illuminating, we think, is the fact that the disciplines of the three churches were harmonized, by taking parts from each and adding nothing not included previously in one of them.

It is heartening to know that strength now has been added by union to the great endeavor to establish the kingdom of God on earth—the rule of good will and of true peace.

In achieving this union, certain sacrifices and concessions undoubtedly must have been made, although no principle fundamental to the kingdom of God has been surrendered or compromised. It is in this spirit, in this way—and thus only—that the kingdom of God will be established on the earth.

* * *

There are various interpretations of the doctrines of Jesus. But who will deny that fidelity and sacrifice even unto death in behalf of the right; that the returning of good for evil, without thereby condoning evil, constitute the heart of His gospel, the deepest meaning of His life.

The world of men never stood in greater need of full understanding and acceptance of that gospel than it does today. Men are confronting evil on every hand. None is himself free, no nation is innocent, of the commission of evil.

To control all this evil, men and nations are sorely tempted to resort to that most monstrous of evils—war; to confront evil with evil.

Few men—and perhaps no nation—have fully accepted the doctrine that evil must be overcome by good, if it is to be overcome at all.

Few have been willing to follow Jesus to their own crosses in fidelity to good.

But many men and women are desperately striving to try this method, to hang on to such a faith, these days. Even in these dark times, they may be bringing the kingdom of good will and peace nearer than they know.

Knoxville Tenn Journal
May 14, 1939

Conference Praised By Dr. Martin

Holston Delegate Returns From Uniting Meeting Of Methodists

"A meeting outstanding in congeniality and void of discord" was Dr. I. P. Martin's description of the Methodist Uniting Conference April 26 to May 10 in Kansas City, Mo.

Dr. Martin, pastor of Fountain City Methodist Church, returned Friday night from the Uniting Conference to which he was a delegate from the Holston Conference M. E. Church, South.

"Now that the three branches of Methodism are under one government, the way is clear for churches to affiliate and dispense with overlapping—chief disadvantage of separation," Dr. Martin said, adding:

"Probably little will be done towards consolidation until the jurisdictory conference next fall."

General conferences will meet every four years, the first to be next May, Dr. Martin said. The place of meeting has not been chosen, "but New York City is making a strong bid."

"Earnest debates were frequent in spite of congeniality of the conference," Dr. Martin pointed out 'but since delegates were picked men, agreements were reached with a minimum of difficulty."

Among most difficult problems was organization of the boards, Dr. Martin said, and added:

"Since they have been separated for more than a hundred years, each branch of Methodism had developed quite distinct methods of board organization."

The conference agreed to organize one board with separate divisions of administration.

Assignment of bishops also was a difficult problem.

The entire Methodist body has been divided into five regional districts—North East, South East North Central, South Central and Pacific jurisdictions—and a Central jurisdiction comprising the entire Negro membership.

Atlanta, Ga. Georgian
February 5, 1939

Mission Meet Opens Here

Under sponsorship of the Atlanta University System, in cooperation with the National University Christian Mission, the University Christian Mission will open Sunday at Atlanta University and Spelman and Morehouse Colleges.

Twelve outstanding speakers are scheduled to speak here in connection with the mission, which will continue until February 10, officials announced.

One of the speakers, Samuel M. Masiah, will talk at 9:15 a. m. Sunday at Gammon Theological Seminary's regular morning service.

A.U. Holds Christian Mission

Atlanta World
Atlanta, Ga.
2-4-39

Religious Week Is Scheduled To Begin Sunday

The University Christian Mission, sponsored by the colleges in the Atlanta University System in cooperation with the National University Christian Mission Committee, will open Sunday on the campuses of Atlanta university, Morehouse college and Spelman college, for a comprehensive study of religion as applied to modern life. Twelve speakers, who are outstanding leaders in the religious world today, are scheduled to participate in the various meetings of the Mission, that will continue through February 10.

TO VISIT CHURCHES

The week's activities will include visits to churches in the city, conferences with city pastors, university convocations seminars, evening meetings, personal interviews and informal discussions with the various leaders. Seminars have been scheduled for late afternoons in order that a greater number of students might have an opportunity to confer with the speakers, who are authorities in the fields of philosophy, economics, missions, sociology, literature, international relations, business administration, and practical agriculture.

LARGER ROSTER

Included in the list of leaders are Dr. James M. Bader, national director of the University Christian Mission and executive secretary of the department of evangelism of the Federal Council of the Churches of Christ in America; Dr. William H. Boddy, of Minneapolis, Minnesota; Dr. Hiel D. Bollinger, of the Methodist Episcopal Church; Dr. Paul J. Braisted, executive secretary of the student Volunteer Movement; and Dr. Samuel Macbul Masih, Pastor of the Christian Church in Bilaspur, India. Other members of the team are Dr. Newton C. Potter, minister to students of Greater Boston, Mrs. Ernestine C. Miner, director of personnel and associate professor of psychology at Guilford College, North Carolina; Dr. Earl Moreland, vice president of Scarritt College for Christian Workers, Nashville, Tennessee; President William Stuart Nelson, of Dillard University in New Orleans; Mrs. Grace Sloan Overton, a specialist in the field of Christian marriage, and Dr. Worth M. Tippy, secretary emeritus of the Commission on the Church and Social Service of the Federal Council.

The University Christian Mission is non-sectarian, and is sponsored by several national religious organizations in cooperation with the Federal Council of Churches of Christ in America.

DR. L. K. WILLIAMS STEALS SPOTLIGHT AT WORLD ALLIANCE

By Staff Correspondent
(Special to The Courier)

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The dramatic climax to a hectic two-day battle against Dixie's "Separation Law" came with startling suddenness as Dr. J. H. Rushbrooke of London, England, General Secretary of the epoch-making convention. ordered the "For Negroes" signs removed from the City Auditorium, where 8,000 delegates and visitors were in attendance.

The "For Negroes" signs were placed in sections where delegates representing the National Baptist Convention and the National Baptist Convention of America were seated.

NOMINATE DR. WILLIAMS AS NEXT PRESIDENT

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"In this spirit, we offer the name of Dr. L. K. Williams, pastor of the largest Protestant church in the world, and titular leader of 3,000,000 Negro Baptists, for the Presidency of the Alliance."

DR. WILLIAMS PRESIDED; NEGROES SAT APART!

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With Dr. Williams, vice president of the Alliance and President of the National Baptist Convention presiding, the assembled multitude raised their voices to the heavens as they sang "O! For a Thousand Tongues to Sing."

As Dr. Williams arose from his seat to introduce Dr. George W. Truett, white, President of the Alliance, a mighty roar of applause swept the park.

But an ironical fate, administered by white bluecoats who had doubtless been given definite instructions, herded the colored delegates to one section of the ball park. Delegates were being seated "by conventions," and in this manner, Negro delegates were being cleverly bunched together . . . achieving segregation in such a manner that it was hard to openly discern.

DR. SMITH SAYS HE WAS ROUGHLY HANDLED

Despite the "explanations" of officials, powerful Negro leaders, held fast that these signs, directing certain sections for them, were "around the corner-way" to segregation.

Many leaders, who asked that their names be withheld, told of their embarrassment as police officers spoke roughly and abusively, telling them to go to the section "where you belong."

Dr. H. M. Smith of Chicago, a Haiti-born delegate, protested vociferously against the numerous racial signs commonly displayed throughout the Alliance meeting place.

Dr. Smith alleges he was roughly handled by a policeman when he went to the aid of two other Negro delegates to whom a white officer was talking "insultingly."

Several white leaders termed Smith a "radical" and "trouble-maker," saying he was the cause of wholesale dissatisfaction, because he misunderstood. Their belief was also upheld by a number of the leading colored Baptists.

UGLY RUMORS FILLED ATLANTA SUNDAY NIGHT

Sunday night, all kinds of ugly rumors were going around throughout the city, regarding the discrimination of Negroes at a religious gathering that brought together representations from the four corners of the world.

Many outstanding delegates, both white and colored, it is reported, were so displeased they were thinking seriously of packing and leaving Monday morning.

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As Dr. Rushbrooke took the floor, an ominous quiet held. Said he:

"Shortly after this session got under way, signs labeled 'National Baptist Convention' and 'Southern Baptist Convention,' along with others, were placed for the convenience of messengers and for the purpose of getting old friends together.

"But all of them will be removed," he continued, "so don't let's have any more nonsense about color.

The signs were then immediately removed.

CHAIRMAN OF USHERS DENIES SEGREGATION

Glover Hailey, Fulton County Commissioner and Chairman of the ushers at the Alliance, denied, in a statement to the press, that there was any segregation or discrimination shown any race or nationality, regardless of the color of his or her skin.

Following Dr. Rushbrooke's announcement, and the removal of the signs, Dr. G. L. Prince, president of the National Baptist Convention of America, and one of the leading Negroes delegates to the Congress, told newspapermen:

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Of the 60,000 delegates and visitors in attendance, fully 5,000 are Negroes.

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Baptists from the far-flung corners of the world gave voice Thursday to the incessant fight for world-wide tolerance of worship and expressed the hope for an end to the persecution of Baptists in Russia and Rumania; for universal fight against the sale and use of intoxicants; and for the day when race prejudice would be banished.

The adoption of these resolutions came Thursday morning before a large crowd at Spiller's Field. These problems were studied by the Sixth Baptist Congress during its sessions here.

Three other reports were also endorsed, which were prepared by a special commission on the questions of peace and war, Baptist unity and the Oxford and Edinburgh Conferences.

The invitations for the next session of the Congress which meets in the next, five years, according to an announcement made by the president, Dr. J. H. Rushbrooke, London England will be received today at the morning session. There is doubt as to whether the meeting place will be decided at the session today because of morld unrest.

Dr J. H. Rushbrooke, president of the Congress, read a telegram from the President of the United States, expressing his thanks to the Congress for the message sent by the body in reponse to a message sent him when the Alliance opened here last Saturday. A telegram was also read from the Japanese ambassador in Washington, D. C.

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The report of the commission was made by Prof. W. O. Carver, of the Southern Baptist Seminary, U. S. A., while the discussion was opened by Prof. E. E. Aubrey, Chicago, Ill., and prayer services were offered by Rev. Wu Chi Chung, China.

Near the close of the session there were addresses made on the Ordinances of the Baptist church by President F. W. Patterson, Wolfville. N. S., Dr. J. A. Bacoats, Baker, La., Principal Oswald Tark, Tallinn, Estonia, and Dr. Wallace Bassett, Dallas, Texas. The Rev. R. L. Child, Bristol, England. opened the discussion.

FINE SINGING

The night session was featured by the wonderful singing of the colored chorus under the able direction of Dr. Kemper Harreld. Crowds of people gathered around the stand where the choir rendered soul-stirring music. This choir's singing has been one of the best features of the Congress.

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The attendance here has been the largest in the history of the Baptist World Alliance. Extra programs were print-

Greenwood, S. C. Index-Journal
July 20, 1939

Negroes And Whites Work Together At Baptist Meet

ATLANTA, July 20. —(AP)— Negroes working in the same registration headquarters with white persons were pointed cut today by leaders as an example of racial harmony characterizing the Baptist World Alliance.

The arrangement —an unusual one for the South—found the Rev. W. Weatherspoon, negro chairman, registration, and his staff working over one counter and the Rev. W. W. Weatherspool, negro chairman, and his staff busy at another counter.

They were registering messengers (delegates) of their respective races to the sixth congress of the alliance opening Saturday for a week of discussion and review of Baptist activi-

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In comment, Dr. J. H. Rushbrooke of London, general secretary of the alliance, said a "very brotherly spirit' 'is prevailing between the races and that he hoped its influence would be widespread.

"We are trying to express the Christian spirit in everything we are doing," said Dr. C. N. Ellis, negro spokesman. "We are preaching Jesus and he knew no race or color."

Negroes have several important program assignments for the world religious meeting.. Dr. L. K. Williams, Chicago negro pastor and president of the National Baptist Convention, Incorporated, will preside Sunday when Dr. George W. Truett of Dallas, Tex., president of the alliance, delivers an address.

One of the events of the congress will be an international tea sponsored by negro Baptist churches and religious organizations Monday on the campus of Spelman college in front of a chapel given the college by John D. Rockefeller.

Dr. Truett describes the alliance congress as "preeminently designed to magnify fraternity and inspiration." In an interview yesterday he called for a world-wide reaffirmation of the principle of the separation of the church and state.

Jackson, Tenn. Sun
July 20, 1939

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"Trying To Express Christian Spirit," Spokesman Declares

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Atlanta, Ga. Journal
July 21, 1939

Negroes to Play Leading Roles at Baptist Conclave

Dr. Williams, Head Of National Group, Is Among Speakers

Approximately a third of the more than 12,000,000 Baptists in the world are Negroes, most of them living in the Southern States, and their leaders and delegates will play a prominent role in the Baptist World Alliance opening here Saturday.

The central committee on arrangements is composed of 15 persons, eight of whom are Negroes and seven white. All subcommitees are composed of joint chairmen, one white and one colored, it was announced Friday by Dr. Louie D. Newton, general chairman.

Tea Among Events

Three of the five welcoming speakers of the first session will be Negroes. One of these, Dr. L. K. Williams, Chicago pastor and president of the National Baptist Convention, Inc., will preside Sunday at 2:30 p. m. at the third session in Ponce de Leon Park when Dr. George W. Truett, of Dallas, president of the Alliance, delivers his presidential address.

One of the events of the congress will be an international tea sponsored by Negro Baptist Churches and religious organizations Monday from 5 to 7 p. m. on the campus of Spelman College in front of a chapel given the college by John D. Rockefeller.

Placards, Flags Placed

Dr. W. H. Jernagin, president of the National B. Y. P. U., was scheduled to arrive in Atlanta Friday to complete plans for the tea. He will be one of the principal speakers to the young people. Mrs. S. W. Layten, of Philadelphia, will also speak. She will be the only Negro woman on the program.

Members of the Atlanta Negro Chamber of Commerce joined in an official welcome to Dr. Williams when he arrived at the Union Station Friday morning.

Placards and flags have been placed in business places on Auburn Avenue, the heart of the Negro business district.

International Tea Attracts Big Crowd

Roving SNS cameramen caught these informal poses Monday afternoon at the International Tea held on the beautiful campus of Spelman college. Numbered among those enjoyingg the affair were approximately 150 foreign delegates. Around 750 persons were present. Daily World

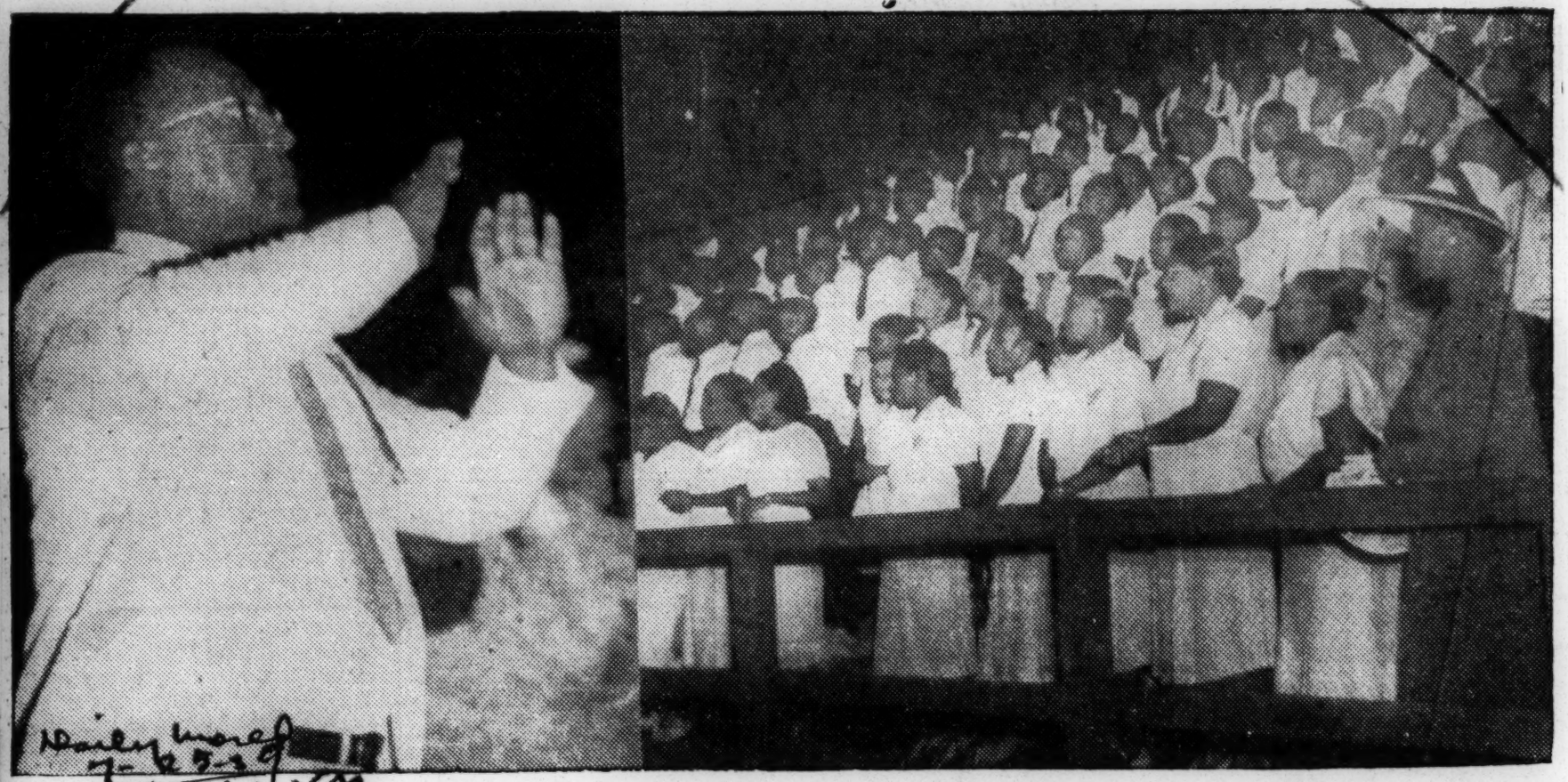
A foreign delegate, nibbling on a sandwich, is shown in the upper left scene as he conversed with wo American delegates. 7-25-39

In the upper right scene (left to right) are Miss Florrie F. Jackson, 309 Highland avenue, NE, Miss Gladys M. Skivington, Albany, N. Y., Miss Almare Barry, Louisville, Ky., and Miss Florence Skivington, Albany, N. Y., sipping punch and holding an interesting conversation.

The center view offers an idea of what took place at the International Tea.

The lower picture at right shows delegates going through the form of being introduced, while at the right is the scene of the speakers' stand. Mrs. Geneva Haugabrooks, one of the sponsors of the tea, is standing by the door at the extreme right.

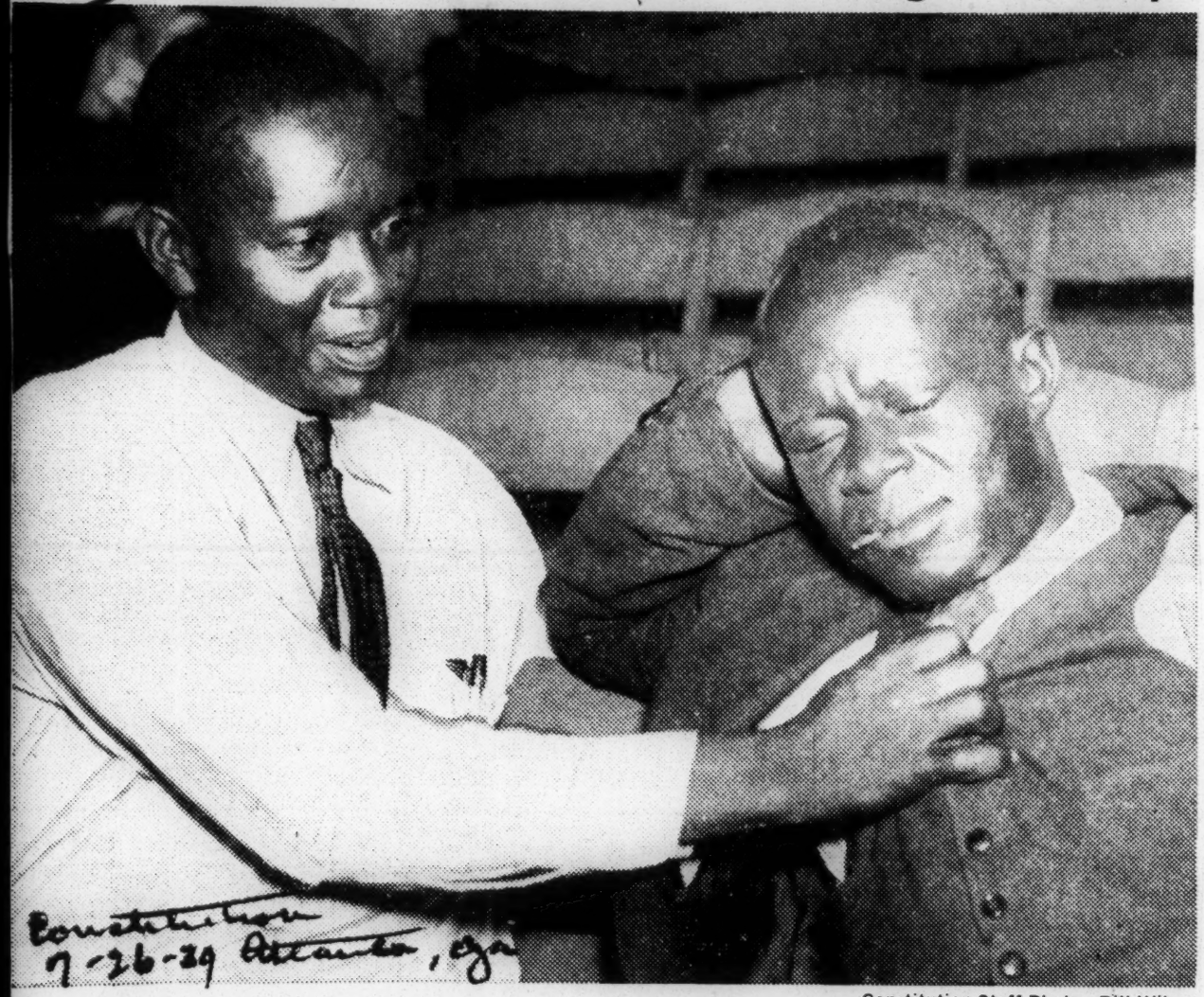
Prof. Kemper Harreld Directs As Combined Chorus Sings



Prof. Kemper Harreld, prominent member of the Atlanta University system, is shown at right as he directed the chorus of several hundred voices at Ponce de Leon park Sunday night. The chorus is shown singing spirituals to a crowd of several thousand delegates to the Baptist World Alliance. (SNS PHOTOS).

CHURCH - 1939 WORLD BAPTIST ALLIANCE

Warm Sunshine Lulls Alliance Messenger to Sleep



Constitution Staff Photo—Bill Wilson

"Sleep—it's wonderful." Georgia's sunshine was just a little too much for one Florida messenger to the Baptist World Alliance meeting at Ponce de Leon park yesterday, and the result was a short nap for T. L. Glover, of Panama City. His companion, apparently about to arouse him, is J. R. Bowers, also of Panama City.

Dr. Williams Presiding

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Dr. L. K. Williams, vice-president of the Baptist World Alliance and president of the National Baptist Convention, Inc., is pictured here as he presided at the Sunday afternoon session of the Alliance at Ponce de Leon park. (SNS PHOTO).

TODAY'S PROGRAM

TUESDAY, JULY 25

9:30 a. m. Seventh Session, Ponce de Leon Park.

Chairman: The President.

Worship conducted by Rev. Honorio Espinoza, Chile.

Music.

10:00 a.m. (1) Report of Commission No. 1, 'What Baptists Can Do to Avert War and Promote Peace'o Principal N. J. Nordstrom, B.A., D.D., Stockholm, Sweden.

Discussion opened by the Rev. W. O. Lewis, Ph.D., Paris, France.

(2) HOLY SCRIPTURE.

Address: 'Nature of Scriptural Authority'; Principal P. W. Evans, B.A., D.D.,President-Elect of the Baptist Union of Great Britain and Ireland.

Music.

Brief Addresses:

(a) 'The Bible in Public Worship'; Rev. Reginald Kirby, Melbourne, Australia.

(b) 'The Bible in the School'· Prof. E. A. Fridell, D.D., Berkel Cal.

(c) 'The Bible in Family Life'; Professor Hugo Luck, B.A., Poland.

Discussion opened by Dr. W. R. White, Oklahoma City, Okla.

2:30 p.m. Sectional meetings:

(a) Laymen. (In First Baptist Church).

(b) Women. (In Auditorium).

(Details of Sectional Meetings on following pages.)

7:00 p.m. Band Concert and Mass Singing.

7:30 p.m. Eighth Session. (In Stadium).

Chairman: Principal N. J. Nordstrom, D.D., Vice-President. ....

Prayer: Rev. K. Laceklis, Latvia.

Music.

Address: 'Our Heritage of Truth and Freedom'; Mrs. Ernest Brown, London, England.

Music.

CONGRESS SERMON: Professor A. T. Ohrn, M.A., B.D., of Oslo, Norway.

'Spirituals' by combined choirs of Negro churches.

2:30 p.m. (a) LAYMEN. (At First Baptist Church).

Chairman: President Pat M. Neff, Waco, Texas.

Prayer: Mr. Cecil V. Wilkins, Bourton-on-to-the-Water, England.

Addresses:—

Mr. R. Wilson Black, J. P., London, England.

Mr. Arthur J. Hudson, President, Northern Baptist Convention 1938-9: 'The Unseparated Ministry'.

Mr. Loo Lin, China: 'The Power of the Gospel in South China'.

Dr. J. N. Tennet, ex-President, Baptist Union of Scotland: 'The Priesthood of Believers'.

Discussion.

All non-ministerial delegates will be welcomed at this meeting.

2:30 p.m. (b) WOMEN (In Auditorium).

Chair: Mrs. Albert Matthews, Toronto.

Prayer: The Rev. Violet Hedger, B.D., of England.

Addresses: Mrs. C. J. Tinsley, Sydney, Australia: 'The Aspirations of Australian Baptist Women.'

Mrs. S. W. Layten, Philadelphia, Pa.: 'Negro Women and Christian Advance'. ....

Mrs. Alexander Dow, M.A., London, England: 'Church Membership in Present-day Life'.

Mrs. F. W. Armstrong, Missouri: 'Women and Missions'

Mrs. Earle Fubank, Cincinnati, Ohio: 'The Imperilled Home'.

Dr. Roberta Ma, China.

CHURCH - 1939

WORLD BAPTIST ALLIANCE

WORLD-WIDE CHRISTIANITY MEANT FOR ALL RACES, NEGRO LEADER SAYS

Dr. J. H. Jackson Addresses 35,000 At Ponce de Leon

National Baptist Convention Inc. Leader Makes Plea for Races In Address to World Baptists

By REV. TASCHEREAU ARNOLD

Addressing a crowd of nearly 35,000 Wednesday night at Ponce de Leon park, scene of the night session of the Baptist World Alliance Congress, the Rev. J. H. Jackson, secretary of Foreign Mission Board of the National Baptist Convention, Inc., said, "It is impossible to proclaim a world-wide Christianity and to advocate the university of Christ unless all races and peoples are made partakers of the heavenly gifts."

Just before Rev. Jackson spoke, scenes of Africa were shown on the screen. The moving picture dealt with African natives who have become followers of the Baptist faith. The pictures were shown by the Rev. E. A. Payne of England.

Rev. Mr. Jackson was the only colored speaker listed on Wednesday night's program at the park.

Opening his stirring address, Dr. Jackson said:

"A microscopic study of our civilization will reveal the presence of the Negro in practically all strata of our social order. He is there in person or by proxy and is registered as a problem or as a power.

"While minority and dispossessed groups may be the raw material for the slaughter and consumption of the imperialistic hordes, they are objects of salvation to those who have accepted the Jesus way of life. The Negro has been in the past an object of philanthropy and Christian missions. and he still needs, as a group, the lifting hand of love, the benediction of organized religion, and the creative touch of social justice. It is impossible to proclaim a world-wide Christianity and to advocate the universality of Christ unless all races and peoples are made partaker of the heavenly gifts. The Christian statesmen know this and they are even now alert to effect the salvation and deliverance of all people who have not as yet come into the full stature of manhood in Christ Jesus.

"Negroes, then, along with the other underprivileged groups of the world, are and will remain for some years to come the objects of missionary work. Africa, as well as China and India, is one of the problems awaiting a solution by Christian intelligence and service."

Continuing he said:

"But the Negro's share in the missionary enterprise has not been exclusively the passive acceptance of the gifts that others have offered him. He has not clung to the opportunities, blessings and hopes of his religion with a devotion that was entirely selfish, but he has been willing to share his Gospel with others. Herein lies the genesis of his aggressive work in foreign missions."

"The Negro has often been accused of narrow-mindedness and parochial thinking on the question of missions. He is charged with seeing only Africa and her children as the objects of Christian missions. On the surface this does seem true, for practically all of our labors have been among peoples of African descent. But before we put this down as proven fact, let all doors be opened to the Negro to preach Christ before all races, nations and groups. Then if he refuses, we must say that the charge is true. It is my belief that the Negro's love for humanity and his faith in the saving power of the Gospel would lead him to preach Christ to any who will listen to his story.

The Negro sees a need for the Kingdom of God to come, and is working for it with great hopes. And he knows it must include all men. If all the Negroes in the United States of America would accept Christ and walk in His way; if all the savage minds of the isles of the sea would see the light of truth and rejoice; if all India would respond to the Gospel call; if the whole East would embrace the salvation that is in Christ Jesus; and if the whole continent of Africa would surrender to the way of Jesus, we are certain that without the moral and spiritual transformation of America and Europe the Kingdom of God cannot come. That fact gives the Negro Christian a sense of responsibility for the preaching of the Gospel of Christ to all men, and he still believes that 'Go ye into all the world' meant all the believers to all the world. If the Negro does not seem a world evangelist, it must be traced to other reasons than of narrow and parochial thinking."

Educator Addresses Baptists

Virginia Union Dean Heard At Auditorium

By WILLIAM FOWLKES

"The world must be brotherized or it will be brutalized," declared Dean Gordon B. Hancock Wednesday as he addressed the English-speaking section of World Baptist Alliance on the subject "The Colour Challenge."

The "Gloomy Dean" of Virginia Union University said "The Church must prove itself not by a program of appeasement but by staying on the cross and by accepting the challenge of colour. When the Christ way of meeting challenges becomes dangerous then it behooves the Church to live dangerously....The Church must accept this challenge or seal its own damnation."

WAXES ELOQUENTLY

Dean Hancock waxed eloquently as he told his convention hall audience that color consciousness "constitutes one of the major problems of the age". He said the "color question foredoomed the League of Nations; we suspect it of contributing to the betrayal of Ethiopia, which was the inspiration and precedent for the sacrifice of Czechoslovakia which marked the utter collapse of international morality," and that it is not only a "menace to the future of mankind but a threat against organized religion and the Church."

He stressed points to prove that racialism is a threat to the church's integrity, usefulness and survival.

ENERVATING UNREST

"Our so-called Christian civilization has produced a most enervating unrest that is sapping away the joys of life and living," Dean Hancock continued. "It has produced some of the bitterest prejudices known to history, and the earthly hell that was No Man's Land was the creation of the so-called Christian nations. These facts need not appall us but they should drive home to our heart the fact that integrity of the Church is threatened and that unless Christianity works immediately across racial and national lines it

Friday morning's session of the Baptist World Congress will be held in the City Auditorium, it was announced Wednesday by Dr. Louie D. Newton, chairman of local arrangements.

The general session Thursday morning and all remaining night assemblies will be at Ponce de Leon Park.

will not work ultimately within these."

At another point in his well-received address he declared that "the Church stands today at the Switch of Destiny and it can either signal the onrushing train of ages onto the sidetrack of bigoted racialism or give it the right of way over the main line of Christian fraternalism marked with the approval of Jesus Christ."

Speaking on the point of racialism's threat to the church's survival, the noted speaker stated:

"The ultimate survival of things human is by no means a foregone conclusion. The dry bones of empires, the tombs of civilization and the record of the rocks are too eloquent to leave us with unchastened optimism. The emblem of progress and survival in this world is not a palm branch but a tomahawk. Struggle is the only condition of survival. Stragglers perish and only strugglers live. Both nature and circumstances consign to death those who will not fight those inevitable enemies that stand sooner or later astride the pathway of everything upward bound. It is safe to say that unless the Church will accept the challenge that racialism has thrust in its pathway through the Twentieth Century world, it too must decline and die. Already in communism and Nazism the axe is lying at the root of the tree. The recent anti-Church attacks in Russia were not against the Church of the First Century that fought with beasts at Ephesus, but against a church grown offete and passive. The more recent attacks in Germany were not against a church militant but against a church that had surrendered to the materialism of Marx and Nietzsche."

The speaker continued: "'Behold, I stand at the door and knock,' says Christ to our color-struck world of the Twentieth Century, a world where the racialism of misguided men is threatening the fraternalism of Jesus Christ. For the Church of today it is either the Barrabas of racialism or the Jesus of fraternalism. The Church must make its choice. It should be observed here that the fraternalism of Jesus only jeopardizes that racialism integrity which postulates itself as the major end of human existence with the world and all therein as means. There is a racial integrity—and the only one worth conserving—that is predicated on righteousness; and it can be as effectively conserved by the righteousness of the strong as by the rape and ruin of the weak. It is true that we must consider the price of letting certain racial ideals go—but we must also consider the price of letting them remain! Wars of nationalism have bled us white and broke the heart of mankind; but these wars are even as nothing beside the wars that racialism will make inevitable."

Dr. Hancock was congratulated on his address by Dr. James H. Rushbrooke, newly elected president of the Alliance, who, as Secretary of the 1939 religious organization, was making his rounds of the language groups.

With Dr. C. H. Sears, of New York, as chairman of the English-speaking meeting, others besides Dr. Hancock who spoke were Dr. Gordon S. Jury, of Rangoon, Burma; H. Sidwell, of Tasmania; the Rev. Gilbert Laws, of England, and Dr. M. E. Dogg, of Shreveport, La.

The German-speaking language group met at First Baptist Church, the Latin-speaking at Druid Hills Baptist Church; Scandinavian at Central Presbyterian Church and Slav-speaking at Second Ponce de Leon Baptist Church.

CHURCH- 1939

Nearly 50,000 Alliance Head

Daily Word 7-24-39

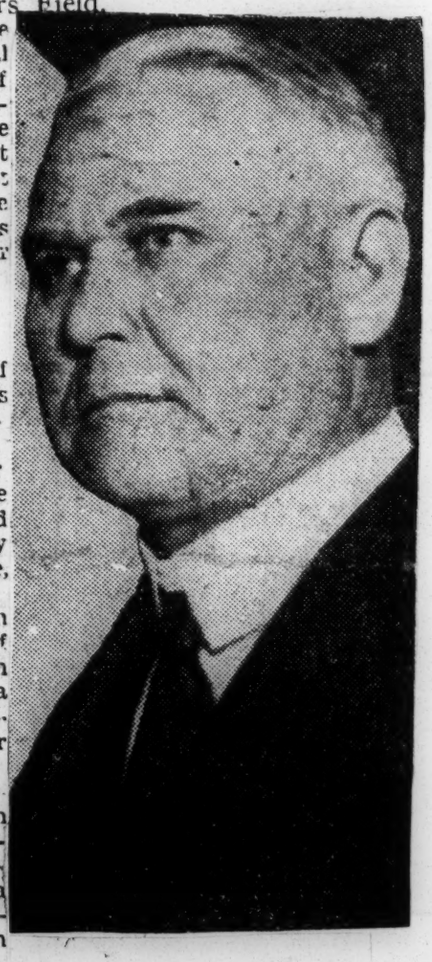
Dr. Truett Praises Work Of Hope And Washington

Atlanta, Ga.

By REV. TASCHEREAU ARNOLD
(WORLD Religious Editor)

"God hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitations, that they should seek the Lord, if haply they might feel after Him and find Him" warned Dr. George W. Truett, D. D., LL. D., of Dallas, Texas, as he delivered his presidential sermon before around 50,000 people Sunday afternoon at Spillers Field.

His voice was heard around the world when he said, "A universal religion is required by the unity of the race." He spoke for the Baptists of the world, outlining the principles for which the freest communion in the world must fight. Dr. Truett stood before the mike and, without referring to his prepared speech, spoke with power and ability around sixty minutes.



DR. GEORGE W. TRUETT

WILLIAMS INTRODUCES SPEAKER

The acknowledged leader of more than 12,000,000 Baptists was ably introduced by Dr. L. K. Williams, vice-president of the Congress and world famous preacher who said that Dr. Truett was the greatest preacher in the world, and that he was able to stand not only before forty thousands of people, but forty times forty thousand.

Negroes clapped cheerfully when Dr. Truett pointed to the worth of the lamented John Hope, as an educator who had made Atlanta famous, and Booker T. Washington, who was styled as a Moses for his oppressed people.

Dr. Truett advocated the separation of the church and state in strong terms; the freedom of worship; the freedom of will and conscience. He frowned upon the idea of this country sending an ambassador to the Vatican in Rome. On this point he said that our government had just as much right to send one the bishops and other religious leaders. His speech was generally quite impressive. He said nothing directly about the race in this section, but hit wrong doing in a general manner.

MATCHLESS ADDRESS

Extracts from his matchless address follow:

"As Baptists from around the encircling globe are gathered in the beautiful, forward-looking and nobly hospitable city of Atlanta, in the Sixth Session of the Baptist World Congress, surely gratitude deep and joyful is in all our hearts when we recall the grace of God bestowed upon our world-wide Baptist fellowship, during the thirty-four years of the life of the Baptist World Alliance. We are here from five continents and from some sixty different nations. These messengers of good will are here from the Far East—from India and Burma, and China and Japan from Australia and New Zealand from Africa and South America from practically all the countries of Europe, except Russia, and ever that great land will be represented by some of her exiled sons. We are here from Canada and Alaska, and Central America and Cuba, and from the Islands of the Seas. We are here from the United States, North, South, East and West.

"One may well wonder whether there has ever assembled on this Continent a more significant religious gathering than is this Congress. The Baptist communion is the largest Free Church communion in the world, numbering between twelve and thirteen million adult members, not including Russia and some other sections where recent statistics are lacking. The Baptist family is by far the largest non-Catholic communion in the United States, her churches numbering more than ten million members. Included in this large company are between three and four million Negro Baptists, whose remarkable growth in numbers and in glorious achievements, let me say to our fellow Baptists from other lands, will forever stand out as epic chapters in the religious life of America.

"All these Baptists here assembled, and the millions of Baptists represented by these messengers we would fervently salute with Paul's benediction, 'Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ.' Nor would we stop with

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WORLD BAPTIST ALLIANCE

our salutations to our fellow Baptists, but we would also say with Paul, to our fellow Christians of every name and land: "Grace be with all them who love the Lord Jesus Christ in sincerity.

WHAT IS CONGRESS PURPOSE?

"The question arises: What is the purpose of this Baptist World Congress? What brings together this vast company of Baptists? The general answer is that we come on a mission of fraternity and inspiration. The more definite answer is that we come to get and to give renewed emphasis to 'THE BAPTIST MESSAGE and MISSION for the WORLD TODAY.'

"Let me hasten to say that our indispensable need, in the winning of souls is to have the power of God with us. Certain it is without that supernatural power for which the early disciples tarried at Jerusalem, we might as well surrender the whole Christian propaganda. We would be left helpless in the presence of problems that not only perplex but utterly baffle us. There stands the glorious pledge of Christ to His people: 'Ye shall receive power after that the Holy Ghost is come upon you.' And again, he says to His people: 'Lo, I am with you always.' Granted this Divine guidance and power, difficulties melt away as fogs before the rising sun. Take a hasty glance at the Acts of the Apostles. The whole book is one triumphant song. Not a minor chord, not a discouraged preacher, not a fainting church, not one note of unfaith and fear can anywhere be found. What if they were thrown in prison? They had One who could use an earthquake as a key to open every dungeon on earth. What if there were mountains of difficulties to be faced. There was One with them who could pluck up the mountains and cast them into the sea. Oh let us be done with 'limiting God.' He is the Almighty God, and our sure and adequate help is in Him. Let us be done with limiting God!"

Concerning church and state the Alliance head stated:

"In their adherence to the union of church and state, Luther and Calvin and Zwingli and other great reformers suffered the Reformation to pass into eclipse, in a distressingly large measure. That one utterance of Jesus, 'Render unto Caesar the things that are Caesar's and unto God the things that are God's,' marked the divorcement of church and state, once and for all. It marked a new era for the creeds and deeds of men. It was the sunrise gun of a new day, the echoes of which are to go on, and on, until the doctrine of 'A Free Church in a Free State,' shall have absolute supremacy, in every land, whether great or small, around the encircling globe.

"Concerning the church, Baptists hold that it is a Divine institution, not evolved from the changing conditions of society, but expressing the mind of Christ, that it is an enduring institution, adapted to all times and climes; that it is the custodian of the truth, to hold and teach it to the end of time, and to all peoples. They hold that a church of Jesus Christ is a spiritual institution, and that it is a pure democracy, with disbarment of franchise to any member, on the ground of nationality, race, class or sex. There are two ordinances of the church—Baptism and the Lord's Supper, neither as a means of salvation, but both figurative and commemorative. It is a vital Baptist principle that spiritual birth must precede church membership and these two ordinances.'

The speaker went on:

"What of our Baptist Message and Mission for the world of today? Is our message any longer needed, and will we be true to our heaven-appointed mission? It is an hour when we should look both backward and forward. The present is inexorably bound with both the past and future. A mighty heritage now is ours, because of the great names and deeds of our Baptist forbears. There is John Bunyan, the immortal allegorist; and John Howard, the noble philanthropist; and John Foster, the brilliant essayist; and John Clifford, the mighty defender of men's rights; and Alexander MacLaren, the peerless Bible expositor; and Charles Haddon Spurgeon, the most glorious Gospel preacher, perhaps, since Paul. And there are our world-famed missionaries, the story of whose great deeds must forever thrill our hearts. And there were our great teachers like Boyce and Broaddus and Mullins and Strong and Robertson. There was Roger Williams, the outstanding apostle of religious liberty, for America and for the whole world. And there were great editorial voices sounded out in behalf of our Baptist World fellowship, like Prestridge and Pitt and others. There were B. H. Carroll, the Pauline preacher, and J. B. Gambrell, the sane philosopher, and R. C. Buckner, the wonderful friend of orphan children. There was John Hope, whose name and noble

service enhance the glory of the fair City of Atlanta and the whole county. And there was Booker T Washington, the world famed teacher and leader in the uplift of his whole race. We call to mind all these noble dead, and many others of our immortal forbears, our hearts paraphrase the cry of Wadsworth: 'Milton thou shouldst be living at this hour—England hath need of thee."

In conclusion, Dr. Truett said:

"This incomparably fateful hour in the life of the world calls for the dedication of our all for the furtherance of Christ's Kingdom throughout every nook and corner of this earth. Our task is nothing less than the evangelization of the whole world, and to bring it into obedience to Christ. Christianity cannot yield its claim to supremacy, everywhere, nor will it consent to enroll Christ in any Pantheon, anywhere. Christ must be Lord of all, or He will not be Lord at all. There are not two Saviors but one, and hence Christ's holy religion must be exclusive and adapted to all mankind. Paul states this vast truth in his sermon to the philosophers at Athens: 'God hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed, and the bounds of their habitations that they should seek the Lord, if haply they might feel after Him and find Him.' A universal religion is required by the unity of the race. Christ's religion is necessarily intolerant of all pagan faiths, as truth is necessarily intolerant of falsehood and of error. There is no permanent standing room on this planet for the religion of Jesus Christ, and any alternative. It is an inevitable conflict to the finish between Christianity and every high thing that exalteth itself, or opposeth himself, to God and His Christ. We must secure the acceptance of Christianity everywhere, if we are to preserve it anywhere. The self-preservation of Christianity is conditioned upon its universal sovereignty. It must win everywhere or run up the flag of surrender and defeat. There can be no concordats or compromises in this eternally important matter. 'He must reign until He hath put all enemies under His feet.' We are in no losing battle when we follow Christ.

"'He has sounded forth the trumpet that shall never call retreat;
He is sitting out the hearts of men before the judgment Seat;
O, be swift my sold to answer Him, be jubilant my feet,
Our God is marching on.'"

PEOPLE GATHER EARLY

People began to gather for the message early in the day long before the time for the sermon to be delivered by Dr. Truett, the grounds were almost covered with nobleman of God.

mass humanity to hear one of the greatest preachers in the world, scholar, teacher, theologian and nobleman of God.

Music by the white choir preceding the message and prayer by Dr. J. M. Nabrit was given, while devotions were conducted by Rev W. Taylor Bowie, M. A., London, England. The Salvation Army Band rendered music.

The night session featured prayer by Rev. Danila Paschu, Rumania, addresses by Dr. Robert E. Speer, New York, N. Y., Mrs W. J. Cox, Memphis, Tenn., Rev J. B. Middlebrook, M. A., Huddersfield, England, Dr. Gordan Palmer, Philadelphia, Pa., Dr. L. R. Scarborough, Seminary Hill, Texas, and music by the Negro choir.

Today's session will feature Dr. J. H. Rushbrook's secretarial report at 11 a. m. at the City Auditorium, addresses by, Rev. Charles W. Koller, Ph. D., Chicago, Ill., Rev. W. C. Smallery, Canada, Rev. Henry Cook, M. A., London, England; Prof. Rolvix Harlan, Richmond, Va., and Dr. S. D. Ross, Detroit, Mich.

Sectional meetings will be held in the afternoon at 2:30 p. m. at the auditorium, First Baptist church, Wheat Street Baptist church and a pageant of Baptist history at the stadium at 7:30 p.m.

L. K. WILLIAMS PRESIDES AT ALLIANCE MEET

Booker T. Washington And John Hope Are Lauded By Truitt

By SARA HUMPHRIES

ATLANTA, Ga., July 28—(Special) — Nearly 40,000 delegates from the earth's ends marched upon this city for the World Baptist Alliance which convened Saturday afternoon at historic Ponce de Leon park.

Opening the alliance with a gigantic parade that was easily four miles long and nearly 6000 Baptists participating, of whom 2,000 were members of the Race. Dixie forgot the color line as leaders of the largest denomination on earth were given the key to the city for the next six days.

The parade marched over a three and one-half mile area, pausing at the exclusive Georgian Terrace hotel, where both Race and white religious leaders met high city and state officials to be welcomed to the Gate City of the South.

It was said that never in the history of relations in Dixie between the black man and the white has there been as close a fellowship as was exemplified at this gathering.

President Truitt Presides

At the ball park where the huge throng waited the procession to arrive, everything was perfect in its setting. President George W. Truitt sounded the gavel, a history-making epoch, to open the Sixth World Congress, at exactly 2 p.m. Central Standard (Daylight Saving Time). The stern faced and beloved clergyman received a thunderous applause when he sounded the gavel, the huge stadium rocked with enthusiasm as another chapter in the religious history of the Baptist church was beginning to be written.

Welcome addresses were made by Senator Walter F. George, Governor Rivers, Mayor Hartsfield, Dr. L. R. Scarborough, president of the Southern Baptist Convention; Dr. L. K. Williams, president of the National Baptist Convention, Inc., and vice president of the Alliance; Dr. G. L. Prince, president of the National Baptist Convention of America; Dr. Ellis Fuller, representing the Baptists of Atlanta, and Dr. C. D. Hubert, acting president of Morehouse college.

L. K. Williams Speaks

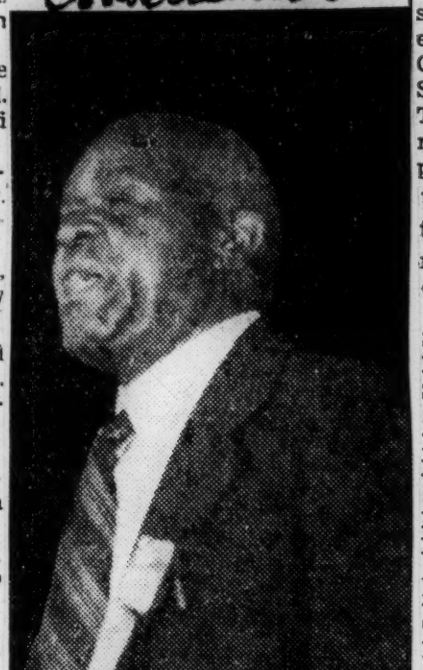
Dr. Williams made a stirring address and brought much applause when he said "Many races have gathered here with one principle of faith underlying us . . . we love God. My brethren, we must make prayers at the house of God that we may be cleansed and purged by God. We gather here today, many races and many nations, but under the cohesive principles of one Lord, one faith, one baptism, one God and Father of all."

The second session of the World Baptist Alliance held at Ponce de Leon park, Sunday afternoon, opened with Dr. L. K. Williams presiding. Thirty-five thousand people sang the opening song, "O! For a Thousand Tongues to Sing." The touching, emotional old fashion hymn stirred the great crowd to deep feeling when the whole congregation sang "Near the Cross."

Dr. J. M. Nabrit, member of the executive committee of the Baptist World Alliance, opened the meeting with prayer. When Dr. Williams arose from his seat, a tremendous applause greeted him. Dr. Williams lauded the nation and Georgia as having everything. In introducing the speaker of the day, Dr. Truitt, Dr. Williams said, "This man is equal to the task of addressing these forty thousand, and forty thousand thousand. He is all that and more. He is a man of sustained prayer unexcelled."

Lauds Race Leaders

Dr. Truitt, in his annual address to the World Baptist Alliance, referred to the wonderful accomplishments of the late Boker T. Washington and the late Dr. John Hope, who were outstanding in their religious achievements to humanity, for not only did they help the Race but they helped the world. Dr. Truitt brought much applause when he said, "We have come together from around the world (naming all races) and that the Baptist denomination is the largest denomination in the world. In these United States, we have more than ten million Baptists—between three and four million of these are Negroes—and I take this occasion to say that the growth of our Negro Baptist and their outstanding achievements is the life of America and the world. For all of these thousands of Baptists gathered together we offer benediction for all."



Named Vice President Constitution

Dr. L. K. Williams, of Chicago, who was elected one of the vice presidents of the Baptist World Alliance representing the vast Negro membership.

TO ATTEND WORLD YOUTH CONFERENCE AT AMSTERDAM

Group Given Rousing Bon Voyage At Pier—Conference Meeting July 24 to August 2—Delegation To Return August 18.

NEW YORK, July 6—Seven race delegates were among the 43 constituting the Methodist Youth Seminar that sailed Wednesday on the Acquitania. These delegates will attend the World Conference of Christian Youth at Amsterdam, Holland, July 24-August 2nd. They went to Cherbourg, whence they will visit Paris, Geneva, Frutigen, Munich, Nuremburg, Berlin, and Cologne, prior to the convention at Amsterdam. Following the convention they will visit Copenhagen, Esbjerg, Harwich, and London. They were scheduled to return on the Mauretania, arriving at New York, August 18th.

It is significant that Martin L. Harvey, Jr., of Hempstead, New York, director of Christian Education of Youth of the African M. E. Zion Church, will be the one and only presiding officer representing North America. Dr. Buford F. Gordon, of Charlotte, N. C., Editor of Church School Literature of the African M. E. Zion Church, is an official observer and on the important press committee. Other delegates of that denomination sailing on the Methodis Seminar were: Charles M. Black, of Durham, N. C., president of Zion National Christian Youth Council, and Margaret L. Lewis, of Erie, Pa., Corresponding Secretary of the Council.

The Colored Methodist Episcopal Church was represented in the Seminar by Chester Kirkendoll of Kansas City, Mo. The Rev. and Mrs. Clayton D. Russell of Los Angeles Community Church were also in the group that sailed.

Two Bon Voyage parties were given the delegates . . . one for the entire Methodist group in the Sloan House, and the other for Zion Methodist group in the Hood Memorial Church of which the Rev. B. J. McClellan is pastor.

Among the officials and notables of the African M. E. Zion church present at one of the receptions and at the pier, were. Bishop L. W. Kyles of Winston-Salem, N. C.; Bishop and Mrs. P. A. Wallace, daughters and two grandchildren of Brooklyn, N. Y.; Bishop and Mrs. J. W. Brown of New York who returned from Africa on the Mauretania a few days since; Dr. James W. Eichelberger of Chicago, Secretary of Christian Education; Dr. and Mrs. W. O. Carrington and daughter of Brooklyn, N. Y.; Dr. B. C. Robeson, of New York City; Mr. R. B. Henderson, vice president of the General Church School Convention; Miss Marian T. Hooks, Brooklyn, N. Y., secretary of the General Convention; Mrs. Fredella G. Brewer and John White of New York, members-at-large on the executive committee; Mrs. Martin L. Harvey, Sr., mother of Director Harvey. Among others present: Dr. E. S. Hardage, Jersey City, N. J.; Dr. S. H. Marlon, Montgomery, Ala.; Darrell A. Shavers, William Delamar, Rev. W. E. Steadman, Rev. C. H. Robertson, Miss Henrietta Johnson, Miss Sadie Simmons, New York City; Miss Mildred Redman, Miss Blanche Jordon, Miss Edith Redman, Misses Ruth A. Smith, Vivian I. Capehart, Delores Lee, Brooklyn, N. Y.; Mrs. Jean L. Edwards and son, Portland, Oregon; Mesdames E. Baker, L. Scott, M. J. Batchelor, New York City; Misses Juanita Holmes, Doris Jackson, Mae Myers, Mesdames Julia Pinckney, Victoria Treadwell, Hempstead, N. Y.; Mrs. Missouri Moore, Miss Catherine Farmer, Mr. Theodore Moody, Brooklyn, N. Y.; R. J. Lindsay, Rev. Ella Watson, Rev. J. H. Brooks, Mrs. Ida Saxon, Miss Eunice Anderson, New York City, Miss Edna L. Reed, Yonkers, N. Y.; Miss Freda Clarke, Newburg, N. Y.; Miss Mattie F. Jones, New York City.

Race Youth Leaders Sail For Holland

NEW YORK CITY—(ANP)—Seven colored delegates were among the 43 constituting the Methodist Youth seminar that sailed recently aboard the Aquitania to attend the World Conference of Christian Youth at Amsterdam, Holland, July 24-August 2.

They were: Martin L. Harvey, Jr., New York, the presiding officer, representing North America; Dr. Buford F. Gordon, Charlotte, N. C.; Charles M. Black, Durham, N. C.; Margaret L. Lewis, Erie Pa.; Chester Kirkendoll, Kansas City, Mo., and Rev. and Mrs. Clayton D. Russell, Los Angeles.

Mays Lauds Race Leaders At Conference

72 Nations Took Part In Conclave At Amsterdam

WASHINGTON (ANP) — At a time of world crisis when Asia is at war and Europe probably nearer war than at any time since historic 1914, 1,500 Christian young people assembled recently at Amsterdam, Holland, to discuss the complex problems of their times.

The conference marked the first time in history that Christian youths of an average age of 24 and representing 72 nations had so assembled. Church conferences of a world-wide character heretofore have been composed primarily of old people. Among the first of the returning American delegates to report on the Amsterdam conclave was Benjamin E. Mays, dean of the School of Religion, Howard University, who arrived in New York on August 14 aboard the S. S. Normandie.

Dean Mays

According to Dean Mays, it was felt by the young delegates at the Amsterdam meet that there can be no peace in the world until Christian individuals and nations apply Christian principles in every area of life: race, politics, economics family life and marriage and in international relations.

Christian fellowship among nations, they believe, must be obtained before there can be peace and harmony; a notable example of which was the youths themselves at Amsterdam who were held together in unity of purpose despite the conflicting backgrounds and experiences of 72 nations.

This fellowship, says Dean Mays, manifested itself in 42 different Bible and study and discussion groups, in the great communion service where 1,000 young people partook of the Lord's supper, and in the services of worship. At conference end, delegates pledged themselves on their return home to demonstrate in their own persons th reality of the Christian religion.
MARTIN HARVEY, CHR.

Among the American delegates who took important parts in conference procedures were Dean Mays, coordinator of the section on "Christian Youth and the Race," and worship leader; Martin S. Harvey, national director of young people's work, AME Zion church, and one of the conference chairmen; Miss Odile Sweeney, Montclair, N. J., Y. W. C. A., chairman of one of the groups on "Christian Youth and the Economic Order," and Miss Dorothy Heights, New York YWCA, co-chairman of one of the groups on "Christian Youth and the World of Nations," and also a worship leader.

African youth leaders who made notable contributions to the conference program included Miss Nina Soga, South Africa, expect in section, "Christian Youth and Race also a worship leader; R. G. Gardner of the Gold Coast, West Africa, chairman of the group, "Christian Youth and Race," and George Molefe, South Africa, chairman of one of the Bible study groups.

Dean Mays said that this was probably the first time in a world gathering of this character that Negro and African leadership had been so widely used and distributed in so many different sections of a conference.

Christian Youths Confer

By BENJAMIN E. MAYS
Dean, School of Religion, Howard University

World's Youths Soberly Consider Ills of World's Church and Society

(This is the first of a series of articles on the Amsterdam Conference with special reference to "Christian Youth and Race." But before coming to grips with the series of articles dealing with race, the reader is entitled to know something of the nature of the Amsterdam Conference. The purpose of this article, therefore, is to introduce the reader to Amsterdam.)

WHO CALLED THE CONFERENCE?

THE ORGANIZATIONS directly responsible for the Amsterdam Conference are five in number: the World Alliance of International Friendship through the churches, the Provisional Committee of the World Council of Churches in process of formation, the World's Alliance of Young Men's Christian Associations, the World's Young Women's Christian Association, and the World's Student Christian Federation.

DEAN MAYS

Four world organizations served as collaborators: The International Missionary Council, the World Conference on Faith and Order, the World's Sunday School Association, and the International Society of Christian Endeavor.

WHY THE CONFERENCE?

At least three world conferences led up to the Christian Youth Conference. They were: the Oxford Conference on "the Church, Community and State" held at Oxford University, July 1937, the Edinburgh Conference on "Faith and Order" held at Edinburgh, Scotland, August 1937, and the International Missionary Conference held in Madras, India, December, 1938. These three conferences had convened to bring the non-Catholic Christian Protestant bodies closer together so as to enable them to speak with a united front across the world on the vital issues confronting the church and the world.

Edinburgh was an effort to achieve a degree of unity in the area of the Church's faith, doctrine, and liturgy. Oxford was an effort to approach unity in the realm of the Church's responsibility in social, economic and political areas. The Madras Conference was an effort to appraise critically the whole Missionary enterprise.

These conferences, however, were composed of older people: the leaders of the church, ministers, professors, economists, business men, missionaries, et cetera. Youth had little or no voice in these conferences. So Amsterdam was called in an effort to do for the young people what the previous conferences, especially Oxford, had done for the older people.

It was an effort to have the Christian youths of the world study Christianity in its relation to the vital issues of life with special reference to the church and social problems.

WHO WERE THERE?

Fifteen hundred young people were there representing seventy-two nations and two hundred twenty separately organized religious groups and national churches. Every race under the sun was represented at Amsterdam: black, white, yellow, and brown. They came from every continent. The Y. M. C. A.'s of the World had two hundred present. The World's Student Christian Federation had another two hundred. Approximately two hundred represented the Young Women's Christian Associations of the World. Twenty nations on the continent of Europe had five hundred at Amsterdam. The United States had three hundred twenty-five official delegates. For the most part, the delegates were young people. The average age including leaders was 24 1-2 years. This was the first conference of Christian youths ever held in the history of Christendom.

STRUCTURE OF CONFERENCE

The fifteen hundred delegates were divided into forty-three groups for Bible study and discussion under seven main sections. They were: "The Church, its Nature and Mission," "Christian Youth and the World of Nations," "Christian Youth and the State," "Christian Youth and the Economic Order," "Christian Marriage and Family Life," "Christian Youth and Race," and "Christian Youth and Education."

Each Bible study or discussion group had a chairman, a co-chairman, and a secretary. Each of the seven sections had experts and coordinators. The experts were chosen because of their knowledge of the subject dealt with in the sections and were called upon at strategic points in the discussion. The coordinator coordinated the work of the groups of a particular section, saw that they functioned properly, and, wrote up the report for the editor of the conference report.

The Bible study groups met in the morning and provided the Biblical bases for the discussion groups which met in the afternoon.

In addition to the Bible study and discussion groups there were ten plenary sessions. At the plenary sessions speakers of world-wide reputation appeared, some of whom were Doctor Manfred Bjorkquist of Sweden, Paul Braisted of the United States, Rev. Cassian of Paris, T. Z. Koo of China, Rev Lauriol of France, Professor Reinhold Niebuhr of the United States and the Rev. William Temple, Archbishop of York.

NEGRO LEADERS AT CONFERENCE

Never before in a world conference has Negro and African leadership been so pronounced. Some of the Negro leaders were: Miss Odile Sweeney, Montclair, New Jersey; Miss Dorothy Height, New York; Martin Harvey, Hempstead, New York; and Benjamin E. Mays, Howard University.

Some of the African leaders were: Miss Mina Soga, South Africa; George Molefe, South Africa; and R. G. Gardiner, Gold Coast.

(Next week, the series of articles will begin on the basic issues discussed in the section on "Christian Youth and Race," of which the writer was the coordinator).

World Christian Youth Conference

Significant roles played by race

By ANDREW WHITE
Representative from the African Methodist Episcopal Church

Race Played Significant Role at Meeting In Amsterdam, Holland

THE approximately thirty-five American Negroes and ten African Negroes attending the conference at Amsterdam played a very conspicuous and significant role on the program. The Negroes were scattered through all the commissions studying Christianity and its applicability to the several spheres of life.

The Commission on Christian Youth and Race alloted one day for the discussion of the color question in the United States and in Africa. Four of us reported on the problems in the United States. Rev. Malcolm Dade reported on what's happening in the north; Mr. Arthur Cooper reported on what's happening in the south; Dean B. E. Mays gave the historical background and reasons for the white man's efforts to subordinate the Negro. I was asked to say something about what's being done to better race relations in the United States.

FEAR PSYCHOLOGY

Messrs. Dade and Cooper cooperated in giving a fairly complete picture of the unfortunate things which Negroes have to bear both in the north and in the south. Dean Mays, who served as the coordinator for the divisions discussing race, was not hesitant while giving his historical sketch in saying that it is the fear psychology which makes the white man afraid to allow the Negro to exercise his ability and his rights to the limits of his capacity. The white man who subordinates the Negro is afraid that the Negro will be his recognized equal some day.

One of the divisions of the commission on race was led by a young Negro from West Africa. He is a student of economics and anthropology at Edinburgh. He believes that Christianity in Africa will be replaced by Atheism if racial segregation and labor exploitation continue to exist. It was pointed out that there are only two-million whites in South Africa, yet they wield the harsh lash of segregation over six million native Africans and a million other colored persons.

They hold all the responsible government offices, control business, finance, and other activities including the church. It is because the policy of segregation is so well established that Atheism might eventually replace Christianity in Africa.

OTHER SIGNIFICANT ROLES

Miss Dorothy Height, Y. W. C. A. delegate from N. Y. was co-chairlady with Ivan Gould, in planning and presenting the American Service of Worship.

Martin S. Harvey, national director of Young People's Work A. M. E. Zion Church, was chairman for the day, Monday, July 31.

Dean Benjamin E. Mays was one of the two leaders in charge of the service of preparation for communion.

Miss Mina Soga was in charge of the African Service of Worship. She was also an expert in the commission on race.

Two Negro Spirituals were used in the American Worship Service.

The last stanza of "Lift Every Voice and Sing" was used as a printed prayer in one of the worship services.

All of the major Negro denominations were represented: A. M. E., A. M. E. Zion, C. M. E., Baptist.

Negroes in the commissions on education, nation and state, economic order, marriage and family life, nature and mission of the church, made as significant and phenomenal contributions as they did in the Commission on Race.

Benjamin E. Mays Returns From World Youth Parley In Amsterdam, Holland

Says Negro and African Leaders Played Big Part in Conference Sessions

72 Nations Unite In Religious Effort

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Amsterdam Appraisal

By BENJAMIN E. MAYS
Dean, School of Religion, Howard University

Race Problem One of the Great Challenges Facing Christian Youth Today

EDITOR'S NOTE: This is the sixth and last in a series of articles on the Christian Youth Conference held at Amsterdam, Holland, July 24-August 2.

THERE was a tendency at times at Amsterdam to seek avenues of escape, rather than face the basic reality of racial conditions. This was seen in some instances where a Biblical passage was taken out of its context and apparently used to support a personal view, long held. It was seen again by much insisting that the Bible has little or no relevance for our modern racial situation because our times differ so widely from those of the Bible.

DEAN MAYS

Those debatable passages in the Old Testament which some interpret as racial discrimination, and others as religious discrimination, were used by a few to support the view that racial exclusiveness is not so bad. The Early Conference in Jerusalem was used in one section to show that differentiation between groups was recognized in the Early Church as a necessary and desirable principle. The fact that the Mission to the Gentiles began after Jesus' death seems to say to some that Jesus himself was a racialist.

Jesus' conversation with the woman at the well was argued by some to the effect that the emphasis should not be placed on "a Samaritan woman," but the emphasis is that Jesus would have been questioned for approaching any woman. Yet the context seems to leave no room for argument that the fact that the woman was a Samaritan had, and has, great racial significance and indicates Jesus' attitude towards race. There was danger of escape too in the tendency to feel that if you understand how we get our prejudices and why we do not have to do much about them.

BIBLICAL SUPPORT USED

2. This textual proof method referred to above was invoked by some who wanted Biblical support for their desire for social action in social areas generally; it was also invoked by those who wanted to use the Bible to support a strictly theological position, utterly divorced from social action. This simply means that despite our emphasis upon objectivity in our study of the Bible and letting God speak to us there, there was no escape from subjectivity —the desire to read into the passages what we wanted in support of our own position.

3. Though it was agreed that apart from Christ there is no way out of our racial difficulties, no technique was offered whereby people might so accept Jesus solutions to our racial ills would be forthcoming. The Church has evangelized and the Christian educator has educated, but up to now the Church has developed no reliable technique which when applied to individuals and communities one can be assured that that person or community will behave differently in the area of race after he has been evangelized or "accepted" Christ. Too often the person discriminated against fares no better in the hands of the Christian than in the hands of a non-Christianity is weakest and most thoroughly tested in the area of race.

4. Without realizing what was happening, there is great danger that those who have something they want to maintain will come to believe in that thing so strongly that they will finally come to believe honestly and sincerely that it is God's will that the status quo be maintained. This requires deep searching of heart lest our own selfish wills be interpreted to be Gods will. There may be great sin here in insisting that we know what God's will is with respect to a specific situation. There is danger of setting ourselves up as God.

BELIEF IN SUPERIORITY OF DOMINANT GROUP

5. The dominant power group that argues for segregation in church seems to argue that way because, though they do not admit it, they believe in the inherent superiority of the dominant group as over against the inherent inferiority of those they dominate. It all seems to point to the fact that it is exceedingly hard for members of a dominant power group not to feel that they are infinitely superior to the members of the group they dominate. Whatever the reason for the feeling, Christianity has a mighty work to do in this area. This is basic, for, if the observation is correct, the attitude must be changed before brotherhood and justice can operate in any area.

6. As strange as it may seem, Amsterdam says to me that youth is just as conservative as age. The youth at Amsterdam were certainly not willing to go beyond the Oxford declaration of 1937 on race, and some were not willing to go that far—and the average age at Amsterdam, including leaders was 24½ years.

7. It goes without saying that the youth in the section, Christian Youth and Race, knew very little about what the Bible says about race, and it was obvious that they knew far less than they might have known about their own race problems to say nothing of race problems remote from them. This cuts even deeper, for some there seemed to be no interest in what the Bible has to say even though they are people who hold liberal views on social questions.

8. There was a tendency to feel that the race problem in my country is so different from yours that you cannot understand it, that requires different treatment, and for that reason you have no right to criticize or pass judgement on my situation. Tendency to feel that the situation far away is terrible, thus ignoring the problem at your door. The European who thinks that the South African problem is terrible and that what happens to Negroes in the United States is barbaric, tends to forget that Europe's treatment of the Jews is equally uncivilized.

When one European was reminded of this, he quickly replied that the Jewish situation is different. This attitude raises a fundamental question: Is there anything in Christianity that makes solutions of race problems possible,

though they may differ widely owing to different historical causes If there isn't, where are we? If there isn't, what has Christianity to offer to a world torn to pieces by racial conflicts?

BASIC POINTS NOT CLEARLY FACED

9. The point was never clearly faced that Christian fellowship not only does not necessitate intermarriage, but it does not necessarily mean abolition of racial Church—certainly not in the near future. Nor was the more basic question faced, even if Christian fellowship should lead to intermarriage, what attitude should a Christian take towards it?

10. Basically, fear seems to be at the heart of race prejudice in some areas— fear on the part of the dominant group that they will lose what they have. The Dutch fear that they will be swallowed up by the Bantu, so they take all manner of protective measures. The Australians fear the Japanese: so they have an exclu-

Color Bar Agitates World's Sunday School Convention Plans in South Africa, 1940

Dutch Reform Church in the Transvaal Will Voluntarily Segregate Self from Non-European Delegates

250 Natives Granted Freedom of Movement

NEW YORK.—(ANP)—Final plans were made here by the North America Administrative Committee for holding the World's Sunday School Convention at Durban, So. Africa, July 22-28, 1940... A detailed report was made to the committee by Dr. Robert M. Hopkins, American secre-tary of the association, who had just returned from a seven-month tour made primarily to visit Durban to work out plans for the convention with the South African committee.

There is to be no segregation of racial, national or tribal units. There are to be 2,500 delegates in the convention, allocated to the various national organizations. Half of these delegates will come from South Africa, with the specific agreement that 250 will be natives. Singular as it may seem, rarely has a native been included in the representation from the United South Africa in previous conventions.

Strong pressure has been brought to bear by a large and influential religious organization in the Union of South Africa for the segregation in seating and in other accommodations during the convention. This the management of the convention, including the committee in the Union of South Africa, refused to do. Assurance has been given of satisfactory hotel assignment for every delegate.

"The Convention Council" in the Union of South Africa voted to permit representatives of the Dutch Reformed church in the Transvaal, Cape Province, and Natal to segregate themselves, at their own request, by "sitting apart in assembly halls" and separation "socially, especially with the regard to housing and social gatherings."

This arrangement has raised quite a furor in the Union of South Africa, especially among other Christian communions including the natives. An article in "The South African Outlook," written by C. P. Lovedale (white) anent this matter, said in part:

"It is a mater for deep regret that representatives of the Dutch Reformed churches of the Cape, Transvaal and Natal agreed to cooperate in the convention only on condition that it will be made possible for delegates of those churches to exclude themselves from certain contracts with non-European delegates. To many people in this country, as well as to those from other lands, it will seem well nigh incredible that an attitude can be adopted.

"Many South Africans will be saddened by the thought that their country is singled out from among the countries of the world for such unenviable notoriety. It is scarcely necessary for us to say how strongly we dissociate ourselves from the attitude of the Dutch Reformed churches, and from the reasons given for that attitude; and we are happy to know that our views were strongly expressed by some who were present at the meeting of the council. This feeling of regret is, indeed, widespread. For instance, the Ciskei Missionary council at its recent meeting in King Eilliam's Town, in earnestly commending the convention to the prayers and support of Christians of all races, dissociated itself entirely from the views of the Dutch Reformed churches, in the name of the nine other churches represented at its meeting. It is sad to realize that those who suffer most, if they persist, will be the Dutch Reformed churches themselves; for those who exclude themselves from any of the fellowships which the convention will provide, can never fully catch its vision or share in its great tasks.

"Another matter to be regretted is the way in which a section of the press has either misinterpreted the facts of the situation or has given undue prominence to this controversial issue to the neglect of the positive and constructive work accomplished by the council in Bloemfontein. There is actually an impression abroad in some quarters that the council agreed to a general color bar. Nothing could be further from the truth. None are involved except the delegates of the one church, who will comprise a small section only of the convention; and they asked for facilities to segregate themselves, and themselves alone. No other Christian body is affected, or desires to be affected, by this policy. We are sufficiently acquainted with the views of the many cooperating churches and societies, as well as with the spirit of the Durban committee, to be able to assure our readers that no non-European participating in the convention need fear any embarrassment as a result of this self-excluding attitude on the part of one church . . . ."

The South African World Convention council referred to above as "the council" is the organization in charge of arrangements in the Union of South Africa. It is composed of the South Africa National Sunday School association, nine Sunday School unions, Christian Local Convention Committee, and Council of South Africa, Durban representatives of nine denominations. Bishop R. R. Wright is the ex-officio member and the Rev. J. R. Coan is the active member representing the A. M. E. Church in the council.

The North American committee met here on March 7 in the committee rooms of the New York Life building in which the World Sunday School association headquarters is located. There was also a luncheon conference in the Prince George hotel. These meetings were very largely attended. Dr. James W. Eichelberger, secretary of Christian Education of the A. M. E. Zion Church, participated in the meetings. Among other actions taken was readjustment of Secretary Hopkins' time offective April 15 and for selection of an American Association General Secretary.

CHURCH_ 1939

WORLD YOUTH CONGRESS

DELEGATE

Dr. Buford L. Gordon, of Charlotte, N.C., editor of the Sunday school literature of the A.M.E. Zion Church, also a delegate to the World Youth Congress in Holland.